VOLUME VIII, PART 3 — Codicum Parisinorum Pars Tertia (1912)

PART I: CATALOGUE (pp. 1–91)

pp. 1–91 — Cods. 27–66 (Paris. gr. 22 through Paris. gr. 2494)
A large group briefly described. Key manuscripts:

- **Cod. 27 = Paris. gr. 22** (parchment, 12th c., ff. 382 — the oldest Paris manuscript in this fascicle): Calendars dated 1126–1226 CE; shadow table (*skia*) for each month and hour; cosmological notes; onomancy text (*hēmerōn proseukhē*); metric for dream interpretation
- **Cod. 28 = Paris. gr. 441** (parchment, 14th c., ff. 108): **Herakleios's Brontologion** (*Brontologion tōn ib′ zōidiōn syntachthen hypo Hērakleiou basileōs*) — a thunder-omen calendar organized by zodiac sign, attributed to the Emperor Heraclius (7th c. CE)
- **Cod. 29 = Paris. gr. 988**: Hermes Trismegistus / Orpheus, *Peri Seismōn* (Earthquake omens)
- **Cod. 30 = Paris. gr. 1043** (paper, 15th c., ff. 154): Sacred dream oracle attributed to the prophet Halo (Astrampsychus tradition); Sibylline oracle verses (Books IV and V); cosmological chapter on light, fire, stars, Sun, and Moon
- **Cod. 32 = Paris. gr. 854** (parchment, 13th c., ff. 422 — a major encyclopaedic manuscript): Months of Jews, Macedonians, Greeks, and Egyptians; John of Damascus on light and stars; Pseudo-Psellus, *Didaskalia pantodapē* — cosmological texts on the structure of heaven, winds, the nature of the sea; Dionysius on winds; cosmological epistle of Theodore to Theophilus; Easter computation methods (Pythagorean / monastic *psēphos*)
- **Cod. 35 = Paris. gr. 2184** (15th c., ff. 357): Islamic geomantic chapters (*Zanates Persēs geōmantia*); extensive interrogational astrology; election chapters; lunar day-book; **Petosîris / Nechepso letter to King Ptolemy** (*Florentinius hiereus*) with the Pythagorean life/death tablet (*organon kanonikon*)
- **Cod. 38 = Paris. gr. 2191**: **Theophilus of Edessa**, *Peri Katarchōn* excerpts, cross-referenced with the Cumont edition in Vol. VIII/1
- **Cod. 44 = Paris. gr. 2419b**: Additional **Dorotheus of Sidon** material (companion to Cod. 4)

PART II: APPENDIX — Critical Editions (pp. 91–220)

pp. 91–125 — Editions from Cods. 27–38
Shadow table text from Cod. 27; **Herakleios's Brontologion** from Cod. 28 (full edition); Orpheus/Hermes earthquake omens from Cod. 29; Petosîris letter from Cod. 35.

pp. 125–220 — From Cod. 35 (Paris. gr. 2184) and related manuscripts
Islamic geomancy (*Zanates*) additional chapters; interrogational and electoral chapters with variants from multiple manuscripts; unique Theophilus of Edessa material from Cod. 38; substantial **Dorotheus of Sidon** electoral fragments identified from Cod. 44 and other Paris manuscripts.

CATALOGUE OF CODICES

OF THE ASTROLOGERS OF GREECE

OF THE PARISIAN CODICES

PART THREE

DESCRIBED BY

VOLUME VIII PART III

BRUSSELS

AT THE HOUSE OF HENRI LAMERTIN

1912

Papyrology
Champ.
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PRAEFATIO

Octavi tomi cum hic fasciculus sit, non a me exspectari puto ut de mea in recensendis codicibus et in excerptis edendis ratione multis verbis edisseram. Illorum enim qui viam patefecerunt vestigiis pro mea facultate institi. Haec tamen habeo quae praemoneam. E Parisinis codicibus triginta quinque, quos excussi, omnia quae ad nostram artem quacumque parte attinent, excerpere et notare contendi; cetera autem praetermisi. Codicum 35, 36, 45, 48, 60 tantum, cum pauca praeter astrologica praeberent, recensionem absolutam hic edere mihi visum est. In Appendice Aero, praeter pretiosissima " de astrologis graecis testimonia nova „ ab Henrico Lebègue descripta et a Francisco Cumont edita, tonitrualia, quae permagni momenti esse Bezold et Boll nuper edocuerunt [1], et de plantis vel duodecim signis vel planetis attributis opuscula totum paene locum obtinent. Quae excerpta cum ederem, codicum levissima orthographica menda, nisi ad scripturam constituendam vel ad linguae graecae historiam interessent, praetermittere, ne commentarium obrueretur statui.

[1] Bezold et Boll, *Reflexe astrologischer Keilinschriften bei Griechischen Schriftstellern* (*Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Philos. hist K* 1911 II

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PREFACE

Since this is the eighth volume's fascicle, I do not think it is expected of me to explain at length my method of reviewing the codices and editing the excerpts. I have followed, to the best of my ability, in the footsteps of those who paved the way. Nevertheless, I have certain things to note in advance. From among the thirty-five Parisian codices which I examined, I endeavored to excerpt and note everything pertaining in any respect to our field of study; the rest I passed over. For codices 35, 36, 45, 48, and 60 only, since they offered little beyond astrological material, it seemed right to me to publish here a complete review. In the Appendix, besides the most precious "new testimonies concerning the Greek astrologers" described by Henri Lebègue and edited by François Cumont, the thunder-texts, which Bezold and Boll recently showed to be of the greatest importance, and the short works on plants assigned to the twelve signs or to the planets, occupy nearly the entire space. In editing these excerpts, I decided to pass over the most trivial orthographic errors of the codices, unless they were relevant to establishing the text or to the history of the Greek language, so that the commentary would not be overwhelmed.

· Bezold and Boll, Reflexes of Astrological Cuneiform Inscriptions among Greek Writers (Proceedings of the Heidelberg Academy of Sciences, Philos. hist.

Sed hoc loco inprimis maximas gratias Francisco Cumont mihi agendas esse opinor, qui, ut de ceteris illius in me meritis nihil dicam, labori meo assidue praefuit maximaque humanitate subvenit. Haud mediocri quoque beneficio Franciscus Boll me devinxit, cui Appendicis plagulas perlegere et doctissimas acutissimasque adnotationes mecum communicare summa benignitate placuit. Omnibus tandem, qui mihi in hoc fasciculo perficiendo adfuerunt, fine operi imposita propenso animo remunor.

Petrus Boudreaux.

But in this place I think I must above all express my deepest gratitude to François Cumont, who — to say nothing of his other services to me — continuously presided over my work and assisted me with the greatest generosity. Francis Boll also placed me under no small obligation, as he was so kind as to read through the proofs of the Appendix and to share with me his most learned and acute annotations. Finally, now that the work on this fascicle has been completed, I give heartfelt thanks to all who assisted me in bringing it to completion.

Petrus Boudreaux.

CODICES PARISINI

PARISIAN CODICES

CODICES PARISINI

27. Cod. Paris. gr. 22. — Membranaceus, cm. 18,5 13, ff. 2 + 280, saec. XII. — Olim Fontebladensis (Omont, *Catal. des mss grecs de Fontainebleau*, 1889, p. 177, n. 534), postea Regius 2853. — Cf. Omont, *Inventaire*, I, p. 5.

F. 1. Tabulae quibus humani corporis umbrae dimensio per singulos menses horasque exhibetur. Μὴν Ἰαννουάριος ἔχει ἡμέρας — ὥρᾳ ιβ' δύσις Ἡλίου. — V. simillimas tabulas, *Catal.*, V, 3, p. 77; VII, p. 189. Cf. infra cod. 39, f. 663ᵛ.

F 2ᵛ. Calendarium. Ἔτος ϛχλδ' (1126) ἰνδικτιῶν δ' — ἔτος ͵ϛχϙ' (1182)... Μαΐωι ιϛ'. — Manu recentiore. Ἐγεννήθη ὁ ἐμὸς υἱὸς Λέων. τῷ ϛψλδ' 1226) ἔτη ...
A f. 2ᵛ usque ad f. 5ʳ in imis paginis alia manu posteriore inserta sunt theologica : Παρισταμένη τῶν σταυρῶν etc.

F. 8ᵛ. Alia manu recentiore. Calendarium. Ἐν ἔτει ϛωλγ' (1325) [f. 8ᵛ] ἐν ἔτει ͵ϛωμε' (1337) ... πεντηκοστὴ Ἰουνίῳ η'.

F. 275. Prima manu. De mundo, anno, mensibus etc. Δεῖ δὲ γινώσκειν ὅτι ὁ κόσμος ἐν ἑπτὰ αἰῶσίν ἐστιν — ἐκ πάντων τὸ ἀληθές.

F. 276. Χρὴ γινώσκειν ἡμᾶς καὶ τοῦ καθ' ἑνὸς μηνὸς τοῦ ἐνιαυτοῦ τὴν ἀρίθμησιν τῶν ἡμερῶν καὶ πάντων [*sic*] τῶν ἡμερῶν καὶ νυκτῶν τοῦ χρόνου τὸ μέτρον τῶν ὡρῶν — ἡ νὺξ ὥρας ια'.

F. 277. Ἡμερῶν προσωχῆ [*sic*] περὶ διαφόρων πραγμάτων (Ταῦτα τὰ σημεῖα ἐφανέρωσεν ὁ θεὸς Ἔσδρᾳ τῷ ἱερεῖ — καὶ αἰσχύνης στρέφεται). — V. Nau, *Revue de l'Orient chrétien*, II (XII), 1907, p. 14; Diels, *Abhandl. preuss. Akad.*, 1906, I, p. 37; 1907, II, p. 50; Cumont, *Catal.*, II, p. 38, n. 1. Cf. infra codd. 32, f. 112; 37, f. 166; 39, f. 649; 42, f. 56ᵛ; 44, f. 330ᵛ; 47, f. 63ᵛ. His codicibus, qui in hoc fasciculo describentur, adde codd. Paris. gr. 2184 f. 212; Supp gr. 636, f. 135.

F. 277ᵛ. Μέτρον ἀκριβὲς πρὸς σαφήνιαν ὀνήρων [*sic*] (Ἀρίθμησον τὸ πόσον τῶν ἡμερῶν — [f. 278] τὴν λύσιν τοῦ ὀνήρου). — Cf. infra cod. 45, f. 62 in marg.

PARISIAN CODICES

27. Cod. Paris. gr. 22. — Parchment, cm. 18.5 × 13, ff. 2 + 280, 12th century. — Formerly from Fontainebleau (Omont, Catal. des mss grecs de Fontainebleau, 1889, p. 177, n. 534), later Regius 2853. — Cf. Omont, Inventaire, I, p. 5.

F. 1. Tables exhibiting the measurement of the shadow of the human body for each month and hour. Μὴν Ἰαννουάριος ἔχει ἡμέρας ὥρᾳ ιβ' δύσις Ἡλίου. — See very similar tables, Catal., V, 3, p. 77; VII, p. 189. Cf. below cod. 39, f. 663v. F. 2. Calendar. Year χλϛ' (1126), indiction δ' (1182)... May 16th. - In a later hand. My son Leo was born. In the 34th (1226) year194 year (year number)

At f. 2 up to f. 5v in the lower margins, inserted in another later hand, are theological texts: Παρισταμένη τῶν σταυρῶν etc.

F. 8. In another more recent hand. Calendar. In the year 6833 (1325) [f. 8v] in the year 6845 (1337) ... Pentecost on June 8th.

F. 275. In the first hand. On the world, the year, the months, etc. One must know that the world exists in seven ages, from all things the truth.

F. 276. We must also know the numbering of the days of each individual month of the year, and the measure of the hours of all [sic] the days and nights of time — the night lasts 11 hours.

F. 277. A note [sic] on days concerning various matters (These signs God revealed to Esdras the priest, and it turns to shame). V. Nau, Revue de l'Orient chrétien, II (XII), 1907, p. 14; Diels, Abhandl. preuss. Akad., 1906, I, p. 37; 1907, II, p. 50; Cumont, Catal., 11, p. 38, n. 1. Cf. infra codd. 32, f. 112; 37, f. 166; 39, f. 649; 42, f. 56′; 44, f. 330º; 47, f. 63º.

To these codices, which will be described in this fascicle, add codd. Paris. gr. 2184 f. 212; Supp gr. 636, f. 135.

F. 277. An exact measure for the clarification of dreams [sic] (They counted the number of days — [f. 278] the interpretation of the dream). -- Cf. infra cod. 45, f. 62 in marg.

28. Cod. Paris. gr. 441. — Membranaceus, cm. 30 × 21, ff. 108, saec. XIV totus praeter f. 108ᵛ una eademque manu scriptus. — Olim Regius 2267. — Cf. Omont, *Inventaire* I, p 48.

F. 108ᵛ. Calendarium. Βίσεκτος. Ἐν ἔτει ,ϛωξ' [1352] — Ἐν ἔτει ,ϛωξζ' [1359]... ἀποστόλων, ἡμέραι ιβ'
Βροντολόγιον τῶν ιβ' ζῳδίων συνταχθὲν ὑπὸ Ἡρακλείου βασιλέως ἐκ τῆς ἀστρώας κινήσεως (<Μ>ηνὶ Ὀκτωβρίῳ α', β' — λ', λα' Αἰγόκερος [*sic*]). V. Usener, *De Stephano Alexandrino commentatio,* 1880, p 36. Cf. infra codd. 32, f. 76ᵛ 59, f 195ᵛ 61, f. 37.

29. Cod. Paris. gr. 988. Chartaceus, cm. 21 × 14, pp. 80 + 68, saec. XVI manu Iohannis Honorii Hydruntini exaratus, ut ex scriptura apparet; quem codicem ignoraverunt ogel et Gardthausen, *Die griechischen Schreiber*, p. 182. — Ex bibliotheca Colberti (n. 4393), deinde Regius 2387, 3. — Cf. Omont, *Inventaire,* I, p. 197

P. 71. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν ἐν ἄλλῳ Ὀρφέως (Φράζεο δὴ καὶ — [p. 73] καὶ κατὰ χώρας). — Ed. Abel, *Orphica,* 141.

30. Cod. Paris. gr. 1043. — Chartaceus; cm 15,5 × 11,5; ff. 154; saec. XV pluribus manibus exaratus Ex bibliotheca Catharinae de Medicis, postea Regius 3533. — Cf. Omont, *Inventaire,* p. 209.

F. 73ᵛ. Εὐαγγελητήριον ἀρχαῖον καὶ ἀψευδὲς τοῦ προφήτου Χαλὴθ ἑνὸς των ο τῶν ἐν τῇ παρεμβολῇ τῶν Ἰουδαίων προφητευόντων ἐπὶ Μωυσέως (Μέθοδος αὕτη τῷ προφήτῃ Χαλὴθ — ἡ ἐρώτησις εἰς ἐναντίον). — Cf. codd. Paris. gr. 2494 [astr. 47], f. 58ᵛ; Suppl. gr. 223, B; Suppl. gr. 338, f. 185ᵛ; Suppl. gr. 1191 [astr. 61], f. 33; Ital. 29, f. 28ᵛ; German. 17, f. 1 (in codd. Ital. et German. opusculum Leonis Sapientis fertur).

F. 76 vacat.

F. 76ᵛ. Σιβύλης ἐκ τῆς δευτέρας ... [cetera evanida] (Ἥξει γὰρ Πέρσης ἐπὶ — τί με ταῦτ' ἐρεθίζεις). = *Oracula Sibyllina,* ed. Geffcken, 1902 V 93-111.
Τῆς αὐτῆς Σιβύλης ἐκ τῆς δευτέρας παρουσίας τοῦ Χριστοῦ (Ἀλλ' ὁπόταν θείη — εἰς ὄψονται ἑαυτοῖς). = *Ibid.,* IV, 179-190
Ἑρμηνεία. (Ἰδοὺ καὶ αὐτὴ — [f. 76ᵛ] ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ). — Ed *ibid.* p. 108, in comment. crit.

F. 127. Περὶ φωτός, πυρός, φωστήρων, Ἡλίου τε καὶ Σελήνης καὶ ἄστρων (Τὸ πῦρ ἓν τῶν τεσσάρων στοιχείων — τὴν φαῦσιν περὶ χωρῶν συνίστησιν). — Citatur Sacra scriptura.

28. Code. Paris. gr. 441. Membranaceus, cm. 30 × 21, ff. 108, saec. XIV, written throughout in one and the same hand except f. 108'. Formerly Regius 267. - Cf. Omont, Inventory I, p. 48.

F. 108. Calendar. Bissextile. In the year 1352 [σως] In the year 1359 [σωέζ']... of the Apostles, 12 days
Brontologion of the 12 signs of the zodiac, composed by Emperor Heraclius from the motion of the stars (<M>onth of October, 1st, 2nd – 30th, 31st Capricorn [sic]). See Usener, De Stephano Alexandrino commentatio, 1880, p. 36. Cf. below codd. 32, f. 76° 59, f. 195 61, f. 37.

29. Cod. Paris. gr. 988. Paper, cm. 21 x 14, pp. 80 + 68, saec. XVI, written by the hand of Johannes Honorius of Otranto, as appears from the script; which codex was unknown to Vogel and Gardthausen, Die griechischen Schreiber, p. 182. — From the library of Colbert (n. 4393), then Regius 1887, 3. -- Cf. Omont, Inventaire, I, p. 197

P. 71. Of Hermes Trismegistus, on earthquakes, in another work of Orpheus (Φράζεο δὴ καὶ -- · [p. 73] καὶ κατὰ χώρας). - Ed. Abel, Orphica, 141.

30. Code. Paris. gr. 1043. Paper; cm 15.5 × 11.5; ff. 154; 15th century, multi-written by hand From the library of Catherine de' Medici, later Royal 3533. Cf. Omont, Inventory, p. 209.

G. 73'. An ancient evangelist and a liar of the prophet Halithn of those in the intervention of the Jewish prophets against Moses (Method this question to the prophet Chalithn against him). - Cf. codd. Paris. Gr. 2494 [astr. 47], f. 58; Suppl. gr. 223, B; Suppl. Gr. 338, f. 185'; Suppl. gr.n1191 [astr. 61], f. 33; Italian 29, f. 28; German 17, f. 1 (incodd. Ital. and German. the work of Leo the Wise)

F. 76 is blank.

F. 76. From the Sibyl's second [book] ... [the rest is faded] ("For the Persian will come upon — why do you provoke me with these things).
σις ἔπὶ — what do you provoke with that).= Sibylline Oracles, ed. =nGeffcken, 1902 V 93-111.
From the same Sibyl's second coming of Christ
(But whenever they shall see the divine one among themselves). Ibid., IV, 179-190
Interpretation. (Behold, even this [1. 76] in his second coming). Ed. ibid. p. 108, in comment. crit.

Γ. 127. On light, fire, luminaries, the Sun and the Moon and the stars (Fire is one of the four elements the illumination he establishes concerning regions). — Sacred Scripture is cited.

F. 130. Περὶ τῶν δώδεκα ζώδων [*sic*] (Φασὶν δὲ καὶ δώδεκα ζώδες [*sic*] ἐξ ἀστέρων — Αἰγόκερως Ἑρμοῦ, Ἰχθύες Ἀφροδίτης).

F. 131. Τὰ σχήματα τῆς Σελήνης (Σύνοδος ὅταν γένηται ἐν τῇ μοίρᾳ — ἄστρων τάξεως ἡ φύσις). — Cf. infra cod. 47, f. 125ᵛ.

F. 132. Χρὴ δὲ γινώσκειν ὡς ἐκ τοῦ Ἡλίου φωτίζεται ἡ Σελήνη — πᾶν δὲ τρεπτόν, οὐ θεός.

F. 132ᵛ. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης (Ἐκλείπη [*sic*] δὲ ὁ μὲν Ἥλιος — [f. 132ᵛ] προέλαβεν οὖν τὸν Ἥλιον).

F. 133ᵛ. Πτολεμαίου περὶ ἀστέρων (ζη ζη ζη μὴν Δύστρος, ὅ ἐστι Μάρτιος, ιθ' ὁ λεγόμενος ἑῶιος Ἵππος ἀνατέλλει — [f. 135] ὁ ἀστὴρ ἐπακολουθῶν συγκαταδύων αὐτῷ φαίνεται). = Aetius Amidenus (ed. Venetiis, 1534), III, cap. 164, f 62ᵛ; Lydus, *De ostentis* ed. Wachsmuth² p 289.

F 150. Sine inscriptione. Τὸν ἀριθμὸν τῆς Σελήνης δωδεκαπλασίασον ἤγουν — ἀρχόμενος ἀπὸ τοῦ ζῳδίου, οὗ ἔλαχεν ἡ γέν(να) αὐτ(ῆς).
Μαρτίου κ' Ἥλιος ἐν Κριῷ εἰσέρχεται — Φεβρουαρίου κ' εἰς Ἰχθύας — Cf infra cod. 32, f. 102ᵛ.
Folii maior pars vacat.

F. 150ᵛ. Ὀρφέως περὶ σεισμῶν (Φράζεο δὴ καὶ τόνδε — καὶ κατὰ χώρας). Ed. Abel, *Orphica*, p 141.
Folii pars inferior vacat.

F. 151ᵛ. Sine inscriptione. De zodiacis signis et planetarum domiciliis. κσα'. τζα'. δπε τίζ. αὐκ Καρκίνος. Λέων τὸ ζῴ[διον] ἔνθα ἡ Σελήνη [εὑρί]σκεται.
Μῆνες Μακεδόνων, Ἑβραίων, Αἰγυπτίων, Ἑλλήνων nominantur.
Ἀπὸ τοῦ Γαληνοῦ (Ἔστω γὰρ ἀποκυισκομένου τινὸς ἐν μὲν τῷ Κριῷ τοὺς ἀγαθοποιούς, ἐν δὲ τῷ Ταύρῳ τοὺς κακοποιοὺς εἶναι, πάντως οὗτος ὁ ἄνθρωπος — ἀγαθὰς ἀνάγκη γίνεσθαι).
Sequuntur duodecim signorum et planetarum sigla.
Εἰ βούλει εὑρεῖν ἐν ποίῳ ζῳδίῳ ἦν ἡ ῶ [*sic*] ὅτε ἐγεννήθης ψήφισον τὸ ὄνομα — ὡροσκοποῦν ὅτε ἐγεννήθης. — Cf. codd. Paris. astr. 45, f. 56; Florent. 14, f. 97ᵛ; Ital. 29, f. 30.
<E>ἰ κινήσει βασιλεὺς Σελήνης οὔσης ἐν Λέοντι ... (ultima verba fere evanida).
In imo folio 151ᵛ quinque vel sex planetarum signorumque nomina nunc fere evanida descripta sunt.

F. 154. (Ἐν ἀρχῇ ἦν ὁ λόγος etc... φύτε ρυτοπηρετε [l. ῥιτοπύρετε] — στῶμεν μετὰ φόβου. ἀμήν. ἀμήν). Εἰς τὴν κρήσιν [l. κρίσιν] καὶ ἀνταπόδυσιν [l. -δοσιν] τὴν θέλει παρασταθεῖν ἡ μάν(να) ὁποῦ μαυλίζει τὸ παιδίν της στὰ αἷμα [*sic*].

Γ. 130. On the Twelve Signs [sic] (They also say there are twelve signs [sic] from the stars Capricorn of Mercury, Pisces of Venus).

Γ. 131. The Phases of the Moon (Conjunction, when it occurs in the degree — the nature of the order of stars). — Cf. infra cod. 47, f. 125.

Γ. 132. One must know that the Moon is illuminated by the Sun every — but it is mutable, not a god.

Γ. 132. On the Eclipse of the Sun and Moon (The Sun is eclipsed [sic] — [f. 132] and so it overtook the Sun).

F. 133. Ptolemy on the Stars (on the earth, in the month of Dystros, which is March, on the 19th, the so-called Winged Horse rises — [f. 135] the star following it appears setting together with it). Aetius Amidenus (ed. Venetiis, 1534), III, cap. 164, f. 62v; Lydus, De ostentis ed. Wachsmuth, p. 289.

F. 150. Without heading. Multiply the number of the Moon by twelve, that is, beginning from the Sign which fell to the birth of it).
of March and the Sun enters Aries On the 20th of February, into Fishes Cf. infra cod. 32, f. 102.

The greater part of the folio is blank.

G. 150. Orpheus on Earthquakes (Take heed of this too, and region by region). Ed. Abel, Orphica, p. 141.

The lower part of the folio is blank.

F. 151'. Without title. On the zodiac signs and the domiciles of the planets.
κσαι. τζα΄. όπε τίζ. αὐκ Cancer. Leo the sign where the Moon (is found].
The months of the Macedonians, Hebrews, Egyptians, and Greeks are named.

From Galen (For let it be supposed that when someone is being born, the benefic planets are in Aries and the malefic planets are in Taurus; this person must of necessity have good outcomes).

The symbols of the twelve signs and the planets follow.

If you wish to find in which zodiac sign the hour was when you were born, calculate the name — the horoscope at the time of your birth. Cf. codd. Paris. astr. 45, f. 56; Florent. 14, f. 97; Ital. 29, f. 30. If the king sets out while the Moon is in Leo ... (the last words are almost illegible).
At the bottom of folio 151, the names of five or six planets and signs, now almost illegible, are written.

Γ. 154. (In the beginning was the Word, etc.... flee, one suffering from chills and fever [corr. one with rigors and fever] let us stand in fear. Amen. Amen). For the judgment [corr. judgment] and recompense [corr. recompense] which the mother who weans her child with blood [sic] wishes to be presented.

31. Cod. Paris. gr. 1405. — Chartaceus, cm. 31,5 × 21, ff. 222, saec. XVI a quinque librariis exaratus (1° ff. 1-17; 2° ff. 18-35 [ff. 36-41 vacant]; 3° ff. 42-96 + 170-222; 4° ff. 97-120 [ff. 121-123 vacant] 5° ff. 124-166). Ff. 42-96, 170-222 eadem manu atque codex Paris. astr. 1 scripta sunt. — Ex bibliotheca Iohannis Francisc Asulani ff 1, 98, 70 *a me Io. Francisco Asulano*), postea Fontebladensis (Omont *Catal. des mss. grecs de Fontainebleau*, p. 3, n. 3), deinde Regius 2058. — Cf. Omont, *Inventaire* II, p. 38.

Ff. 42-96 ex foliis 25-80 codicis Parisini astr. 1 videntur descripta. Cf. infra cod 36.

F. 42. Ἑρμοῦ ἰατροῦ μαθηματικὰ etc. = Cod. Paris. 1, f. 25.
F. 47. Περὶ χειρουργησιῶν Γαλινοῦ etc. = Ibid., f. 29ᵛ
F. 59. Περὶ κατακλίσεως ἐπιτομὴ τῶν Παγχαρίου. = Ibid., f. 42.
F 61ᵛ. Περὶ κατακλίσεων καὶ νόσων. = Ibid., f. 44.
F 62ᵛ Ἄλλη σκέψις etc Ibid. f. 45
F. 65. Κανόνιον τοῦ τρισμεγίστου Ἑρμοῦ. = Ibid., f. 47.
F. 65ᵛ Κανόνιον Πετοσίρεως. Ibid. f. 48.
F. 66ᵛ. Καταρχαὶ κατὰ Ζηνάριον Ibid f 49.
F. 67. Ψῆφος περὶ ἀρρωστούντων etc. = Ibid., f. 49ᵛ
F. 67ᵛ Ψῆφος τοῦ ὑφίλαι etc Ibid., f. 50.
F. 68. Ἕτερος ψῆφος etc Ibid f. 50ᵛ
F. 68ᵛ Ψῆφος τοῦ ὑφίλαι etc Ibid., 51.
Περὶ κατακλίσεων = Ibid. f 51
F 69. Περὶ ἐμέτου etc Ibid. f. 51
Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς etc. = Ibid., f. 52.
F 70. Περὶ τῶν τεταρτημορίων etc. = Ibid., f. 52ᵛ. — F. 74ʳ dimidia pars f 74ᵛ vacant.
F. 75. Τοῦ Θεοφίλου ἐπισυναγωγὴ περὶ κοσμικῶν καταρχῶν. = Ibid., f 59.
F 76. Ἀποτελέσματα τοῦ ἐνιαυσιαίου χρόνου etc. = Ibid., f. 60.
F. 77 Κλῆρος βασιλέως etc. = Ibid. f 61.
F. 78. Περὶ τοῦ ἐνιαυσιαίου δεσπότου Ibid., f. 62.
F 81. Περὶ μηνός. = Ibid f 65.
Περὶ μηνὸς ἄλλως Ibidem.
Περιτόσειρις [sic Νεχεψῶ περὶ μηνὸς ἀγαθοῦ καὶ φαύλου = Ibidem.
F 82ᵛ. Ἀποτελέσματα κοσμικὰ et — Ibid., f. 66.
Περὶ ὑετῶν δόκιμον ἀπὸ φωνῆς Σύρου τινός. — Ibid., f. 66ᵛ.
F 83ᵛ. Περὶ καταστημάτων τῶν ζ' ἀστέρων Ἰουλιανοῦ. = Ibid., f. 67ᵛ.
F 85ᵛ. Ἐξ ὧν ἡ Σελήνη etc = Ibid., f. 69ᵛ.
F. 86. <Theophili> Περὶ συνόδοπανσελήνων etc. = Ibid., f. 70.
Περὶ καταρχῆς = Ibidem.
F. 87. Ἄλλως περὶ καταρχῆς = Ibid., f. 71.

81. Cod. Paris. gr. 1405. Paper, 31.5 × 21 cm, ff. 22, 16th century, written by five scribes (1° ff. 1-17; 2° ff. 18-35 [ff. 36-41 blank]; 3° ff. 42-96 +170-222; 4° ff. 97-120 [ff. 121-123 blank]; 5° ff. 124-166). Ff. 42-96, 170-222 were written by the same hand as codex Paris. astr. 1. From the library of Johannes Franciscus Asulanus (ff. 1, 98, 70 noted by me: Io. Francisco Asulano), later at Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, p. 3, n. 3), then Royal. Cf. Omont, 2058. Inventaire II, p. 38.

Ff. 42-96 appear to be copied from folios 25-80 of the Parisian astrological codex 1. Cf. below, cod. 36.

F. 42. Mathematical works of Hermes the physician, etc. = Code. Paris. 1, page 25.
F. 47. On the Surgical Operations of Galen, etc. = Ibid., f. 29v
F. 59. Epitome on Decumbiture from the works of Pancharius. = Ibid., f. 42.
F. 617. On Decubiture and Diseases. = Ibid., f. 44.
F 69' Another Consideration etc. Ibid. f. 45
F. 65. Canon of Hermes Trismegistus, = Ibid., f. 47.
F. 65' Canon of Petosiris. Ibid. f. 48.
F. 66.' Inceptions according to Zenarius Ibid. f 49.
C. 67. Calculation concerning the sick, etc. = Ibid., f. 49v
C. 67. Calculation of the hyfilaï, etc. Ibid., f. 50.
C. 68. Another calculation, etc. Ibid. f. 50
C. 68v Calculation of the hyfilaï, etc. Ibid., 51.
On Bedridden Patients = Ibid. f 51
F 69. On Vomiting etc. Ibid. f. 51
How one must examine the transferences etc. = Ibid., f. 52.
F. G. 70. On the quadrants etc. = Ibid., f. 52. - F. 74' half pars f 74° vacant.
F. 75. Theophilus's compilation on mundane inceptions. Ibid., f 59.
F. 76. Results of the annual time etc. = Ibid., f. 60.
F. 77 Lot of the King etc. Ibid. f. 61.
F. 78. On the lord of the year Ibid., f. 62.
F. 81. On the month. = Ibid f 65.
On the month, another way Ibid.
Peritaseiris ei [c Nechepo on the good and bad month lu - Ibid.
Γ 82. Cosmological outcomes et Ibid., f. 66.
On rains, a proven account from the voice of a certain Syrian. Ibid., f. 66v.
Γ 83. On the Positions of the Seven Stars, by Julian. === Ibid., f. 67v.
C 85'. Whence the Moon etc = Ibid., f. 69.
F. 86. <Theophili> On accompanying full moons etc. Ibid., f. 70.
On Beginnings Ibid.
F. 87. Another treatise on Beginnings Ibid., f. 71.

F. 88. Ἀποτελέσματα το [*sic*] Ἀναβιβάζοντος etc. = Ibid., f. 72.
F. 88ᵛ. Περὶ καταρχῆς τρόπου. = Ibidem.
Περὶ τῶν φωστήρων. = Ibid., f. 72ᵛ.
F. 89. Περὶ Ἡλίου τοῦ ἐν ταῖς καταρχαῖς. = Ibid., f. 72ᵛ.
Περὶ τῆς ἐν ταῖς καταρχαῖς τῆς Σελήνης. = Ibid., f. 73.
F. 90. Ἀνάκρισις ἐκ τῆς τῶν ἀστέρων συγκράσεως etc. = Ibid., f. 74.
F. 91. Τῶν ἀστέρων ἀποκαταστάσις [*sic*]. = Ibid., f. 75.
Περὶ τοῦ τρόπου etc = Ibid., f. 75ᵛ
F 91ᵛ. Ἄλλως = Ibidem.
Περὶ ὧν ἐρωτώμεθα = Ibidem.
Ποταπὴ ἡ καταρχή. = Ibidem.
F. 92. Τί τὸ εἶδος etc = Ibid., f 76.
Διαίρεσις καταρχική = Ibidem.
Στοχασμὸς τῆς καταρχῆς = Ibid. f. 76ᵛ.
F. 92ᵛ. Περὶ τῆς δυνάμεως etc. = Ibid. f 77.
F. 93. Ἄλλως. — Ἄλλως. — Ἄλλως. = Ibid., f. 77ᵛ.
F. 93ᵛ. Ἄλλως ἐπὶ πάσης καταρχῆς. = Ibidem.
Ἄλλως. Ἄλλως = Ibidem.
F 94. Ἄλλως. = Ibidem.
Περὶ τοῦ καταρχῆς κυριεύοντος ἀστέρος. = Ibid., f. 78.
Ποταπὸς ὁ τρόπος etc = Ibid. f 78ᵛ
F 94ᵛ. Ἐὰν ὠφέλιμόν ἐστιν etc = Ibidem.
Περὶ τοῦ τρόπου etc = Ibidem.
Κοινῶς περὶ καταρχῆς = Ibid., f. 79.
F. 95. Ἄλλως Ibidem.
F.95ᵛ Ἄλλως περὶ καταρχῆς. Ibid. f. 79ᵛ.
Ἄλλως. = Ibid., f. 80.
F 96. Ἄλλως. = Ibidem.
Pars inferior f. 96, f. 96ᵛ vacant.

32. Cod. Paris. gr. 1630. — Chartaceus (praeter ff. A B, 277-278 quae sunt membranacea), cm. 15,7 × 11, ff. 16 + 278; magna ex parte (ff K-276) saec. XIV duabus manibus exaratus; ff. vero A-B, 277-278 duabus manibus saec. XV, ff. C-I saec. XVI scripta sunt. — Ex bibliotheca Antonii Eparchi (v. f. Jᵛ), postea Fontebladensis (Omont, *Catal. des mss. grecs de Fontainebleau*, 1889, p. 155, n. 468), Regius 3502. — Cf. Omont, *Inventaire*, II, p. 109; Fabricius-Harles, *Bibliotheca graeca*, XI, p. 566; Kroll, *Rheinisches Museum*, XLVII, 1892, p. 457; Lydi *De mensibus*, ed Wünsch, p. xxxi.

F. Aᵛ. Tabula.
F. B. Tabula ad Pascham inveniendam.
F. J. Ventorum descriptiones.
Ff. K-M. Πίναξ ἀ[ρ]ίστη τῆς γραφῆς τοῦ βιβλίου in ff. 1-276.
F. 73. Ἰστέον ὅτι τὸ Μωϋσῆς ὄνομα ψηφιζόμενον — τῶν γραφῶν

Γ. 88. Results of [sic] the Ascending Node etc. — Ibid., f. 72.
Γ. 88. On the beginning of the manner. = Ibidem.
On the luminaries. Ibid., f. 72v.
Γ. 89. On the Sun in the elections. - Ibid., f. 727.
On the Moon in the elections. = Ibid., f. 73.
F. 90. Inquiry from the combination of the stars etc. Ibid., f. 74.
F. 91. The return of the stars [sic]. - Ibid., f. 75.
On the manner etc. Ibid., f. 75"
Γ 91'. Otherwise = Ibidem.
Concerning what we are asked --- Ibid.
What kind of beginning it is. Ibid.
F. 92. Τί τὸ εἶδος etc and Ibid., f 76.
Introductory division Ibidem.
Estimation of the inception Ibid. f. 76.
F. 92. On the power etc. = nIbid. f 77.
F. 93. Otherwise. — Otherwise. -- Otherwise - Ibid., f. 77.
F. 93. Otherwise concerning every inception. = Ibidem.
Otherwise. Otherwise - Ibidem.
F 94. Otherwise.. = Ibidem.
On the ruling star of the inception. — Ibid., f. 78.
What is the manner etc = Ibid. f 78
F 94. If it is beneficial etc = Ibidem.
On the manner etc Ibidem.
Generally on beginnings — Ibid., f. 79.
F. 95. Otherwise Ibidem.
F. 95v Otherwise on beginnings. Ibid. f. 79v.
*Otherwise. Ibid., f. 80.
Γ 96. Otherwise. — Ibid.
The lower part of f. 96, f. 96° are blank.

32. Cod. Paris. gr. 1630. — Paper (except ff. A B, 277–278 which are parchment), cm. 15.7 × 11. ff. 16 + 278; largely (ff. K–276) written in the 14th century by two hands; ff. A–B, 277–278 written by two hands of the 15th century, ff. C–I written in the 16th century. — From the library of Antonius Eparchus (see f. 3'), later Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, 1889, p. 155, n. 463), Regius 3502. — Cf. Omont, Inventaire, II, p. 109; Fabricius-Harles, Bibliotheca graeca, XI, p. 566; Kroll, Rheinisches Museum, XLVII, 1892, p. 457; Lydus De mensibus, ed. Wünsch, p. xxxi.

F. Off. Table of contents.
F. B. Table for finding Easter.
F. I. Descriptions of the winds.
F. K–M. Index of the best of the writing of the book in ff. 1–276.
F. 73. It should be known that the name Moses, when calculated by numerical value, — of the writings

μανθάνομεν. — Ed. Boissonade, *Anecdota graeca*, II, p. 459. Cf. cod. Vindob. 10, f. 95ᵛ.

F. 73ᵛ. Ἰστέον δὲ καὶ τοῦτο ὅτι λγ' ἐτῶν γενόμενος ὁ Χριστὸς κατὰ τὴν ἔνσαρκον αὐτοῦ ἐπὶ τῆς γῆς παρουσίαν — [f. 73ᵛ] περὶ τῆς προθεσμίας τοῦ Πάσχα. — Iohannes Chrysostomus citatur.

F. 76ᵛ. Σύνταγμα Ἡρακλείου βασιλέως ἐκ τῆς ἀστρώας κινήσεως (Μὴν Ἀπρίλλιος ἤτοι Ξανθικὸς — Νοέμβριος ἤτοι Δῖος). — V. supra cod 28, f. 108ᵛ.

F. 77 maior pars vacua.

F. 77ᵛ. Ἐπίγραμμα εἰς τὰ ιβ' ζῴδια (Κριὸς προηγός ἐστιν — δήλωσις ἰχθύων γένους) — Ed. Boissonade, *Anecdota graeca*, II, p. 477; Cougny, *Anthologia Palatina*, t. III, cap. 3, n. 239. Cf. codd. Mediol. 7 f 147ᵛ 21, 106.

Ἕτερον εἰς τοὺς ιβ' μῆνας (Σεπτέμβριος Φέρω ταλάρους τὴν θέρους φλόγα). — Ed. Vatican. gr. 1384, f. 71 Keil, *Wiener Studien*, XI 1889, p. 118

F 77ᵛ dimidia pars vacat

F. 78. De septem climatibus opusculum initio mutilum. Τὴν τελευταῖαν καὶ μείζονα προσθήκην — φωτίζειν τοὺς τόπους ἐκείνους.

F. 78ᵛ. Περὶ τῶν ιβ' ἀνέμων τῶν ἐκ τῶν τεσσάρων περάτων τοῦ κόσμου (Ὁ μὲν ἀφηλιώτης — δυτικώτερον δὲ τὸν λιβόνοτον). — Dionysii de ventis fragmentum forma pleniore hic traditur quam in *Geoponicorum* (I, 11, 1-5) codicibus. Cf. infra codd. 43, f. 248; 47, f. 121. V. Boll *atal.* VII, p. 182, n. 1.

F. 79. Μῆνες Ῥωμαίων, μῆνες Ἑβραίων, μῆνες Αἰγυπτίων, μῆνες Ἑλλήνων, μῆνες Ἀθηναίων, μῆνες Μακεδόνων nominantur.

F 79ᵛ. De duodecim signis, mensibus, diebus. Ἐν τούτοις τοῖς δώδεκα μησὶ τοῦ ἐνιαυτοῦ διέρχεται καὶ ὁ Ἥλιος τοὺς δώδεκα πύργους ἐνθένδε ἀκριβῶς διαγραφήσεται.

Rubro. Ὅρα ἔμπροσθεν τοῦ φύλλου τὴν διαγραφὴν τοῦ Ἡλίου, ὡσαύτως καὶ τὰς τῶν μηνῶν ἡμέρας.

F. 80. Ἔστι καὶ ἑτέρα ψῆφος τῆς εὑρέσεως τῆς ἡμέρας τῆς Σελήνης ἣν καλοῦσιν ποιμενικήν· ἔστι δὲ αὕτη — ἡμέραν τῆς Σελήνης. — Ed. Cramer, *Anecdota graeca ... bibl. reg. Parisiensis*, I, p. 361 7-8 10-17. V. infra cod 47, f. 123ᵛ; cf. cod. German. 7 f. 14ᵛ

In marg. Ἔμπροσθεν ὤφειλε τεθεῖναι [*sic*] καὶ ἔνθα εἰσὶ καταγεγραμμένοι οἱ ὑκλοι τῆς Σελήνης etc

Πῶς εὑρίσκεται ἐξ ἀρχῆς ὁ θεμέλιος τῆς Σελήνης (Ἀνάλυε τὰς τξε' — κύκλων τοὺς θεμελίους — Ed. Cramer, *op. cit.*, I, p 361, 18-32. Cf. codd. Ital. 19, f. 458; German. 7, f. 14.

Βαΐα διὰ τί λέγονται οἱ κλάδοι τῶν φοινίκων (Ἐπειδὴ τῶν

we learn. Ed. Boissonade, Greek anecdote, II, p. 459. Cf. cod. Vindob. 10, f. 957.

F. 73. It should also be known that Christ, having reached the age of 33 years during His incarnate presence upon the earth — f. 73v] concerning the appointed time of Easter. John Chrysostom is cited.

Γ.76. Compendium of Emperor Heraclius from the movement of the stars (Month of April, that is Xanthicus November, that is Dios). V. supra code 28, 1. 108.

F. 77 the greater part is blank.

F. 77. Epigram on the 12 Zodiac Signs (Aries is the leader — a description of the race of Pisces). Ed. Boissonade, Anecdota graeca, II, p. 477; Cougny, Anthologia Palatina, t. III, cap. 3, n. 239. Cf. codd. Mediol. 7 f 147 21, 106.

Another on the 12 months (September: I bear baskets, the flames of summer). Ed. Vatican. gr. 1384, f. 71 Keil, Vienna Studies, XI 1889, p. 118

F 77 Half the part is blank

F. 78. A short work on the seven climatic zones, mutilated at the beginning. (The last and greater addition — to illuminate those regions.) Γ. 78. On the 12 winds from the four corners of the world (The east wind — and the southwest wind further westward).

A fragment of Dionysius on the winds is transmitted here in a fuller form than in the manuscripts of the Geoponics (1, 11, 1–5). Cf. infra codd. 43, f. 248; 47, f. 121. V. Boll atal. VII, p. 182, n. 1. Γ. 79. The months of the Romans, the months of the Hebrews, the months of the Egyptians, the months of the Greeks, the months of the Athenians, the months of the Macedonians are named. F 79. On the twelve signs, months, and days. In these twelve months of the year the Sun also passes through the twelve towers, which shall be accurately described from this point.

Rubric. "See the diagram of the Sun on the front of the folio, and likewise the days of the months.

F.80. There is also another calculation for finding the day of the Moon, which they call the pastoral method; this is the day of the Moon. - Ed. Cramer, Anecdota graeca ... bibl. reg. Parisiensis, I, p. 361 7-8 10-17. V. infra cod 47, f. 123*; cf. cod. German. 7 f. 14°

In marg. It ought to have been placed in front [sic], where the cycles of the Moon are recorded, etc.

How the foundation of the Moon is found from the beginning (Resolve the fifteen – the foundations of the cycles). Ed. Cramer, op. cit., I, p. 361, 18-32. Cf. codd. Ital. 19, f. 458; German. 7, f. 14.

Baia, why the branches of the palms are so called (Since among the

Ἑβραίων φωνῇ — τῶν φοινίκων βαΐα) Cf. Du Cange, *Glossarium med. et infim. graecitatis*, s. v. Βαΐς, p. 166.

F 80ᵛ. Tabula.

F. 81ᵛ. [In marg. manu recentissima Περὶ βισέξτου]. Αὕτη μὲν ἡ διαγραφὴ τῶν — τὸ αὐτὸ πάσχειν. — Huius opusculi frustulum edidit Boissonade, *Anecdota graeca*, I, p. 416-418. Ex Laurentii Lydi libro *De mensibus* opusculi doctrinam depromptam esse monuit Wünsch in editione, p. XXXIII.

F. 83. Ἀπὸ δὲ ψήφου οὕτως καταλαμβάνεσθαι τὸ βίσεξτον (Ἔχει ὁ ἐνιαυτὸς — ἐστι τὸ βίσεξτον).

Ἑτέρα μέθοδος θαυμασία καὶ σύντομος εἰς τὸ εὑρίσκειν κατὰ ποίαν ἡμέραν τῆς παρού(σης) ἑβδομάδος ἄρχεται ὁ ἐπερχόμενος μὴν οἱοσδήποτε τῶν ιβ' τῶν συμπληρούντων τὸν ἐνιαυτόν (Κράτει πρῶτον τὸν ἀνενδοιάστως νεομηνίαν καθεστάναι). Μὴν Ὀκτώβριος α Σεπτέμβριος ζ'

Ἔχεις δὲ ἔμπροσθεν καὶ ἑτέραν μέθοδον ψήφου — λοιπὰς αὐτ(οῦ) ἡμέρας

F 83ᵛ Μέθοδος ἑτέρα σύντομος εὑρίσκουσα τὸ νομικὸν Πάσχα ἐν ἑκάστῳ τῶν ιθ' κύκλων τῆς Σελήνης (Ἴδε πόσας εἶχεν εὑρήσεις τὸ Πάσχα τὸ νομικόν)

Μέθοδος ἑτέρα σύντομος εὑρίσκουσα τὸ Πάσχα τὸ νομικὸν ἐν ἑκάστῳ τῶν ιθ' κύκλων τῆς Σελήνης (Ἴδε πόσας εἶχεν — εὑρίσκης τὸ Πάσχα τὸ νομικόν) Tabula.

F. 84. Ἐμπεδοκλέους σφαῖρα Ἑπτὰ πολυπλανέες κατ' — καὶ κόσμος ἀπείρων). Ed. Maas, *Commentariorum in Aratum reliquiae* p. 170.

Ἐν τοῖς δώδεκα ζῳδίοις ἡ ὑπογραφὴ αὕτη. ζῴδια δὲ νῦν λέγω τὰ τμήματα τὰ ζῳδιακά (α' Κριὸς ἤγουν Μάρτιος εἰσὶ τὰ λεπτὰ αὐτοῦ ρκε'. ἐν τούτῳ τῷ μηνὶ τρῶγε καὶ πίνε τὰ γλυκέα [f. 86] ὥρᾳ νυκτὸς τρίτῃ).

F 101ᵛ. Inscriptio rubro exarata evanida. ,γϑqθ' + (ϑ manu posteriore) — ,βχλ'. ὁμοῦ ᾱ (?). Agitur de litterarum numeris.

F 102. Χριστὲ ὁ θεὸς — ἐδηλήσαντ' ἐπὶ χέρσου. — Ed Boissonade, *Anecdota graeca*, II, p 460-461.

Σημεῖον συντελείας τοῦ παρόντος βίου τῷ οὐρανῷ τόξον. Repetitur Σημεῖον — βίου manu posteriore. Nil amplius legitur.

F. 102ᵛ. Inscriptio evanida. Ἀνακαινίζεται τοῦν ἡ μὲν γῆ κατὰ χρόνους — ὁ δὲ διὰ ιθ'. — Cf. codd Ital. 29, f. 141ᵛ; German. 29, f. 209ᵛ?

Inscriptio evanida. [Ὁ]μὲν Κριὸς μηνὶ Μαρτίῳ κδ ὁ δὲ Ταῦρος — Ἰχθύες μηνὶ Φεβρουαρίῳ κ'. — Cf. supra cod. 30, f. 150.

F. 103. Inscriptio evanida. [Manu recentissima Περὶ οὐρανοῦ καὶ γῆς,

Hebrews in their tongue — the branches of the palms are baia) Cf. Du Cange, Glossarium med. and finally of Greece, s. v. Baig, p. 166

F 80v. Table.

F.81. [In marg. in a very recent hand: On the Bissextile]. This diagram of the — to suffer the same thing. — A fragment of this little work was edited by Boissonade, Anecdota graeca, I, p. 416-418. That the doctrine of the opuscule was drawn from the book of Laurentius Lydus De mensibus was noted by Wünsch in his edition, p. xxxI.

Γ. 83. And from calculation, the leap year is determined as follows (For a year has the leap year).

Another wonderful and concise method for finding on which day of the current week any given month of the 12 months that complete the year begins (First, firmly establish the new moon without doubt). Month of October 1st, September 7th

You also have before you another method of calculation remaining of it) days

Γ 83 Another brief method for finding the legal Passover in each of the 19 lunar cycles (See how many recurrences the legal Passover had)

Another brief method for finding the legal Passover in each of the 19 lunar cycles (See how many times you find the legal Passover) Tabula.

Γ.84. Empedocles' sphere Seven much-wandering according to and world of the infinite). .Ed. Maas, Commentariorum in Aratum the remains of p. 170

In the twelve Zodiac signs this is the description. By signs I now mean the zodiacal divisions (1st Aries, that is March, its minutes are 125. In this month eat and drink sweet things [l. 86] at the third hour of the night).

F 101. Inscription written in red, faded. 140' + (§ by a later hand) — βχλ΄. total & (?). Concerns the numerical values of letters.

Γ 102. Christ our God — they harmed upon dry land: Ed. Boissonade, Anecdota graeca, II, p. 460-461.

Sign of the end of the present life: a rainbow in the sky.

The phrase Σημεῖον βίου is repeated in a later hand. Nothing more can be read.

F. 102. Faded inscription. The earth is renewed according to time - but through 19. - Cf. codd Ital. 29, f. 141'; German. 29, f. 209?

Faded inscription. [The] Ram in the month of March and the Bull - Pisces in the month of February on the 20th. – Cf. above cod. 30, f. 150. Faded inscription. [In a very recent hand: On Heaven and Earth,

F. 103.

Ἡλίου, Σελήνης καὶ ἀστέρων καὶ χρόνου καὶ ἡμερῶν καὶ μηνῶν]. — F. 103. Ὁ οὐρανὸς ἐν σχήματι κύβου — στενοτέρᾳ εἶναι ζώνῃ. F. 105. Inscriptio evanida. Οἶκοι δέ εἰσι τῶν πλανῖτῶν [*sic*] οἱ προρρηθέντες πύργοι — ξηρὰ κατὰ τὸ θέρος. — F. 109. Ἐπεὶ δὲ εἰς τὸ ἡμερονύκτιον κατηντήσαμεν χρεὼν εἰπεῖν καὶ ὅπως τοῦτο λογίζεται παρ' ἑκάστοις τῶν ἐθνῶν, εἶτ' οὖν ὅπως ἡ ἡμέρα μετρεῖται – πλάγιον μηκυνομένας ἀνεμποδίστως. Inest [f. 110] epistula Theodori ad Theophilum cum tabulis. — Opusculum, quod Dionysio iniuria addixit, edidit e cod. Paris. gr. 854, f. 192ᵛ sqq. Cramer, *Anecdota graeca bibliothecae reg. Parisiensis*, I, p. 370, 30 - p. 382, 34, exceptis tabulis, quae desunt in cod. 854, et opusculi extrema parte (Αὕτη ἡ διαγραφὴ — ἀνεμποδίστως), quam codex tamen praebebat. Cf. codd. German. 25, f. 75ᵛ; Parisin. astr. 47, ff 172ᵛ, 173ᵛ De Theodori ad Theophilum epistula et simillimis epistulis Sexto vel Dionysio tributis, cf. *Catal.*, VII p. 188, 249 V 3, p. 76, 149.

F. 111. Περὶ τῶν ἀπὸ τῶν ἄστρων ἐπισημασιῶν (Ἐπεὶ δὲ καὶ ἀστέρες ἐν οὐρανῷ ἀνατέλλοντες — εἰς τὴν κς' Χελιδόνες φαίνονται). — Aetius Amidenus (ed Venetiis 1534), III, cap. 164, f. 62ᵛ; Lydus, *De ostentis*, ed. Wachsmuth² p 289.

F. 112. Ἔστι δὲ ἐπὶ τούτων τῶν ιβ τοῦ ἐνιαυτοῦ μηνῶν καὶ ἑτέρα τις παρατήρησις ..., ἐνίας δὲ τῶν ἑκάστου μηνὸς ἡμερῶν ὡς ἀπαισίας καὶ ἀποφράδας σημειουμένη, ἤγουν ἀνεπιτηδείους πρὸς πᾶσαν ἐπιχείρησιν — γ' καὶ κδ — Cf. infra cod. 42, f. 56ᵛ.

F. 112ᵛ. Ἑτέρα πάλιν παρατήρησις ἡμερῶν μηνιαίων ἐπὶ τῆς θαλάσσης ὁποῖαί εἰσιν ἀγαθαὶ καὶ αἴσιαι εἰς τὸ πλέειν (<Μ>η<νὶ> Ἰανουαρίῳ ιη κ' — [112ᵛ] κθ λ λα').

F. 113. Ταύτας τοιγαροῦν τὰς μεθόδους τοῦ τε μηνολογίου [f. 113] νομικὰ δηλαδὴ καὶ τὰ τῶν χριστιανῶν.

F. 162. Ἐπιγράμματα εἰς τοὺς δώδεκα μῆνας (Τοῦτ' ἄρα σαφὲς — [f. 162ᵛ] καὶ κρεῶν ἀμετρίαν). — Manuelis Philae. Ed. Keil, *Wiener Studien*, XI 1889, p. 115

F. 194. Περὶ τῆς ἐφημέρου τῶν φαινομένων ἐπιτολῆς τε καὶ δύσεως (Ἐπειδὴ δέ τινες τὴν ἀπαιδευσίαν — [f. 194] Φαζανία, Γασαμῶν, Γαραμαντινή) = Lydus, *De ostentis*, ed. Wachsmuth², p. 158, 5-160, 6.

F. 224. <Pselli> Περὶ λίθων δυνάμεων (Αἰτιολογήσασθαι μέν σοι — τοῖς ἄνω θησαυροῖς ἔασον). — Ed. Ruelle ap. de Mély, *Les lapidaires de l'antiquité et du moyen-âge*, II, p. 201.

F. 226. <Pselli> Περὶ παραδόξων ἀναγνωσμένων (Μὴ δὲ καινῶν ἀναγνωσμένων — [f. 228ᵛ] ἀντιλέγειν τοῖς χρωμένοις αὐτοῖς). — Ed. Westermann, Παραδοξόγραφοι, p. 143.

Of the Sun, Moon and stars and time and days and months]. – F. 103. The sky in the form of a cube – a narrower zone. F. 105. Inscription faded. The

houses of the planets [sic] are the aforementioned towers, dry in summer. F. 109. Since we have arrived at the subject of the day-and-night cycle, it is necessary to say also how this is reckoned among each of the peoples, and then how the day is measured, lengthening obliquely without obstruction. There is included [f. 110] a letter of Theodore to Theophilus with tables. The short work,

which was wrongly attributed to Dionysius, was edited from cod. Paris. gr. 854, f. 192 sqq. by Cramer, Anecdota graeca bibliothecae reg. Parisiensis, I, p. 370, 30 - p. 382, 34, with the exception of the tables, which are absent in cod. 854, and the final part of the work (Αὕτη ἡ διαγραφή ἀνεμποδίστως), which the manuscript nevertheless provided. Cf. codd. German. 25, f. 75*; Parisin. astr. 47, ff. 172, 173. On the letter of Theodore to Theophilus and similar letters attributed to Sextus or Dionysius, cf. Catal., VII p. 188, 249 V 3, p. 76, 149.

F. 111. On the signs derived from the stars (Since stars rising in the sky — on the 21st swallows appear).
Aetius Amidenus (ed. Venice 1534), III, cap. 164, f. 627; Lydus, De ostentis, ed. Wachsmuth, p. 289.

Γ. 112. Among these 12 months of the year there is also another kind of observation, marking certain days of each month as inauspicious and unlucky, that is, unsuitable for every undertaking — γ' and κό — Cf. infra cod. 42, f. 569.

Γ. 112. Another further observation of monthly days concerning the sea, which ones are good and favorable for sailing (In the month of January, the 18th, 20th — [112] 29th, 30th, 31st).

C. 113. These methods, therefore, of the menologium [f. 113]

namely the legal ones and those of the Christians.

Γ. 162. Epigrams on the twelve months (This indeed is clear [1. 162] and an excess of meats). By Manuel Philes. Ed. Keil, Wiener Studien, XI 1889, p. 115

Γ. 194. On the daily rising and setting of celestial phenomena (Since some, through lack of education — [Γ. 194] Phazania, Gasamon, Garamantine) Lydus, De ostentis, ed. Wachsmuth[3], p. 158, 5–160, 6.

F. 224. <Pselli> On the Powers of Stones (Αιτιολογήσασθαι μέν σοι - τοῖς ἄνω θησαυροῖς ἔασον). Ed. Ruelle ap. de Mély, Les lapidaires de l'antiquité et du moyen-âge, II, p. 201.

F. 296. <Pselli> On Paradoxical Readings (Μὴ δὲ καινῶν ἀναγνωσμένων - [[. 2284] ἀντιλέγειν τοῖς χρωμένοις αὐτοῖς). - Ed. Westermann, Παραδοξόγραφοι, p. 143.

33. Cod. Paris. gr. 2008. — Chartaceus, cm. 21 × 14, ff. 168, saec. XV. — Olim Fontebladensis (Omont, *Catal. des mss. grecs de Fontainebleau*, 1889, p. 90, n. 269), Regius 3336. — Cf. Omont *Inventaire*, II, p. 178.

F. 40. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν ἐν ἄλλῳ Ὀρφέως (Φράζεο δὴ καὶ — καὶ κατὰ χώρας). — Ed. Abel, *Orphica*, p. 141.

34. Cod. Paris. gr. 2009. Membranaceus, cm. 24 18, ff. 211, saec XII manu Ἰωάννου τοῦ δύκα [?] (v. f. 211ᵛ) exaratus. — Ex bibliotheca Catharinae de Medicis, postea Regius 2661. — Cf. Omont, *Inventaire*, II, p. 178 Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 239.

F. 1. Ἐπιστολὴ Πυθαγόρα πρὸς Λαΐδα. Πυθαγόρας Λαΐδη [*sic*] χαίρειν (Πολλὰ καταμαθὼν καὶ — ὁ ἐγκαλούμενος καὶ προκληθείς). — Ed. Tannery, *op. cit.*, p. 248-250. Cf. Desrousseaux, *Mélanges d'archéologie et d'histoire* (*Éc fr. de Rome*), VI, 1886, p. 534 sqq.

F. 2. Πληνθ(ὶς) [*sic*] Πυθαγόρα περὶ ζωῆς καὶ θανάτου, νίκης καὶ ἥττης καὶ ἄλλων πολλῶν πραγμάτων, εὑρέσεως καὶ ἀπολείας [*sic*], κέρδους καὶ ζημίας, καλῆς ὁδοῦ καὶ κακῆς. Tabula f. 2ᵛ oblinet. Ed. Tannery, *op. cit.*, p. 251. Cf. Desrousseaux *op. cit* p. 539.
In ima pagina manu posteriore. Περὶ μὲν τῶν δικαζομένων ὀφείλει ψηφίζειν etc. Cf. Tannery, *op. cit.*, p. 239.

35. Cod. Paris. gr. 2118. — Chartaceus; cm. 12 × 6,5 pag. 81; saec. XVI manu Iohannis Honorii Hydruntini (cf. Förster *loc. infra cit.*: Vogel et Gardthausen, *Die griechischen Schreiber*, p. 182) exaratus. Ex bibliotheca abbatis de Rothelin (*f. 2ᵛ Donné au Roy par Mᵉ l'abbé de Rothélin. Le 15 juin 1735. Sallier*), postea Regius 3494, 3. — Cf. Omont, *Inventaire*, II, p. 197; Förster, *Scriptores physiognomonici*, I, p. CXXVII.

P. 1. Πολέμωνος φυσιογνωμονικόν (Εἴπερ τι ἄλλο — φόβου οὐ κινοῦσιν). — Ed. Förster *op. cit.* I p. 298 sqq.

P. 4. Πολέμωνος φυσιογνωμονικόν (Περὶ κεφαλῆς. Κεφαλὴ — μάλιστα δὲ ὄνυχες). — Ed. ibidem.

P. 43. Ὅροι οὐρανίων ἰδέων [*sic* ἐκ τοῦ αὐτοῦ Πολέμωνος φυσιογνωμ(ονικοῦ) (Περὶ εἴδους ἀνδρείου. Εἶδος — οἱ κύνες εἰσίν. τέλος). Ed. ibidem.

P. 56. Μελάμποδος ἱερογραμμάτου [*sic*] Πτολεμαίῳ βασιλεῖ (Ὅσα μὲν ταῖς — χήρᾳ μὴ νοσῆσαι. τέλος). — Ed. Diels, *Beiträge zur Zuckungsliteratur des Okzidents und Orients* (*Abh. preuss. Akad.*, 1907, IV), p. 21-32.

P. 77. Ἑρμηνεία τοῦ βροντολογίου τῶν δώδεκα μηνῶν (Μὴν Ἰανουάριος ἔχει — φθορὰν θρεμμάτων δηλοῖ τέλος). — Edetur in appendice.

88. Cod. Paris. gr. 2008. Paper, cm. 21 × 14, ff. 168, 15th century. Formerly Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, 1889, p. 90, n. 269), Regius 3336. — Cf. Omont Inventaire, II, p. 178.

Γ. 4. On Hermes the greatest and the sether about the sether in another way Orfeus (Phrase it indeed and and by region). Ed. Abel, Orphica, p. 141.

4. Cod. Paris. gr. 2009. Parchment, cm. 24 4. f. 211, 12th century, by hand John of Duca [?] (n. f. 211*) written. — From the library of Catherine of Medi- is, later Regiu 1. — Cf. Omont, Inventinventaire, II, p. 178 Tannery, Notes and excerpt, XXXI, 1, 1886, p. 239.

F. 1. The epistle of Pythagoras to Leda. Pythagoras to Leda [sic] greetings (Pythagoras and and the greeted). Ed. Tannery, pp. 249-250. Cf. Desrousseaux, Mélanges d d'archéologie et d'histoire (Éc Fr. de Rome), VI, 1, 1887, p. 534 ff.

F. 2. Plenthis [sic] Pythagoras about life and death, victory and defeat defeat and others, sether [sic], profit and ζημίας and ἥττης [sic], κέρδου and others). Ed. Tannery, op. cit., p. 249-250. Cf. Desrousseaux, Mélantes d'archéologie et d'histoire (Éc Fr. de Rome), VI, 1, 1887, p. 534 ff.

Plinthis) [sic] Pythagoras about life and death, victory and others, profit and ζημίας) [sic], profit and defeat, and others. Tabula f. 2° oblinet. Ed. Tannery, op. cit., p. 251. Cf. Desrous- seaux op. cit p. 539.

85. Cod. Paris. gr. 2118. . Paper; cm. 12 x 6.5, p. 81; written in the 16th century by the hand of Johannes Honorius Hydruntinus (cf. Forster loc. infra cit.: Vogel et Gardthausen, Die griechischen Schreiber, p. 182). From the library of the abbot de Rothelin (f. 2 Donné au Roy par Mr l'abbé de Rothélin. Le 15 juin 1735. Sallier), afterwards Regius 3494, 3. — Cf. Omont, Inventaire, II, p. 197; Forster, Scriptores physiognomonici, I, p. cxlvii.

P. 1. Polemon's Physiognomy (If anything else moves of fear not them). - Ed. Forster op. cit. I p. 298 sqq.

P. 4. Polemon's Physiognomy (On the head. The head especially, and the nails). — Ed. ibidem.

P. 43. Definitions of celestial forms [sic from the same Polemon's Physiognomy] (On the form of the brave man. Form — the dogs are. end). Ed. ibidem.

P. 56. Of Melampus the sacred scribe [sic] to King Ptolemy (All those things — so as not to fall ill while widowed. end). - Ed. Diels, Beiträge on the twitch literature of the Occident and Orient (Abh. preuss. nAkad., 1907, IV), p. 21-32.

P. 77. Interpretation of the brontologion of the twelve months (Month of January has — portends destruction of livestock. end). To be published in the appendix.

36. Cod. Paris. gr. 2139. — Chartaceus, cm. 27,5 × 20, ff. 276, saec. XVII. — Ex bibliotheca cardinalis Mazarin, postea Regius 2708. — Cf. Omont, *Inventaire*, II, p. 199.

E cod. Paris. astrol. 1 vel e cod. Florent. 12 hic codex descriptus esse videtur. Cf supra cod. 31.

F. 1. Ἑρμοῦ ἰατροῦ μαθηματικὰ etc. = Cod. Paris. 1, f. 25.
F. 23. Περὶ χειρουργησιῶν Γαληνοῦ etc. = Ibid., f. 29ᵛ.
F. 70ᵛ. Περὶ κατὰ κλήσεως [*sic*]. ἐπιτομὴ τῶν Παγχαρίου. = Ibid., f. 42.
F. 78. Περὶ κατακλίσεων etc. = Ibid., f. 44.
F. 81ᵛ Ἄλλη σκέψις = Ibid. f 45ᵛ.
F. 87ᵛ. Sine inscriptione Φιλοκαλὶ ἀδὲ χάριν — δὲ θ' θάνατον. = Ibid., f 47.
F. 88. Κανόνιον τοῦ τρισμεγίστου Ἑρμοῦ. — Ibid , f. 47. Tabula desideratur
F. 90. Κανόνιο [*sic*] Πετοσίρεως. = Ibid. f. 48.
F. 92ᵛ. Καταρχαὶ κατὰ Ζηνάριον. — Ibid., f. 49.
F. 94ᵛ. Τοῦ Θεοφίλου ἐπισυναγωγὴ etc. = Ibid., f. 59.
F. 98. Ἀποτέλσματα [*sic*] τοῦ ἐνιαυσιαίου etc. = Ibid., f. 60.
F. 101ᵛ Κλῆρος βασιλέως ἀπὸ Ἡλίου etc. — Ibid., f. 61.
F. 104ᵛ. Περὶ τοῦ ἐνιαυσιαίου δεσπότου. = Ibid., f 62.
F 113ᵛ Περὶ μηνός — Ibid., f 65.
F 114. Περ μηνὸς ἄλλως. — Ibidem.
F. 115. Περιτόσειρις [l. Πετόσιρις] Νεχεψῷ περὶ μηνὸς etc. = Ibidem.
F. 118ᵛ Ἀποτελέσματα κοσμικὰ etc. = Ibid., f 66.
F. 119ᵛ. Περὶ ὑετῶν δόκιμον ἀπὸ φωνῆς Σύρου τινός. = Ibid., f. 66ᵛ.
F. 123ᵛ. Περὶ καταστημάτων etc. Ἰουλιανοῦ. — Ibid., f. 67ᵛ.
F 128ᵛ Ἐξ ὧν ἡ Σελήνη καὶ οἱ etc — Ibidem.
F. 130ᵛ. <Theophili> Περὶ συνόδοπανσελήνων etc. = Ibid., f. 70.
F. 131. Περὶ καταρχῆς = Ibidem.
F 134. Ἄλλως περὶ καταρχῆς. = Ibid. f. 71.
F. 137. Αποτελέσματα τὸ [*sic*] Ἀναβιβάζοντος etc. Ibid., f. 72.
F 138ᵛ Περὶ καταρχῆς τρόπου = Ibidem.
F. 139ᵛ Περὶ τῶν φωστήρων = Ibid., f. 72ᵛ
F. 141. Περὶ Ἡλίου τοῦ etc. = Ibidem.
F. 142ᵛ. Περὶ τῆς ἐν ταῖς etc = Ibid f. 73.
F. 146ᵛ. Ἀνάκρισις ἐκ τῆς etc Ibid. f. 74.
F. 151. Τῶν ἀστέρων ἀποκαταστάσις [*sic*]. = Ibid., f. 75.
F. 151ᵛ. Περὶ τοῦ τρόπου etc. — Ἄλλως. — Περὶ ὧν ἐρωτώμεθα. — Ποταπὴ ἡ καταρχή. = Ibid., f. 75ᵛ
F. 154ᵛ Τί τὸ εἶδος etc. = Ibid., f 76.
F. 155. Διαίρεσις καταρχική = Ibidem.

86. Cod. Paris. gr. 2139. — Paper, cm. 27.5 × 20, ff. 276, 17th century. — From the library of Cardinal Mazarin, later Royal 2708. - Cf. Omont, Inventaire, II, II, p. 199.

This codex appears to have been copied from Cod. Paris. astrol. 1 or from Cod. Florent. 12. Cf. above cod. 31.

F. 1. Hermou iatrou mathematika etc. = Cod. Paris. 1, f. 25.
F. Γ.23. On Surgical Operations of Galen etc. = Ibid., f. 29.
nΓ. 70. On Decumbiture [sic]. Epitome of Pangarion. — Ibid., f. 42.
C. 78. On Decumbitures etc. = Ibid., f. 44.
C.81 Another Inquiry = Ibid. f. 45v.
F.87. Without title Φιλοκαλί ἀδἐἀδὲ χάριν – δὲ θ' θάνατον, καὶ Ibid., f 47.
F. 88. Canon of Trismegistus Hermos. = Ibid , f. 47. Tabula ndesideratur
F. 90. Canon [sic] of Petosireos. = Ibid. f. 48.
F. 92. nCatarchs against Zenarion. = Ibid., f. 49.
C. 94. Theophilus's compilation etc. - Ibid., f. 59.
C. 98. Outcomes [sic] of the annual etc. = Ibid., f. 60.
G. 101 The lot of the king from the Sun etc. - Ibid., f. 61.
G. 104. On the lord of the year. Ibid., f 62.
G. 113. On the month = Ibid., f 65.
F. 114. On the month, another way. - Ibidem.
G. 115. Peritoseris {. Petosiris] to Nechepso on the month etc. = Ibid.
F. 118 Cosmic outcomes etc. == Ibid., f 66.
G. 119. On rains, a proven method from the voice of a certain Syrian. = Ibid., f. 66v.
G. 193. On constitutions etc. of Julian. = Ibid., f. 67v.
G. 128 From those of the Moon and the etc. Ibidem.
G. 130. <Theophili> On the conjunction of full moons etc. = Ibid., f. 70.
G. 131. On inception = Ibidem.
G. 134. Another way on inception. = Ibid. f. 71.
C. 137. Results of the Ascending Node etc. Ibid., f. 72.
Γ 133. On the method of inception = Ibid.
Γ. 139. On the luminaries = nIbid., 1.
Γ. 141. On the Sun, etc. === 79nIbid.
Γ. 142. On the [matters] in, etc. = Ibid f. 73.
Γ. 146. Inquiry from, etc. Ibid. f. 74.
Γ. 151. The return of the stars [sic]. = Ibid., f. 75.
Γ. 151. On the method, etc. Otherwise. = On the things we are asked about. - What kind of inception. = Ibid., f. 75
C. 154 What is the form, etc. = Ibid., f 76.
F. 155. Division of inception = nIbidem.

F. 156ᵛ. Στοχασμὸς τῆς καταρχῆς. = Ibid., f. 76ᵛ.
F. 159. Περὶ τῆς δυνάμεως etc. = Ibid. f. 77.
F. 160ᵛ. Ἄλλως. — Ἄλλως. — Ἄλλως. = Ibid., f. 77.
F. 161ᵛ. Ἄλλως ἐπὶ πάσης καταρχῆς. — Ἄλλως. Ἄλλως. — Ἄλλως. = Ibid., f. 77ᵛ
F. 164ᵛ. Περὶ τοῦ καταρχῆς etc. = Ibid., f. 78.
F. 165ᵛ. Ποταπὸς ὁ τρόπος etc. = Ibid. f. 78ᵛ.
F. 166ᵛ. Ἐὰν ὠφέλιμόν ἐστιν etc. = Ibidem.
F. 167. Περὶ τοῦ τρόπου etc = Ibidem.
F. 167ᵛ. Κοινῶς περὶ καταρχῆς. = Ibid., f. 79.
F 169. Ἄλλως. = Ibidem.
Αλλως περὶ καταρχῆς = Ibid. f 79ᵛ.
F. 171. Ἄλλως = Ibid. f. 80.
F 171ᵛ Αλλως. = Ibidem.
F. 172. Τῶν ἀποτελεσμάτων τοῦ Παύλου Ἀλεξανδρίνου τέλος.
Pars inferior f. 172 vacat.
F. 172ᵛ Φυσικὴ θεωρεία περὶ etc = Ibid., f 1.
F. 190. Περὶ σεισμῶν προσημείωσις. = Ibid. f. 4ᵛ.
F. 193ᵛ. Σχόλιον ἀπὸ φωνῆς Συμεῶν μοναχοῦ τοῦ Χρυσογράφου etc = Ibid., f. 5ᵛ.
F. 194. κζ'. Περὶ καθολικῶν ἐπισκέψεων etc. = Ibidem.
F. 209ᵛ. Ἀποτελέσματα γιγνομένων ἐκλείψεων etc. = Ibid., f. 9ᵛ.
F 230. Περὶ τῶν ἐν ταῖς ἐκλείψεσι etc. = Ibid., f. 15ᵛ.
F. 234ᵛ Ὅσα ἡ Σελήνη ἐν etc Ibid. f. 16.
F. 236ᵛ. Περὶ τοῦ ζῳδιακοῦ κύκλου = Ibid., f. 16ᵛ.
F 241. Τέλος ἀστρολογίας.
F. 241ᵛ. <Claudii Tusci> Περὶ ἐπιτελόντων [*sic*] καὶ etc. = Ibid., f. 17ᵛ.
F. 275. Τοῦ Ἑρμοῦ ἰατροῦ μαθηματικῶν τέλος.

37. Cod. Paris. gr. 2149. — Chartaceus, cm. 33 × 22, ff. 214, duabus manibus exaratus (ff. 1-172; 176ᵛ-211). — Olim Fontebladensis (Omont, *Catal. des mss. grecs de Fontainebleau*, 1889, p. 91, n. 270), Regius 2138. — Cf. Omont, *Inventaire*, II, p. 204.

Huius codicis folia 102-172 e cod. 39 (cf. infra) descripta sunt.

F. 161. Ῥικτολόγιον etc. = Cod. 39, f. 643.
F. 164ᵛ Ψῆφος etc. = Ibid., f. 646ᵛ.
F. 165ᵛ. Ἀρχὴ σὺν θεῷ ἁγίῳ περὶ τῶν εὐχρήστων ἡμερῶν. Esdrae. = Ibid., f. 648ᵛ
F. 166. Ἀρχὴ σὺν θεῷ ἁγίῳ περὶ τῶν πον<ηρ>ῶν καὶ ἐναντίων ἡμερῶν. Esdrae. = Ibid., f 649.
F. 166ᵛ. Ἀρχὴ σὺν θεῷ ἁγίῳ. ἑρμηνία etc. Aristotelis. = Ibid., f. 650ᵛ.

Γ. 156. Conjecture of the beginning. Ibid., f. 76v.

Γ. 159. On the power etc. - Ibid. f. 77.

Γ. 160. Otherwise. - Otherwise. — Otherwise. Ibid., f. 77.

Γ. 161a. Otherwise on every beginning. Otherwise. Otherwise. Otherwise. Ibid., f 77

F. 164. Περὶ τοῦ καταρχῆς etc.-- Ibid., f. 78.

F. 165°. Norands d rpónos etc. — nIbid: f. 78.

F. 166. Ἐὰν ὠφέλιμόν ἐστιν etc. nIbidem.

F. 167. Περὶ τοῦ τρόπου etc Ibid.

F. 167. Κοινῶς περὶ καταρχῆς. = Ibid., f. 79.

F. 169. Ἀλλως. - Ibidem.

Another treatment of inceptions Ibid. f 79v.

F. 171. "Otherwise Ibid. f. 80.

F 171v Another. - Ibidem.

F. 172. End of the Outcomes of Paulus Alexandrinus.

The lower portion of f. 172 is blank.

F. 172 Physical theory concerning etc Ibid., f 1.

G. 190. Concerning the prognostication of earthquakes. = Ibid. f. 4'.

G. 193. Scholion from the voice of Symeon the monk Chrysographos etc - Ibid., f. 5.

G. 194. xxvii. On universal investigations etc. - Ibidem.

G. 209. Outcomes of occurring eclipses etc. ex Ibid., f. 9.

G. 230. Concerning those in the eclipses etc. == Ibid., f. 15.

F. 234 Whatever the Moon in etc Ibid. f. 16.

G. 236. On the Zodiac circle Ibid., f. 16v.

F 241. End of astrology.

F. 241. <Claudii Tusci> Per ephitelont [sic] and etc. - Ibid., f. 17v.

Γ. 275. End of the mathematical works of Hermes the physician.

87. Cod. Paris. gr. 2149. Paper, cm. 33 × 92, ff. 214, written by two hands (ff. 1-172; 176-211). — Formerly Fontainebleau (Omont, Calal. des mss. grecs de Fontainebleau, 1889, p. 91, n. 270), Regius 2138. Cf. Omont, Inventaire, II, p. 204.

Folios 102-172 of this codex were copied from cod. 39 (cf. below).

F. 161. Rictologion etc. Cod. 39, G. 643.

C. 164. Vote etc. - Ibid., f. 646.

Γ. 1659. Beginning, with the holy God, concerning the auspicious days. Of Esdras. – Ibid., f. 648

Γ. 166. Beginning, with the holy God, concerning the evil and contrary days. Of Esdras. = Ibid., f. 649.

Γ. 166. Beginning, with the holy God. Interpretation etc. Of Aristotle. = Ibid., f. 650.

F. 171. Ἀρχὴ σὺν θεῷ ἁγίῳ περὶ τῆς ερμηνίας [ει manu posteriore] etc. Iohannis Damasceni. = Ibid., f. 654ᵛ.
F 172. Ἑτέρα ἑρμηνία etc. = Ibid., f 655ᵛ
F. 172ᵛ. Ἑτέρα ἑρμηνία etc. Aristotelis. = Ibid., f. 656.

38. Cod. Paris. gr. 2180. — Chartaceus, cm. 39,5 × 29, ff. 109, saec. XV magna ex parte manu Georgii Midiatae, ut ex scriptura apparet (cf. cod. Paris. astr. 4; Vogel et Gardthausen *Die griechischen Schreiber*, p. 81); alia manu saec. XV-XVI ff. 2-4, manu saec. XVI ff. 99-100ᵛ, 104 exarata sunt. — Ex bibliotheca Hurault de Boistaillé (v. f. 1) Olim Regius 1845. — Cf. Omont, *Inventaire*, II, p. 210.

F. 58. [In marg. manu recentissima *De lapidibus*]. Περὶ λίθου ἀετίτου. Λίθος ἀετίτης ἐστὶν — [f. 60ᵛ] δένδροις καρποφορεῖν παρασκευάζειν. — Cf. P. Boudreaux, *Revue de philologie*, XXXIV 1910, p. 70.

F. 75. Βιβλίον Κλεομήδους ἐξήγησις ἐν τοῖς σφαιρικοῖς τοῦ οὐρανοῦ (Ἐπίκουρος καὶ οἱ πολλοὶ — ἐκ τῶν πόσειδων ἡλίου ἥληπται [*sic*]). — Cleomedes, *De motu circulari corporum caelestium*, ed. Ziegler, 1891 p. 120-228.

F. 85 Figura.

F. 85ᵛ. Περὶ τῶν ιβ' ζῳδίων τοῦ Ερμοῦ τοῦ τρισμεγίστου καὶ περὶ βωτανῶν [*sic*] τῶν ζ' πλανήτων (Τοῦ Κριοῦ ἐλελίσφακος — καὶ φυσικὴν ἀποτέλεσιν). — Ed. Boll, *Catal.*, VII, p. 232. Cf. cod. Paris. astr 4, f 265ᵛ.
Περὶ τῶν βοτανῶν τῶν ἑπτὰ πλανητῶν (♋. Βότανον Ἡλίου πολύγονον — [f 86] πρὸς τούτοις πανσέληνος). — Ed. Boll, *op. cit.*, p. 233 3-236, 2. Cf cod Paris. cit.

F 89. Περὶ θέσεως κόσμου οὐρανοῦ τε καὶ γῆς καὶ ἀστέρων καὶ τὰ ἄλλα τῶν φαινομένων ἀστέρων (Ὁ οὐρανὸς σφαιροειδής ἐστιν κύκλῳ περιέχων τὴν γῆν : ἡ δὲ κατὰ τὴν ἐξήγησιν τῶν Ἀράτου σφαιρῶν ἐστιν αὕτη ὡς ἔχει μεσουρανοῦντα τὸν Αἰγόκαιρον [*sic*] — τὸν Τοξότην ὁ Στέφανος). — Cf. cod. Paris. astr. 4, f. 24ᵛ.

F. 89ᵛ. Περὶ τῆς τῶν ἀπλανῶν ἀστέρων (Ἡ τῶν ἀπλανῶν ἀστέρων ἔκθεσίς ἐστιν τοιαύτη — καὶ Ὑδρωχόου [*sic*] πόδας). — Cf. ibidem. Φυσικὲς θεωρίαις [l. Φυσικαὶ θεωρίαι] τῶν ζ' πλανητῶν καὶ δηλοτικὰ *sic*] τῶν ὡρῶν αὐτῶν (♋ Ἡμέρα πρώτη ἐστὶν ὁ Ἥλιος καί εἰσιν αἱ ὧραι αὐτοῦ — εἰς δὲ πρᾶξιν ἐν πολὴ [l. -λλῇ] ἀτονίᾳ καὶ δυσκατορθείᾳ περένεται [*sic*]). — Haec proxime doctrina accedunt ad Vettii Valentis cap. I, 1 (ed. Kroll, p. 1 = *Catal.*, II, p. 88 sqq.). Cf. cod. Ital. 18, f. 331ᵛ?

F. 91. Βιβλίον Κλαυδίου Πτολομαίου ὁ λεγόμενος Καρπός. κεφάλεα ρ' (Προεκθέμενοι, ὦ Σύρε, — ὡς ἐπὶ τὸ πλεῖστον). — Ed. Camerarius, Norimbergae, 1535, f. 55ᵛ-59ᵛ.

F. 171. Beginning, with the help of the Holy God, concerning the interpretation [ει in a later hand] etc. Of John of Damascus. Ibid., f. 654.

F 172. Another interpretation etc. Ibid., f 655v

F. 172. Another interpretation etc. Of Aristotle. Ibid., f. 656.

88. Cod. Paris. gr. 2180.

Paper, cm. 39.5 × 29, f. 109, 15th century largely in the hand of Georgios Midiatēs, as appears from the script (cf. cod. Paris. astr. 4; Vogel and Gardthausen, Die griechischen Schreiber, p. 81); in another hand of the 15th–16th century ff. 2–4, in a hand of the 16th century ff. 99–100, 104 were written. From the library of Hurault de Boigtaillé (see f. 1). Formerly Regius 1865. – Cf. Omont, Inventaire, II, p. 210.

F. 58. [In the margin, in a very recent hand: De lapidibus]. On the eagle-stone. The eagle-stone is — [f. 60v] to cause trees to bear fruit. Cf. P. Boudreaux, Revue de philologie, XXXIV 1910, p. 70.

F. 75. Book of Cleomedes: a commentary on the spherical motions of the heavens (Epicurus and the many from the works of Poseidon of the sun have been taken [sic]). — Cleomedes, De motu circulari corporum caelestium, ed. Ziegler, 1891, pp. 120–228.

F. 85 Figure.

F. 85. On the twelve signs of the zodiac of Hermes Trismegistus and on the herbs [sic] of the seven planets (Of Aries, sage — and natural effect). Ed. Boll, Catal., VII, p. 232. Cf. cod. Paris. astr. 4, f. 265.

On the herbs of the seven planets (Θ. Herb of the Sun, polygonum — [f. 86] besides these, the full moon). Ed. Boll, op. cit., p. 233.3–236.2. Cf. cod. Paris. cit.

F. 89. On the position of the world, of heaven and earth and the stars, and other visible celestial phenomena (The heaven is spherical, encompassing the earth in a circle: and the commentary on the spheres of Aratus is as follows, as it stands with Capricorn at the midheaven [sic] — the Crown with Sagittarius). – Cf. cod. Paris. astr. 4, f. 24.

F. 897. On the fixed stars (The exposition of the fixed stars is as follows – and the feet of Aquarius [sic]). Cf. ibid. Physical theories [corr. Physical theories] of the 7 planets and indicators [sic] of their hours. The first day is the Sun, and his hours are; and in practice it falls into great [corr.] weakness and difficulty [sic]). This doctrine closely approaches Vettius Valens, ch. I, 1 (ed. Kroll, p. — Catal., II, p. 88 sqq.). Cf. cod. Ital. 18, f. 331? F. 91. The book of Claudius Ptolemy called the Karpos. 100 chapters (Having set forth in advance, O Syrus, for the most part). — Ed. Camerarius, Norimbergae, 1535, f. 55v–59v.

F. 93v. Περὶ οἴκων ἑκάστου ἀστέρος (Περισυνοικειοῦντωι δὲ καὶ οἱ πλανῆται — καὶ τὸ τῆς ♃). — Ptolemaei. Ex *Tetrabiblo*. Ed. Camerarius, *op. cit.*, f. 10.

F. 94. Περὶ ὑψωμάτων τῶν ἀστέρων (Τὰ δὲ καλούμενα — τοὺς ☾ ὥσπερ ταπεινοῦσθαι). Ptolemaei *Tetrabibl.*, ed. cit., f. 11

F. 94v. Περὶ τῶν σχηματιζομένων δωδεκατημορίων (Οἰκειοῦται δὲ ἀλλήλοις — τὴν στάσιν ἔχουσιν). — Ptolemaei *Tetrabibl.*, ed. cit., f. 9v.

Περὶ τῶν τεσάρων [*sic*] τριγώνων καὶ τῶν οικον [*sic*] αὐτῶν (Ἡ δὲ πρὸς τὰ — τῆς ♀ συνοικοδεσποτείαν). — Ptolemaei *Tetrabibl.*, ed. cit., f. 10v.

F. 95. Περὶ τῶν τεσάρων ὡρῶν τοῦ ἔτους (Τῶν ὡρῶν δὲ τοῦ ἔτους — μίξεως συγκιρνωμένοις ποιότητος). — Ptolemaei *Tetrabibl.*, ed. cit., f 7v.

F. 95v. Περὶ τῆς τῶν χωρῶν πρὸς τὰ τρίγωνα καὶ τοὺς ἀστέρας συνοικειώσεως (Τεσάρων δὲ τριγωνικῶν — τὸν τρόπον τοῦτον). — Ptolemaei *Tetrabibl.* ed cit. f 15v.

F. 98. Περὶ τοῦ γένους τῶν διατιθεμένων (Τούτου δὲ ὄντος — ὡς ἐπὶ τὸ πλεῖστον. τέλος), cum tabula. — Ptolemaei *Tetrabibl.*, ed. cit., f. 20v.

F. 99. Ἀποτέλεσις ἀκρυβῆς [*sic*] τοῦ Διὸς ἐν τοῖς ιβ' ζῳδίοις (Ὅτε ἐν Κριῷ ὁ τοῦ Διὸς ἀστὴρ ἐν οἴκῳ Ἄρεως εὔχεσται [*sic*] δὲ ἵνα μὴ γένονται [*sic*] σεισμοί). — Ex Zoroastro. = *Geoponica*, I, 12, 3-40.

In summa pagina : Ἰστέον ὅτι ἀπὸ τοῦ Σεπτέβρην [*sic*] ἄρχεται τοῦ Διὸς ἡ εἰσέλευσις ἡ ἀρχὴ τοῦ χρόνου.

Περὶ δὲ τοῦ χειμόνος σκέπτε τὸν Κρόνον χειμόνα μέγαν δῆλοι.

F 99v. Ἑρμηνείαι τῶν πόλεων (Λυδία, ἡ Διόσπολι [*sic*] — Ἑλλὰς, ἡ νέα Πέτρα [*sic*]). = Cod. Parisin. astr. 4, f. 141.

F. 100. Ἀντίδοτος πρὸς ποδαλγικοὺς πάνυ πεπειραμένη αἰγυπτιακὴ τρισμέγιστος. φοβερὰ δόκιμος γεναμέν(η) εἰς ὑγείαν πολλῶν ἀνθρώπων (Ταύτην ἐνέγκας Πέρσις παρέσχε τινὶ κόμητι Κεσαρίω [*sic*] — μηνὶ Ἰανουαρίῳ ἡμέρας ι' καὶ ἄργιε (l. ἄργει?) μίαν.

Χρὴ δὲ ἀπέχεσθαι τῶν [l. τὸν] λαμβάνοντα — καὶ ἂν οὗτος (l. οὕτως) ποιεῖ οὐκ ἀποτύχει.

Εἰς λιχνάρια ἐπαϊδά (Ἔπαρων ὀρτικίου ὁμάτια [*sic*] — καὶ φανείσονται ὡς Σαρακινοί).

Ἔπαρων [*sic*] δάκρυον ὄνου εἴδεις ἄλλον θαυμαστότερον.

Marginalia. Εἰς γυναῖκα etc. — Ἴσθει ὅτι λέγει etc.

Σοφοῦ τινος Βόθρου πρὸς Βασιλέα + Σοφοῦ τινος Βόθρου βασιλέως πρὸς Βασιλέα [*sic*] (Πολλοὶ τῶν ἀνθρώπων ἀγνωοῦ-

F. 93. On the houses of each star (The planets are also associated together [redacted] that of F). Ptole[redacted]y. From the Tetrabiblos. Ed. Chamberlain, op. cit., f. 10.

F. 94. On the exaltations of the stars (Those called [exaltations] seem to be as if [redacted] the X humbled [in their depressions]). Ptolemy, Tetrabiblos, ed. cit., f. 11. F. 94b. On the configured dodecatemoria (They are associated with one another [those] th[redacted] have a stationary position). — Ptolemy, Tetrabiblos, ed. cit., f. 9.

On the four [sic] triangles and their houses (The co-rulership [redacted]th respect to the [sign] of). [redacted]tolemy, Tetrabiblos, ed. cit., f. 10.

F. 95. On the four seasons of the year (Of the seasons of the year mixed [redacted] together in a blended quality). — Ptolemy, Tetrabiblos, ed. cit., f. 7.

Γ. 95. On the affinity of countries with the triangles and the stars (Of the four trigonal — in this manner). [redacted] Ptolemaei Tetra[redacted]bl. ed cit. f 15.

Γ. 98. On the race of those who are affected (This being so — for the most part. end), with a table. — Ptolemaei Tetrabibl., ed. cit., f. 20.

Γ. 99. Accurate prediction [sic] of Jupiter in the 12 Signs ("When Jupiter's star is in Aries in the house of Mars, one should pray [sic] that earthquakes do not occur [sic]). — [redacted]rom Zoroaster. — Geoponica, I, 12, 3–40.

At the top of the page: It should be known that from September [to] begins the entry of Jupiter, the beginning of the year. Concerning winter, consider Saturn as indicating great winter indicates.

Γ. 99. Interpretations of the cities (Lydia, the Diospolis [sic] — Greece, the new Petra [sic]). = Cod. Parisin. astr. 4, f. 141.

Γ. 100. An antidote for sufferers of gout, thoroughly tested, Egyptian, thrice-greatest, terrible, proven effective) for the health of many people (A Persian brought this and gave it to a certain Count of Caesarea [sic] in t[redacted] month of January for 30 days and rest (read: rest?) one day.

The one taking it must abstain from [read: the] [redacted] and if this one (read: thus) it works, does not fail.

A charm for lamps (Eparon of the ortikion, visions [sic] [redacted] and shall appear like Saracens).

Having taken [sic] a tear of a donkey [redacted] you will see another more wondrous thing.

Marginalia. For women etc. — He [redacted]nows what he says, etc.

Of a certain wise man Bothros to the King + Of a certain wise man Bothros the king to the King [sic] (Many of men, not knowing—

σιν — εἰς χρόνον παρέρχετέ *sic* σοι). — Edetur in appendice.
Περὶ κεραυνοῦ (Κεραυνὸς γίνεται ὅταν ῥῆξις νεφῶν γίνεται — μᾶλλον δὲ πάντων ὁ ἀστροπελέκιως [*sic*] λίθος ἀμβλύνεται).

F. 100v. In summa pagina, manu posteriore. Ἰστέων ὅτι τὸν απατοῖσει ὁ Μάρτης [*sic*] ἄρχεται — εἰς τῶν Περσῶν : — τὰ ἁπλᾶ ἔτη ωοδ'
Prima manu. Sinistra parte. Κανόνιον τοῦ Ἡλίου. Tabula.
Τὸ πλέον καὶ ἔλλαττ(ον) τῆς κινήσεως τῶν ἀστέρων. Προποδισμός Tabula.
Τὸ πλέον καὶ ἔλλαττ(ον) τῆς κινήσεως τῶν ἀστέρων. Ὑποποδισμός Tabula.
Dextra parte. Κανόνιον τῶν ἁπλῶν ἐτῶν τῆς Σελήνης. Tabula.

F. 101. Κανόνιον τῶν μηνῶν καὶ ἡμερῶν τῆς Σελήνης κατὰ ρωμέους *sic* ἔτους ϡπθ' (1481). Tabula.
In marg. manu posteriore. Tabula. Μήξων [*sic*] τὰ ἁπλᾶ ἔτη τῆς Σελήνης μὲ τῶν μηνῶν καὶ τῶν ὡρῶν — καὶ τῶν λεπτῶν ἀκριβέστατα.

F. 101v. Κανόνιον μηνῶν καὶ ἡμερῶν Κρόνου. Tabula.

F. 102. Διός. Tabula.

F. 102v Ἄρεως Tabula.

F 103. Ἀφροδίτης Tabula.
Ἑρμοῦ Tabula.

F 103v. In summa pagina, manu post. tabula in annum ͵ϛϡπθ' (1481).
Prima manu. Sinistra parte, tabula. Dextra parte, tabula.

F104. Ἐκ τῶν ἐσχάτων ὁράσεων τοῦ προφήτου Δανιήλ (Τάδε λέγει κύριος παντοκράτωρ — εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. τέλος). — Ed. Vassiliev, *Anecdota graeco-byzantina*, p. 43.

F. 104v. Χρισμὸς [*sic*] Μεθοδίου Πατάρων (Ἡ δεκὰς τῆς ὀγδοάδος — καθηρῆ γαλήνην ἕξει).
Ἡ δεκὰς τῆς ὀγδοάδος — [f 104v γαλήνην ἕξει. — Capitulum antecedens eadem manu repetitur.

F. 108. Figura qua demonstratur quibus planetis et quibus zodiaci signis singulae corporis humani partes subiaceant. — Cf. codd. Paris. astr. 4, f. 1; Mediol. 23, f. 254v. V. Berthelot et Ruelle, *Collection des anciens alchimistes grecs*, Introd., p. 205.

F 108v Sphaerae figura.

39. Cod. Paris. gr. 2243. — Membranaceus, cm. 25 × 19, ff. 664, anno 1339 a Cosma Camelo presbytero exaratus (f. 664 : ἐπληρώθη δὲ τὸ παρὸν ἰατρικῶν βιβλήον [*sic*] ὑπὲρ ἐξόδου καὶ μόχθου πολοῦ [*sic*] καμοῦ Δημητρίου ἰήτροῦ ἁμαρτολοῦ τοῦνομα Χλομοῦ τοῦ πίκλην ἔχων. χηρεῖ [l. χειρὶ] δὲ τοῦ γράψαντος τὸ τιοῦτον κ(υρ)οῦ Κοσμὰ ἱερέως τοῦ Καμήλου καὶ ἐξάρχου τῆς ἁγιωτάτης μητροπόλεως Ἀθηνῶν ἐν μηνὶ Αὐγούστῳ ἰνδ. ζ' ἔτους ͵ϛωμζ'... Cf. Omont, *Fac-*

into ti[illegible] passes and to you). It will be published in the appen-

dix.

On Thunder (Thunder occurs when a breaking of clouds occurs, but above all the thunderbolt stone [sic] is blunted). F. 100. At the top of the page, in a later hand. It is to be known that Mars [sic] begins to deceive the simple things

into the

Persians: — years 874

In the first hand. On the left side. Canon of the Sun. Table. The greater and lesser) of the motion of the stars. Progradation Table.

The greater and lesser) of the motion of the stars. Retrogradation Table.

On the right side. Canon of the simple years of the Moon. Table. F. 101. Canon of the months and days of the Moon according to the Romans for the year 1481). Table.

In the margin, in a later hand. Table. To mix [sic] the simple years of the Moon with the months and the hours and of the minutes most accurately.

Γ. 101. A small table of months and days of Saturn. Tabula.

F. 102. Of Jupiter. Tabula.

F. 102, Of Mars. Tabula.

F 103. Of Venus. Tabula.

Of Mercury. Tabula.

Γ 103. At the top of the page, in a later hand, a table for the year ϛπθ' (1481).

In the first hand. On the left side, a table. On the right side, a table.

. 1104. From the last visions of the prophet Daniel (Thus says the Lord Almighty unto the ages of ages, amen. End.) Ed. Vassiliev, Anecdota graeco-byzantina, p. 43. Γ. 1045. Oracle [sic] of Methodius of Patara (The decade of the ogdoad — shall have settled calm).

The decade of the ogdoad [104 will have calm. — The preceding chapter is repeated in the same hand.

F. 108. Figure demonstrating which planets and which signs of the zodiac the individual parts of the human body are subject to. Cf. codd. Paris. astr. 4, f. 1; Mediol. 23, f. 254. See Berthelot and Ruelle, Collection des anciens alchimistes grecs, Introd., p. 205,

F. 108v Figure of the Sphere.

39. Cod. Paris. gr. 2243. Parchment, 25 × 19 cm, ff. 664, in the year 1339 A[D]; Written by Cosmas Camelos, presbyter (f. 664: the present medical [work] was completed a book [sic] on the expenditure and great labor [sic] of weary Demetrius, a physician, a sinner by name Chlomou, who bore the surname. Written by the hand of the one who copied this, lord Cosmas, priest of Camelos and exarch of the most holy metropolis of Athens, in the month of August, indiction 7, year 6847... Cf. Omont, Fac-

similés des mss. grecs datés de la B. N. du IXe au XIVe siècle, p. 17 et pl. LXXXIII; Vogel et Gardthausen, *Die griechischen Schreiber*, p. 235 — Ex bibliotheca Antonii Eparchi (v. f. 1v), postea Fonteblaudensis Omont *Catal. des mss grecs de Fontainebleau*, 1889, p. 132, n. 391), Regius 2703. Omont, *Inventaire*, I p. 220.

Ex eo codice folia 102-172 codicis descripta sunt.

F. 71v. In Nicolai Myreps libro *De antidotis* τεδ'. Ἑρμηνία [*sic*] τῶν Ἀλεξανδρέων μηνῶν εἰς ἑλλινηκὴν ἐπωνημίαν [*sic*] (Τυμβὴ τουτέστιν Ἰαννουαρίῳ — ' 71 δ' καὶ ἄρχει α').

F. 643. Ῥικτολόγιον ἐκ τῶν τοῦ ἁγίου εὐαγγελίου κεφαλαίων. Tabula. (Ταῦτά εἰσιν ὅπερ — ἐν εἰρήνῃ ἐν τάχυ [*sic*]). — Cf. Du Cange, *Glossar graec* Ῥικτολόγιον, p 1299.

F. 646v. Ψῆφος περὶ ἀστρονομίας εὑρεθὲν παρά τινος σοφοῦ περὶ ἀρώστου· ἔστι γὰρ δόκιμος διδασκαλία ἡ τοιαύτη· ἢ μέλλει ζήσεται [*sic*] ἢ τεθνήξεται ὁ νοσῶν ἐπὶ τοῦ παρόντος ψήφου (Δεῖ δὲ εἰδέναι ὅτι — καὶ βασιλείας ἀμήν). — Cf. infra codd. 42, f. 56 44, f. 330, 437

F. 647 maior pars ff. 647 648r vacant

F. 648v. Ἀρχὴ σὺν θεῷ ἁγίῳ περὶ τῶν εὐχρήστων ἡμερῶν (Δεῖ γινώσκην [*sic*], ὦ φιλομαθέστατε περὶ τῶν ιβ' μηνῶν τὰς εὐχρήστας ἡμέρας, ἃς ἐφανέρωσεν ὁ θεὸς τῷ προφήτῃ Ἔσδρᾳ τῷ ἱερεῖ — εἰς τὴν κδ') — V. Nau, *Revue de l'Orient chrétien*, II (XII), 1907, p. 14 (e codice Paris astr. 37). Cf. cod Paris gr. 2184, f 212.

F. 649. Ἀρχὴ σὺν θεῷ ἁγίῳ περὶ τῶν πονηρῶν καὶ ἐναντίων ἡμερῶν (Δεῖ γινώσκην [*sic*], ὦ δήττα [*sic*], ταύτης τῆς διδασκαλίας τῆσδε τῆς βίβλου περὶ τῶν πονηρῶν καὶ βαρέων ἡμερῶν, ἃς ἐφανέρωσεν ὁ θεὸς τῷ προφήτι [*sic*] Ἔσδρᾳ τῷ ἱερεῖ — εἰς τὴν κη'). — V. Nau, *loc cit.* et quae adnotavi ad cod. 27, f. 277.

Ff. 649v, 650r vacant.

F. 650v. Ἀρχὴ σὺν θεῷ ἁγίῳ ἑρμηνία [*sic*] περὶ τῶν ὅλων ἡμερῶν τῆς Σελήνης. Ἑρμηνία περὶ τῶν ὅλων ἡμερῶν τῆς Σελήνης τῶν τε ἀγαθῶν καὶ πονηρῶν, διδασκαλία Ἀριστοτέλου ς (α'. Τῇ πρώτῃ ἡμέρᾳ — ἔστω καὶ ἐπωφελές). — Ed. e codice Mediolan. 16 Martini et Bassi *Catal.*, III, p. 32 V. Nau, *op. cit.*, p. 16; Reitzenstein, *Poimandres*, p. 271. Cf. codd. Paris. astr. 37, f. 166v 44, f. 331; 61, f. 9v Germ. 26, f. 177v [= Paris. 60, f. 189]; Florent. 20, f. 242; Mediolan. 1 21 Ital. 18, f. 333v.

F. 654v. Zodiaci figura.

Ἀρχὴ σὺν θεῷ ἁγίῳ περὶ τῆς ερμηνίας [*sic* τῶν δώδεκα μηνων καὶ περὶ τῶν δώδεκα ζῳδίων καὶ τῶν ἑπτὰ πλανήτων τοῦ οὐρανοῦ καὶ πῶς διέρχεται ὁ Ἥλιος δι ὅλου ἑνιαυτοῦ τὰ τοιαῦτα δώδεκα ζῴδια. Τοῦ ἁγιωτάτου Ἰωάννου τοῦ Δαμασκινοῦ [*sic*] περὶ τῶν δώδεκα μηνῶν τὰ ὀνόματα καὶ πῶς

facsimiles of the Greek mss. from the B. N. from the 9th to the 14th century, p. 17 and pl. LXXXII; Vogel and Gardthausen, Die griechischen Schreiber, p. 235 - Ex bibliotheca Aulonii Eparchi (v. Γ. 1'), postea Fonteblalensis (Omont, Catal. des mss. grecs de Fontaine bleau, 1889, p. 132, n. 391), Regias 2703. Omont, Inventaire, I p. 220.

From that codex, folia 102-172 of the codex were transcribed.

F. 71. In Nicolai Myreps libro De antidotis τέδ'. Ερμηνία [sic] τῶν Ἀλεξανδρέων μηνῶν εἰς ἐλλινηκὴν ἐπωνημίαν [sic] (Τυμβή τουτέστιν Ιαννουαρί [71 δ' καὶ ἄργει α').

F. 643. Rictologion from the chapters of the Holy Gospel. Table. (These are what [are said] in peace quickly [sic]). -- Cf. Du Cange, Greek glossary Rictologion, - 1999.

F. 646. A calculation concerning astronomy found by a certain wise man concerning a sick person; for such is a reliable teaching as to whether the patient will live or die, according to the present calculation (One must know that also of kingdoms, Amen). - Cf. below codd. 42, f. 56 44, f. 330, 437

F. 647 greater part ff. 647 648v vacant

F. 648. Beginning, with the Holy God, concerning the auspicious days (One must know [sic], O most studious one, the auspicious days of the 12 months, which God revealed to the prophet Ezra the priest — up to the 24th) - V. Nau, Revue de l'Orient chrétien, II (XII), 1907, p. 14 (from codex Paris astr. 37). Cf. cod. Paris gr. 2184, f. 212.

F. 649. Beginning, with the Holy God, concerning the evil and adverse days (One must know [sic], O reader [sic], of this teaching of this book concerning the evil and heavy days, which God revealed to the prophet [sic] Ezra the priest — up to the 20th). — V. Nau, loc. cit. and what I noted on cod. 27, f. 277. Ff. 649, 650 vacant.

F. 650. Beginning, with the Holy God, an interpretation [sic] concerning all the days of the Moon. Interpretation concerning all the days of the Moon, both good and evil, a teaching of Aristotle (1st. On the first day let it be also beneficial). Ed. from codex Mediolan. 16 Martini et Bassi Catal., III, p. 32 V. Nau, op. cit., p. 16; Reitzenstein, Poimandres, p. 271. Cf. codd. Paris. astr. 37, f. 166 44, f. 331; 61, f. 9 Germ. 26, f. 177v [= Paris. 60, f. 189]; Florent. 20, f. 242; Mediolan. 1 21 Ital. 18, f. 333. F. 654. Figure of the Zodiac.

Beginning, with the help of the holy God, concerning the interpretation (sic) of the twelve months and concerning the twelve signs of the zodiac and the seven planets of the heavens and how the Sun passes through all the year through these twelve signs. By the most holy John of Damascus [sic] concerning the names of the twelve months and how

καλοῦνται ἐκ τῆς τῶν Αἰγυπτίων γλώττης ἐκ τῆς ἐκκλησιαστικῆς ἐκδώσεως [*sic*] (Φασὶν γοῦν οἱ Ἕλληνες — παρ' Αἰγυπτίοις Φαμενώθ). = Codd. Venet. 7, f. 15; Florent. 4, f. 46ᵛ. — Editum forma contractiore *Patrol. graec.*, ed. Migne, XCV p. 236.

F. 655ᵛ. Ἑτέρα ἑρμηνία εἰς τὸ αὐτὸν ῥητόν (Ἐπεὶ οὖν ὡς ἐμάθαμεν — καὶ ὥραι τρεῖς). = Cod. Venet. 7, f 16.

F 656. Ἑτέρα ἑρμηνία εἰς τὸ αὐτὸ περὶ τῶν δώδεκα ζῳδίων τοῦ ὅλου ἐνιαυτοῦ ἐν αἷς διέρχεται ἕκαστον ζῴδιον, τὸν μῆνα αὐτοῦ, ὁ Ἥλιος, καθὼς ἀνωτέρω δεδήλωται. ἡ δὲ τοιαύτη ἀκριβὴς καὶ ἀρίστη διδασκαλία ἐστὶν τοῦ σοφωτάτου ἡμῶν διδασκάλου Ἀριστοτέλους. [F. 656ᵛ] Ἀρχὴ σὺν θεῷ ἁγίῳ τῆς ἑρμηνίας περὶ τῶν δώδεκα ζῳδίων. Zodiaci figura. Desideratur textus.

F 657 vacat.

F. 658. Tabula paschalis.

F. 658ᵛ. Ἀρχὴ σὺν θεῷ ἁγίῳ τῶν πασχαλίων (Ἔτους ͵ϛωμζ' [1339], ἰνδικτιῶνος ζ' — ἔτους ͵ϛϑκ' [1412]... ἀποστόλων, ἡμέραι λα').

Ff 662-663ʳ vacant.

F. 663ᵛ. Ἀρχὴ σὺν θεῷ ἁγίῳ διδασκαλοία [*sic*] περὶ γνῶσεος [*sic*] ἑκάστης ὥρας τοῦ ὅλου ἐνιαυτοῦ ἤγουν τῶν ιβ' μηνῶν (Μὴν ἰάννουάρης [*sic*] ἔχει — ὥρα ια' πόδας κ'). — Cf. supra cod. 27, f. 1.

40. Cod. Paris. gr. 2244. — Chartaceus; cm. 28 × 19,5; ff. 319; constat fragmentis trium codicum, quorum alii ff. 1-74 + 90-199, alii ff. 208-319, alii ff. 77-87 tribuenda sunt. Ff 90-199, 208-319 saec. XIV, ff. 77-87 saec. XV exarata sunt. — Ex bibliotheca Catharinae de Medicis, postea Regius 2710. — Cf. Omont, *Inventaire*, II, p. 220; Costomiris, *Revue des études grecques*, V, 1892, p. 62.

F. 269. [Capituli initium manu recentissima scriptum est] Μάρτιος ἔχει ἡμέρας λα', <ἡ> ἡμέρα ἔχει ὥρας ιβ' — ἡ νὺξ ὥρας ιγ'. Ἔστιν οὖν το καλοκαίρ(ιον) μῆνες γ' — τὸ ἥμισυ τοῦ Μαΐου. Εἰσαγωγὴ Παύλου φιλοσόφου περὶ τοῦ ἐνιαυτοῦ (Ὁ πᾶς κύκλος τοῦ ἐνιαυτοῦ ἔχει τμήματα δώδεκα — ἐπὶ νότον ἀνιὼν δείκνυσι). Desinit in medio enuntiato. — Cf. cod. Rom. 15, f. 232ᵛ?

Ff. 270-278 a compaginatore addita, ut multa folia in hoc codice, vacant.

F 279. Zodiaci figura.
Περὶ σεισμοῦ, Περὶ β[ροντῆς]. Folio abscisso desideratur textus.

F 279ᵛ. Figura. Thema astrologicum?

Ff. 280-282 vacant.

they are called from the language of the Egyptians from the ecclesiastical edition [sic] (For the Greeks say that among the Egyptians Phamenoth). = Codd. Venet. 7, f. 15; Florent. 4, l. 46. — Published in a more contracted form Patrol. graec., ed. Migne, XCV p. 236.

F. 655. Another interpretation of the same saying (Since therefore, as we have learned, there are also three hours). Cod. Venet. 7, f 16.

F. 656. Another interpretation of the same concerning the twelve signs of the zodiac of the whole year, through which each sign passes, its month, the Sun, as has been shown above. And this accurate and excellent teaching is that of our most wise teacher Aristotle. [F. 656'] Beginning, with the help of the holy God, of the interpretation concerning the twelve signs of the zodiac. Zodiac figure. Text is missing.

F 657 blank.

F. 658. Paschal table.

F. 658. Beginning, with the help of the holy God, of the paschal tables (In the year 6847 [1339], seventh indiction, year 20 [1412] ... of the apostles, thirty-one days).

Ff 662-663r vacant.

F. 663. Beginning with the holy God, a teaching [sic] concerning the knowledge [sic] of each hour of the whole year, that is, of the 12 months (Month of January [sic] has — hour 11, 20 feet). - C. supra cod. 27, **f. 1.**

40. Cod. Paris. gr. 2944. Paper; [redacted]m. 28 × 19.5; ff. 319; consists of fragments of three codices, of which some are to be assigned to ff. 1–74+90–199, others to ff. 208–319, and others to ff. 77–87. Ff. 90–199, 208–319 written in the 14th century. ff. 77–87 written in the 15th century sanl [redacted] • From the library of Catherine de' Medici, later Regius 2710. Cf. [redacted]Omont, Inventaire, II, p. 220; Costomiris, Revue des études grecques, V, 1892, p. 62.

F. 269. [The beginning of the chapter is written in a very recent hand] Μάρτιος ἔχει ἡμέρας λα', <ἡ> ἡμέρα ἔχει ὥρας ιβ' — ἡ νύξ ὥρας ιγ΄. Εστιν οὖν το καλοκαίρ(ιον) μῆνες γ΄ τὸ ἥμισυ τοῦ Μαΐου. Εισαγωγή Παύλου φιλοσόφου περί τοῦ ἐνιαυτοῦ (Ο πᾶς κύκλος τοῦ ἐνιαυτοῦ ἔχει τμήματα δώδεκα ἐπ[redacted]νότον ἁγιών δείκνυσι). Ends in the middle of a sentence. — Cf. cod. Rom. 15. f. 232*?

Ff. 270–278 added by the binder, as are many leaves in this codex, **vacant.**

F. 279. Figure of the Zodiac.

Περὶ σεισμοῦ, Περί βροντής]. Text is missing due to a cut-away folio. text.

F. 279. Figure. Astrological theme?

Ff. 280-282 vacant.

F. 283. Περὶ κομήτων καὶ ἄλλων ἀστέρων εἰδῶν σημείων (Φαμὲν τοὺς κόμητας ἀστέρας — ἐπὶ πολὺ ἡ σύστασις γί[νηται]). = Lydus, *De ostentis*, ed. Wachsmuth², p. 28, 8 - p. 29, 11. Hic codex maxime cum codicibus MN consentit.

Περὶ ἀναδρομῆς ἀστέρων καὶ ἀκουντισμῶν [*sic*] (Αἱ ἀναδρομαὶ οἷον ἀκουντισμοὶ — ἐν οἵοτε [*sic*] γίνονται χειμόνων). = Ibid., p. 27 7-13.

Περὶ ἔριδος [*sic*] Αἱ δὲ συνιστάμεναι κατὰ καιρὸν — τῶν πλανομένων ἀστέρων). = Ibid., p. 27, 14 - p. 28, 3 + p. 29, 12 - p. 30, 1.

F. 283ᵛ. Περὶ τῶν πέντε ἀστέρων (Ζ'. Τὸ [*sic*] μὲν γὰρ τοῦ Διὸς — κατὰ δὲ παντός [*sic*]). Ibid., p. 30, 1 - p 31, 5.

F. 284. Περὶ θεωρίας κομήτου (Ὁ μὲν γὰρ κομήτης καὶ αἱματοειδοῦς). = Ibid., p 31 5-6.

Περὶ κομήτου πωγωνία [*sic*] (Ἐκ δὲ αὐτόθεν — τὰς κόμας). = Ibid., p. 31 6-7

Περὶ ἀκοντίου ἀστέρος (Ὁ δὲ ἀκοντίας — ὡς καὶ Εὐσεβείῳ τῷ Παμφίλῳ εἴρηται) Ibid., p. 31 7-10.

Περὶ κομήτου ξιφία (Ὁ δὲ ξιφίας — τὰς ἀκτῖνας αὐτοῦ). = Ibid., p. 31, 10-11.

Περὶ κομήτου δίσκου (Ὁ δὲ δίσκος — ὡς ἤλεκτρος). = Ibid., p. 31, 11-12.

Περὶ πίθου (Ὁ δὲ πῖθος ὅμοιος τῇ προσηγορίᾳ). = Ibid., p. 31 12-14.

Περὶ κομήτου κεραστοῦ (Ὁ δὲ κεραστὴς — ἔχων πλοκάμους). = Ibid., p. 31, 14 - p 32, 1.

F. 284ᵛ Περὶ λ[αμπαδίου] (Ὁ δὲ λαμπαδίας — λαμπάδα [l. -πάδι] καιομένῃ). Ibid., p 32, 1-2.

Περὶ κομήτου ἱππεύς [*sic*] (Ὁ δὲ κομήτης — τοιαύτης ἔτυχε προσηγορίας) = Ibid. p. 32, 2-5.

Περὶ κομήτου σάλπιγγος (Ἔτι μέμνηται Πτολεμαῖος — τῇ κόμῃ τοιοῦτον κατάστημα). = Ibid., p. 32, 6-8.

Περὶ κομήτου γίνονος [*sic*] (Γίνων [*sic*] δὲ καὶ ἕτεροι — ἢ δύσεις ὁρῶσι). = Ibid. p. 32, 9 - p 33, 9.

Περὶ δὲ τὸν στέφανον ἕτερος ἀναφύεται [*sic*] — τοιαῦτα λέγει. Ibid. p. 33, 10 p. 35, 10.

F. 285. <Campestris> Κομήτης ὁ λεγόμενος ἱππεύς (Ὁ λεγόμενος κομήτης — καιρὸν ἐπικαρπίας ἡμέραν) = Ibid., p. 35, 13 - p. 40, 3.

F. 286ᵛ. Περὶ κομήτου ἀστέρος τοῦ λεγομένου ξιφία [*sic*] (Οὗτος ὁ ἀστὴρ — τὰς ἐνεργείας ποιεῖται). = Ibid., p. 40, 5-7.

Ff. 287-289 vacant.

Ff. 290-301 anonymum opusculum servatur, cuius parte

F. 283. On comets and other signs of stellar forms (We say that comets are stars — — the conjunction occurs for the most part]). = Lydus, De ostentis, ed. Wachsmuth', p. 28, 8 - p. 29, 11. This codex agrees most closely with codices MN.

On the retrograde motion of stars and shooting stars [sic] (The retrograde motions are like shooting stars — they occur in whatever [sic] winters). = Ibid., p. 27 7-13.

On Discord [sic] (But those formed at the time of the wandering stars). == Ibid., p. 27, 14 - p. 28, 3 + p. 29, 12 - p.30, 1.

F. 283. On the Five Stars (Z. For that of Zeus according to all [sic]). Ibid., p. 30, 1-p 31,5.

F. 284. On the Theory of a Comet (For indeed the comet and blood-red having given). = Ibid., p. 31 5-6.

On the Bearded Comet [sic] (From that very place the tails). Ibid., p. 31 6-7

On the Javelin Star (But the javelin-star as also in Eusebius as stated by Pamphilus) Ibid., p. 31 7-10.

On the Sword Comet (But the sword-comet its rays). Ibid., p. 31, 10-11.

On the Disk Comet (But the disk like amber). Ibid., p. 31, 11-12.

On the Pithos (But the pithos similar in designation). Ibid., p. 31 12-14.

On the horned comet (The horned one — having locks of hair). Ibid., p. 31, 14 - p 32, 1.

G.284 On the torch-comet] (The torch-comet torch [I. -torch (dative)] burning). Ibid., p. 32, 1–2.

On the comet called horseman [sic] (The comet — has received such a designation) Ibid. p. 32, 2-5.

On the Comet of the Trumpet (Ptolemy also mentions this ῆ only that store). Ibid., p. 32, 6-8.

On the comet that arises [sic] (For others [sic] also ῆ see settings). = Ibid. p. 32, 9 - p 33, 9.

But around the crown another rises [sic] he such things says. Ibid. p. 33, 10 p. 35, 10.

F. 285. <Campestris> The comet called the horseman (The so-called comet harvest time day) Ibid., p. 35, 13 - p. 40, 3.

F. 286. On the comet star called xiphias [sic] (This star star produces its effects). = Ibid., p. 40, 5-7.

Ff. 287-289 are blank.

Ff. 290-301 contain an anonymous short work, of which a part

maiore (usque ad capitulum dico quod Περὶ τῆς τοῦ θανάτου ποιότητος inscribitur) geniturae alicuius thema secundum Hephaestionis doctrinam explicatur. Diversa videntur quae codd. Venet. 5, f. 273ᵛ 7, f. 113: Rom. 2, f. 174ᵛ praebent.

F. 290. Περὶ γονέων ([Κα]τὰ μὲν Πτολεμαῖον ὁ πατὴρ — περὶ τοὺς γονεῖς). Citatur Dorotheus. — Edetur in appendice.

Περὶ ἀδελφῶν (Διὰ τὸ ἡμερηνὴν [*sic*] — λόγους τ[οὺς] τεθηλυμένους). — Edetur in appendice.

F 290ᵛ. Περὶ εὐτροφίας (Ἐπειδὴ κεκεντρομένον [*sic*] οὐδέτερον — ἀπόνως ἐκφυῆναι [τοὺς] ὀδόντας). Dorotheus citatur. — Edetur n appendice.

Περὶ χρόνων ζωῆς (Ἐπὶ τῆς προκειμένης γενέσεως — [f. 296ᵛ] μῆ[νας ἡμέρας ς

Ff. 291-295, a compaginatore addita, vacant.

F 296ᵛ. Περὶ μορφῆς καὶ κράσεως σωματικῆς (Διὰ τὸ τὴν Ἀφροδίτην ὀφθαλμοῖς μετ ἀπρεπείας). — Edetur in appendice.

Περὶ σινῶν καὶ παθῶν (Πάθος μὲν σωματικὸν τοῦ λοιποῦ σώματος). — Edetur in appendice.

Περὶ ποιότητος ψυχῆς (Ἐπειδὴ ὁ τοῦ Ἑρμίου [*sic*] — καὶ παρρησιαστικότερον [*sic*] γενήσονται). — Edetur in appendice.

F 297. Περὶ τύχης κτιτικῆς *sic*] (Τὴν δὲ κτιτικὴν — καὶ ἐχθρῶν καθαίρεσιν). Citatur Dorotheus. — Edetur in appendice.

Περὶ τύχης ἀξιωματικῆς (Κατὰ μὲν Πτολεμαῖον — πρὸς κάκωσιν εἰσιν). Citatur Dorotheus. — Edetur in appendice.

F 297ᵛ. Περὶ πράξεως ποιότητος (Τὴν δὲ πρᾶξιν πρᾶξιν καὶ τύχην).

Περὶ συναρμογῆς (Διὰ τὸ τὴν Σελήνην — Σελήνης ☾ ὑποδέξασθαι).

F 298. Περὶ τέκνων (ποιήσει δὲ διὰ τὸ — δὲ τὴν Παρθένον ♍).

Περὶ γάμου (Κατὰ δὲ Δωρόθεον — διὰ θανάτου γυναικός).

Περὶ φίλων καὶ ἐχθρων (Τίνας δὲ ἕξει — βλάβας δὲ ἥττον).

F 298ᵛ. Περὶ ξενιτείας (Ξενιτεύσει δὲ συνεχῶς — καὶ ἀποδημία ἔσται). Citatur Dorotheus.

Περὶ στρατείας (Διὰ τὸ τὸν κλῆρον — ἐπιθεωρῶν ἐνδόξ[ως] στρατεύει).

Περὶ τῆς τοῦ θανάτου ποιότητος (Ἐπειδήπερ ἐν τῷ περὶ χρόνων ζωῆς μὲν εἰς τοσοῦτον).

F 299. Περὶ χρόνων διαιρέσεως (Ἰστέον ὅτι ἀπὸ τῆς ἐκτέξεως — ἔτη τυγχάνουσιν ὄντα).

Περὶ τῶν τοῦ ὡροσκόπου καθολικῶν χρονοκρατόρων τῶν σημαινόντων τὰ σωματικὰ καὶ τὰς ξενιτείας (Δέον ἐπὶ μὲν τοῦ ὡροσκόπου — μῆνας η' ἡμέρας ιβ').

F 299ᵛ Ὡρ(οσ)κ(όπος) Ὡροσκόπου ὁριοκράτορες οἱ καὶ συνοικο-

greater (up to the chapter I call which is inscribed Περὶ τῆς τοῦ θανάτου ποιότητος) the nativity chart of some individual is explained according to Hephaestion's doctrine. Those things which codd. Venet. 5, 1. 273 7, f. 113: Rom. 2, f. 174' offer seem different. F. 290. On parents ([Ac]cording to Ptolemy the father concerning parents). Dorotheus is cited. It will be published in the appendix.

On Brothers (Because the day [sic] — those words] effeminate). It will be published in the appendix.

Γ 290. On good nourishment (Since the one that has been centered [sic] neither painlessly produces [the teeth]). Dorotheus is cited. - Will be published in the appendix.

On the times of life (In the present nativity - [Γ. 2964] months days

Fr. 291-295, added by the binder, are blank.

Γ 296. On the form and bodily constitution (Because Venus with the eyes with impropriety). Will be published in the appendix.

On injuries and afflictions (A bodily affliction of the of the rest body). Will be published in the appendix.

On the quality of the soul (Since the one of Hermes and [sic] more freely [sic] they will be born). Will be published in the appendix.

F 297. On foundational fortune [sic] (The foundational fortune and the overthrow of enemies). Dorotheus is cited. - Will be published in the appendix. On fortune of rank (According to Ptolemy towards causing harm they are). Dorotheus is cited. - Will be published in the appendix. Γ 297. On the quality of action (The action, action and fortune). On harmony (Because the Moon – to receive the Moon).

Γ 298. On children (will produce because of the — but Virgo 1).

On Marriage (But according to Dorotheus through the death of a wife).

On Friends and Enemies (Whom will he have — but lesser harm).

Γ 298. On Foreign Travel (He will travel abroad continuously – and there will be a journey abroad).

Dorotheus is cited.

On Military Service (Because of the lot observing with distinction he serves in the military).

On the Quality of Death (Since in the treatise on the duration of life up to this point).

G 299. On the Division of Periods (It should be known that from birth years they happen to be).

On the Universal Chronocrators of the Horoscope that Signify Bodily Matters and Travels Abroad (It is necessary concerning the horoscope — 8 months, 12 days).

F 299 Horoscope) The term-rulers of the horoscope, who are also co-house-

δεσπόται τῶν τοῦ ὡροσκόπου χρονοκρατόρων (≏. α' ὁριοκράτωρ Κρόνος — μῆνας δ' ἡμέρας κγ')
Περὶ τῶν τοῦ Ἡλίου καθολικῶν χρονοκρατόρων τῶν σημαινόντων τὰ ἀξιωματικά (α' χρονοκράτωρ Ἄρης — ἡμέρας ο').

F. 300. ♋. Ἡλίου ὁριοκράτορες οἱ καὶ συνοικοδεσπόται λεγόμενοι (α' ὁριοκράτωρ Ἀφροδίτη — μῆνας β', ἡμέρας ο').
☾. Σελήνης καθολικοὶ χρονοκράτωρες [*sic*] οἱ σημαίνοντες τὰ ψυχικὰ πάθη καὶ τὰς συμβιώσεις ([α'] χρονοκράτωρ Ἥλιος — μῆνας ϛ' ἡμέρας ιη').

F. 300ᵛ. ☾. Σελήνης ὁριοκράτορες οἱ συνοικοδεσποτοῦντες τῶν τῆς Σελήνης χρονοκρατόρων (α' ὁριοκράτωρ Ἄρης — ἡμέρας κϛ' ἥμισυ).
Κλήρου τύχης καθολικοὶ χρονοκράτορες οἱ σημαίνοντες τὰ κτητικά (α' χρονοκράτωρ Ἀφροδίτη — μῆνας ϛ', ἡμέρας κδ').

F. 301. Κλήρου τύχης ὁριοκράτορες οἱ καὶ συνοικοδεσπόται ([α'] ὁριοκράτωρ Ἑρμῆς — μῆνας ἡμέρας κβ').
Μεσουρανήματος καθολικοὶ χρονοκράτορες οἱ σημαίνοντες τὰς λοιπὰς τοῦ βίου διαγωγάς, πράξεις, φιλίας καὶ τεκνοποιΐας ([α'] χρονοκράτωρ Ἄρης — μῆνας η' ἡμέρας ο').

F. 301ᵛ. Μεσουρανήματος ὁριοκράτορες οἱ καὶ συνοικοδεσποτοῦντες τοῖς αὐτοῦ καθολικοῖς χρονοκράτορσι ♋ α' ὁριοκράτωρ Ζεὺς — μῆνας η', ἡμέρας κη').

Ff. 302-310, a compaginatore addita, vacant.

F. 311. Calendarium astrologicum secundum horas diurnas nocturnasque, initio et fine mutilum. Inc. διέπει μέλα[ινα] Σελήνη ὥρα δ' Φαέθων πολεύει, Φωσφόρος ἤτοι Ἀφροδίτη διέπει, καλὴ Σελήνη. Cf. od Paris gr 2510, 106ᵛ

F. 312. Clodii calendarium. ♋ ε'. τῇ πρὸ γ' νόνων *sic*] — ὁ δὲ Κύων ἀνίσχειν ἄρχεται. ἡ ἡμέρα κοινή. = Lydi, *De ostentis*, ed. Wachsmuth², p. 133, 5 136, 9 + 138, 10 — 139, 16 + 136, 10 — 138, 9.

F. 314. Quid efficiant planetae in singulis signis, initio mutilum. Κρόνος Λέοντι. ἑσπέριος ἀχμώδης [*sic*] — γαληνότατος καὶ εὐκραής.

F. 319ᵛ. Manu recentiore saec. XVI. [Εἰ] μὲν θέλεις ζητεῖν (?) περὶ στηχῶν (?) ἀνθρώπου τηνὸς [*sic*] ζήτει τὸ γεννηθ(έντος) ὄνομα (?). Ψήφησον κατὰ Πιθαγοραν — τὸ ζοδιον [*sic*] τοῦ ζητουμένου. — De his pseudo-Pythagoricis cf. Boll, *Catal.*, VII, p. 21, n. 1; Diels, *Abhandl. preuss. Akad.*, 1906, I p. 87; 1907, II, p. 64.

masters of the chronocrators of the horoscope (1st term-ruler Saturn, 4 months, 23 days)

On the Universal Chronocrators of the Sun that Signify Matters of Rank and Dignity (1st chronocrator Mars — 70 days). G.300.

Θ. The term-rulers of the Sun, also called co-house-masters (1st term-ruler Venus — 2 months, 70 days).

4. The universal chronocrators of the Moon that signify psychological afflictions and cohabitations: [1st] chronocrator the Sun, 3 months, so many days.

G. 300. ç. The term-rulers of the Moon who co-rule as house-masters of the chronocrators of the Moon (1st term-ruler Mars — so many days and a half).

The universal chronocrators of the Lot of Fortune that signify matters of acquisition (1st chronocrator Venus — 3 months, 24 days).

G. 301. The lords of the Lot of Fortune, who are also co-domicile rulers ([1st] term-lord Hermes — months, days 22).

The universal chronocrators of the Midheaven, signifying the remaining conduct of life, actions, friendships, and begetting of children ([1st] chronocrator Ares — months 8, days 0).

F. 301. The term-lords of the Midheaven, who also co-rule with its universal chronocrators — the 1st term-lord: Jupiter months 8, days 28).

Ff. 302-310, added by the binder, are blank.

F. 311. An astrological calendar according to the diurnal and nocturnal hours, mutilated at the beginning and end. Inc. [the dark] Moon governs at the 4th hour Phaethon rules, Phosphorus, that is Venus, governs, the fair Moon. Cf. Cod. Paris. gr. 2510, 106

F. 312. The calendar of Clodius. Θ 5. On the day before the 3rd Nones [sic] — the Dog Star begins to rise. The day is common. Lydus, De ostentis, ed. Wachsmuth, p. 133, 5 – 136, 9 + 138, 10 — 139, 16 + 136, 10 — 138, 9.

F. 314. What the planets produce in each sign, mutilated at the beginning. Saturn in Leo: vespertine, parched [sic], most serene and temperate.

F. 319. In a more recent hand, 16th century. [If] you wish to inquire (?) about the [stellar positions (?)] of a certain person [sic], seek the name (?) of the native (?). Calculate according to Pythagoras — the zodiac sign [sic] of the Sought. On these pseudo-Pythagoreans cf. Boll, Catal., VII, p. 21, n. 1; Diels, Abhandl. preuss. Akad., 1906, I p. 87; 1907, II, p. 64.

41. Cod. Paris. gr. 2256. — Chartaceus; cm. 23 × 13,5; ff. 638; saec. XV[1]. — Ex bibliotheca regiae Constantinopolitanae (v. sigillum f. 9; cf. Villoison, *Notices et extraits*, VIII, 2, 1810 p. 20). — Cf. Omont, *Inventaire*, II, p. 224; Costomiris, *Revue des études grecques*, X, 1897 . 425.

F. 546. Ἐκ τῶν τοῦ Ἀρποκρατίωνος τοῦ Ἀλεξανδρέως, περὶ φυσικῶν δυνάμεων ζώων τὲ φυτῶν καὶ λίθων· ἔκκειντται δὲ κατὰ στοιχεῖον, ἑκάστου στοιχείου βοτάνην περιέχοντος, ζῶον τὲ πτηνὸν καὶ ἔνυδρον ἔτι τὲ λίθον συμπαθοῦντα ἀλλήλοις (Ἀρχὴ τοῦ α' Αμπελος λευκὴ ἥτις — γαργαρεῶνας ἐσφηνωμένους ὠφελεῖ. τέλος). Cyranidum libri I, (f. 565ᵛ) III, (f. 567ᵛ) II, (f. 575ᵛ IV. Cf. Ruelle ap. de Mély, *Les lapidaires* II, p 227-274.

F. 579ᵛ vacat.

F. 580. Ἑρμοῦ τοῦ τρισμεγίστου πρὸς Ἀσκληπιὸν περὶ βοτανῶν τῶν ζ' ἀστέρων ⊖ βοτάνη κιχώριον. Πρώτη βοτάνη ⊖ προσαγορευομένη κιχώριον τοῖς ὑγροῖς ἀναλαμβάνων χρῶ). — Edetur in appendice.

F. 582. [Τοῦ αὐτοῦ add. in indice prima manu exarato; in summa margine f 582 prima manu : ἕτεραι τοῦ αὐτοῦ φύλλα γ']. Ἕτεραι ζ' βοτάναι ἀνακείμεναι τοῖς αὐτοῖς πλανωμένοις (Ἡλίου βοτάνη πολύγονον — ἐπὶ τῆς σκευασίας). Edetur in appendice.

F. 584ᵛ. Τοῦ Ἑρμοῦ πρὸς Ἀκληπιὸν [*sic*] ἡ λεγομένη ἱερὰ βίβλος (Τῶν ἐν τοῖς ζῳδίοις βούλει καὶ φόρει). Ed. Ruelle, *Revue de philologie* XXXII '908 p. 247

F. 588ᵛ. Τοῦ Ερμοῦ πρὸς μαθητὴν αὐτοῦ τὸν Ἀσκληπιὸν περὶ βοτανῶν τῶν ιβ' ζῳδίων (Κριοῦ ἐλελήσφακον [*sic*]. Ταύρου — κοσμικὴν φυσικῶς ἀποτέλεσιν). — Ed. Boll, *Catal.*, VII, p. 232-233, 2.

Περὶ χυλώσεως βοτανῶν (Βασιλεὺς ἦν ὁ — καθαίρει γὰρ καὶ οὐλοῖ) Edetur in appendice

F. 593 vacat.

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[1] Ut codex Laurentianus LVII, 22, quem Demetrio Pepagomeno Montfaucon addixerat (cf. Vogel et Gardthausen, *Griech. Schreiber*, p. 104, n. 6), ita hic codex medico illo est denegandus. Parisinum enim 41 Demetrium Pepagomenum descripsisse ex duobus arminibus ff. 2 et 8ᵛ raditis, quae Costomiris, *Revue des études grecques*, X, 1897 425 edidit, Montfaucon suspicatus videtur (*Palaeog. graec.*, p. 98). Hunc autem codicem saeculo XV exaratum, Demetrium Pepagomenum saeculo XIII floruisse Krumbacher *Byz. Lit.*², p. 615; Pauly-Wissowa, *Real-Encycl.* IV, 2, p. 2848) apparet. Anonymus igitur librarius saeculo XV et corpus medicinale a Demetrio Pepagomeno editum et exemplaris praefationem, nec mirum, transcripsit. Ceterum opusculis, quae Demetrius Pepagomenus collegerat, quaedam, e. g. Neophyti lexicon saeculo XIV confectum, hic librarius addidit.

41. Code. Paris. gr. 2956. Paper, cm. 23 × 13.5; f. 638: 15th cent. 1.
From the Imperial Library of Constantinople (cf. seal f. 9; cf. Villoison. Notices, p. 224; Costoniiris. Notices,

From the Imperial Library of Constantinople (cf. seal f. 9; cf. Villoison. Notices
Revue des études grecques, X, 1897. 425.
. 425.

Γ. 546. From the works of Harpocration of Alexandria, on the natural powers of animals, plants, and stones; they are arranged alphabetically, with each letter containing a plant, a flying creature, an aquatic creature, and a stone that have sympathies with one another (Beginning of the letter α: White vine, which helps uvulas that are wedged in. End). Cyranidum libri I, (f. 565) III, (f. 567) II, (f. 575) IV. Cf. Ruelle ap. de Mély, Les lapidaires II, p. 297-974.

F. 579v vacant.

F. 580. Of Hermes Trismegistus to Asclepius, on the plants of the 7 stars – the plant chicory. The first plant – called chicory (taking it up with liquids, use it). To be published in the appendix.

F. 582. [Of the same, added in the index in the first hand; at the top margin of f. 582 in the first hand: other works of the same, 3 leaves]. Other 7 plants dedicated to the same planets (The plant of the Sun is knotgrass — on the preparation). To be published in the appendix

dix.

Γ. 584v. Of Hermes to Asclepius [sic], the so-called Sacred Book (Of those in the Zodiac signs, what you wish and what you bear). Ed. Ruelle, Revue de philologie XXXII, 1908, p. 247.

Γ. 588. Of Hermes to his disciple Asclepius, on the plants of the 12 Zodiac signs (Aries: Sage [sic]. Taurus: cosmic natural completion). Ed. Boll, Catal., VII, p. 232-233, 2.

On the extraction of plant juices (There was a king who for it purges and curly) To be published in the appendix

F. 593 blank.

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[1] Just as the Laurentian codex LVII, 22, which Montfaucon had attributed to Demetrius Pepagomenus (cf. Vogel and Gardthausen, Griech. Schreiber, p. 104, n. 6), so too this codex must be denied to that physician. For Montfaucon appears to have suspected that the Parisian 41 was copied by Demetrius Pepagomenus, based on two verses on ff. 2 and 8* that were erased, which Costomiris edited in Revue des études grecques, X, 1897, p. 425 (Palaeog. graec., p. 99). However, it is apparent that this codex was written in the fifteenth century, while Demetrius Pepagomenus flourished in the thirteenth century (Krumbacher Byz. Lit.[2], p. 615; Pauly-Wissowa, Real-Encycl. IV, 2, p. 2948). An anonymous scribe of the fifteenth century therefore copied, not surprisingly, both the medical corpus edited by Demetrius Pepagomenus and the preface of the exemplar. Furthermore, to the short works that Demetrius Pepagomenus had collected, this scribe added certain items, e.g. the lexicon of Neophytus composed in the fourteenth century.

F. 593ᵛ. Πυθαγόρας Τηλαυγεῖ χαίρειν (Πολλὰ παθὼν ἀπετέλεσά σοι — ἐπὶ τῶν ὁμοίων εὑρήσεις). — Ed. Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 248. Cf. Desrousseaux, *Mélanges d'archéologie et d'histoire École fr. de Rome*), VI, 1886, p. 534 sqq.

F. 594. Tabula. — Cf. ibidem.

42. Cod. Paris. gr. 2286. — Chartaceus, cm. 20 × 14, ff. 170 (quorum ordo a compaginatore miserrime perturbatus est), saec. XIV circa annum 1353 scriptus (v. f. 112ᵛ, ὡς ἐν ὑποδείγματι .. τῆς ϛ' ἰνδικτιῶνος τοῦ ,ϛωξα' ἐ[τους]...) manu Neophyti Prodromeni (v. f. 168, θεοῦ τὸ δῶρον καὶ πόνος Νεοφύτου τῆς Προδρομικῆς μάνδρας καὶ Πετρωνύμ(ου) cf. Treu ap. Diels, *loc. infra cit.*; P. Boudreaux, *loc. infra cit.*; hunc codicem ignoraverunt Vogel et Gardthausen, *Die griechischen Schreiber*, p. 332). — Olim Fontebladensis (Omon *Catal. des mss. grecs de Fontainebleau*, 1889, 37, 102), postea Regius 3497. Cf. Omont *Inventaire*, II, p. 229; Treu ap. Diels, *Abhandl. preuss. Akad.*, 1907, II, p. 60; P. Boudreaux, *Revue de philologie* XXXIV, 1910, p. 68.

In marg. ff. 1-53, quae Dioscoridis excerpta continent, iuxta nomina plantarum, de quibus agitur, prima manu descripta sunt planetae et zodiaci signa, quorum imperio singulae plantae subiectae sunt.

F. 55. κε'. Ἐκ <τῶν> τοῦ Ὀλυμνίου τοῦ Ἀλεξανδρέως περὶ κρισίμων ἡμερῶν (Τῶν κρισίμων ἡμερῶν αἱ μὲν — καὶ ἐν ἑπτὰ ἔτεσι). — Cf. Diels, *Die Handschriften der antiken Aerzte*, II (*Abh. preuss Akad* 1906, I) p 70.

κϛ'. Τοῦ αὐτοῦ περὶ κατακλίσεως (Κατεκλίθη τοίνυν ὁ νοσῶν — ἐπὶ τοῦ προγνωστικοῦ ἡμᾶς ἐδίδαξεν). — Cf. Diels, *ibidem*

F. 56. κϛ' [*sic*]. Μηνολόγιον ἀκριβὲς περὶ ζωῆς καὶ θανάτου (Εἰς τὴν πρώτην τοῦ μηνὸς — εἰς τὴν λα' οὐκ ἀποθνήσκει). — Cf. supra cod. 39, f. 646ᵛ; infra cod. 44, ff. 330, 332ᵛ, 437.

F. 56ᵛ. κζ'. Ἡμέραι σεσημειωμέναι τῶν ιβ' μηνῶν (Μηνὸς Σεπτεμβρίου γ' — ταύτας δὴ τὰς ἡμέρας ἐφανέρωσεν ὁ θεὸς Ἔσδρᾳ τῷ ἱερεῖ αὐτοῦ ... ἡμέραις οὐ κατευοδοθήσεται). — Ed Boissonade, *Notices et extraits*, XI, 2, 1827, p. 187 n. Cf. supra cod. 27, f. 277; infra codd. 44, ff. 329ᵛ, 330ᵛ, 438ᵛ; 47, f. 63ᵛ.

In marg. Ἕτερος οὕτως ἔθετο τὰς ἡμέρας ταύτας — Αὐγούστου ϛ' καὶ ιε — Ed. Boissonade, *loc cit.*

In marg. Ἕτερος δὲ πάλιν ταύτας οὕτω κατέστρωσε — Δεκεμβρίου γ' καὶ κδ'. — Ed. Boissonade, *loc. cit.* Cf. supra cod. 32, f. 112ᵛ.

Ἕτεραι σεσημειωμέναι ἡμέραι ληφθεῖσαι ἀπὸ ἰατρικοῦ βιβλίου ἀρίστου εἰς φλεβοτομίας καὶ καθάρσεις καὶ τὰ προειρημένα (Δεῖ γινώσκειν ὡς ὅταν — ἐν ταύταις ταῖς ἡμέραις βιοθανατώ-

F. 593. Pythagoras to Telauges, greeting (Having suffered much, I have completed for you you will find among similar things). Ed. Tannery, *Notices et* extracts, XXXI, 2, 1886, p. 248. Cf. Desrousseaux, Mixtures of archaeology and history School fr. of Rome), VI, 1886, p. 534 sqq.

F. 594. Table. - Cf. ibid.

48. Cod. Paris. gr. 2986. Paper, cm. 20 × 14, ff. 170 (whose order has been miserably disrupted by the binder), written around the year 1353 of the 14th century (see f. 119', ὡς ἐν ὑποδείγματι . τῆς Γ' Ινδικτιώνος τοῦ σώτα ἔ[τους]...) in the hand of Neophytos Prodromenos (see f. 168. Θεοῦ τὸ δῶρον καὶ πόνος Νεοφύτου τῆς Προδρομικῆς μάνδρας και Πετρωνύμ(ου) cf. Treu in Diels, loc. cited below; P. Boudreaux, loc. cited below; this codex was unknown to Vogel and Gardthausen, Die griechischen Schreiber, p. 332). — Formerly from Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, 1889, 37, 102), later Regius 3497. Cf. Omont, Inventaire, II, p. 229; Treu in Diels, Abhandl. preuss. Akad., 1907, II, p. 60; P. Boudreaux, Revue de philologie XXXIV, 1910, p. 68.

In the margins of ff. 1–53, which contain excerpts from Dioscorides, next to the names of the plants discussed, the planets and signs of the zodiac under whose dominion each individual plant falls are written in the first hand.

F. 55. 25. From the works of Olympius of Alexandria on critical days (Of the critical days, some — and in seven Cf. Diels, years). Die Handschriften der antiken Aerzte, II (Abh. preuss Akad 1906, I) p. 70.

21. By the same author, on taking to one's bed (The sick man therefore took to his bed — he taught us in the prognostic. Cf. Diels, ibid

F. 56. 26 [sic]. An accurate menologion on life and death (On the first of the month — on the 31st he does not die). — Cf. above cod. 39, f. 646; below cod. 44, ff. 330, 332, 437.

F. 567. 27. Marked days of the 12 months (Month of September, 3rd — these days God revealed to Esdras his priest ... on those days he will not prosper). Ed. Boissonade, Notices et extraits, XI, 2, 1827, p. 187 n. Cf. above cod. 27, f. 277; below codd. 44, ff. 329, 330, 438v; 47, f. 63v. In the margin: Another thus arranged these days — of August, 500 and 15. Ed. Boissonade, loc. cit.

In the margin: Yet another again laid these out thus: December 3rd and 24th. — Ed. Boissonade, loc. cit. Cf. above cod. 32, f. 112.

Other noted days taken from an excellent medical book for bloodlettings and purgations and the aforementioned matters (One must know that when on these days a violent death

τατός ἐστιν). — Ed. Boissonade, *loc. cit.* Cf. infra codd. 43, f. 267ᵛ 44, ff. 330 441.

Εἰσὶ δὲ καὶ εὔχρηστοι ἡμέραι καὶ ἐπιτήδειοι εἰς πᾶν πρᾶγμα αὗται, ἀπὸ φωνῆς τοῦ ἁγίου Σιλβέστρου πάππα Ῥώμης (Μηνὶ Σεπ<τ>εμβρίῳ α' — ιϛ', κδ' κε'). — Ed. Boissonade, *op. cit.*, p. 188 n Cf infra cod 43, f. 296ᵛ

F. 57. κη'. Τοῦ αὐτοῦ περὶ των τῆς Σελήνης ἡμερῶν (Εἰσὶ δὲ τῶν — [f. 57] πᾶν πρᾶγμα ἀνωφελής). — Ed. Boissonade, *loc. cit.* Cf. *Catal.* III, p. 40 22 29 V 3, p. 128, 19-21.

F. 57ᵛ. λ'. Περὶ τῶν τῆς Σελήνης τεσσάρων καιρῶν καὶ τίνι ἀναλογεῖ ἕκαστος αὐτῶν (Ἡ Σελήνη ἀπὸ τὴν πρώτην — [f. 57ᵛ] ψυχρὰ καὶ ὑγρά). Haec proxime accedunt ad Athenaei excerptum quod apud Aetium Amidenum (ed. Venetiis, 1534), III, cap. 162, f. 61ᵛ servatur. — Cf. infra cod. 44, f. 142ᵛ.

Ff.60-61 obtinent formulae maximam partem medicinales, ex quibus has notav quae ad nostram artem polissimum mihi spectare videbantur

F 60. In marg. Εἰς ἐμπρησμὸν σφοδρὸν, κόπτον φλόγα πυρός (Γράψον εἰς κεράμιον ὀστράκινον· λόγος θεοῦ θεοῦ ὀξεῖαν ἀντίληψιν

F 60ᵛ Εἰρηνικὸν οἴκου (Ἐάν τις θέλῃ εἰρηνεύειν εἰς τὸν οἶκον αὐτοῦ, γραψάτω [*sic*] εἰς φύλλα δάφνης ἔσωθεν καὶ ἔξωθεν).

Περὶ τοῦ διώξαι νόσον παντοῖαν ἀπὸ τοῦ σου οἴκου (Ὅταν σε συμβῇ ἀσθένειαν ἡμῶν Ἰησοῦ Χριστοῦ).

Περὶ τοῦ τοξεύειν εὐστόχως (Λαβὼν τὸ ἧπαρ τοῦ ὄφεως τοῦ λεγομένου τυφλίτου ἐν ἄλλῳ καιρῷ

Δένδρα ποιήσεις μὴ ἀποβαλεῖν τον καρπὸν αὐτῶν οὕτως (Κρίνου ῥίζαν κρέμασον — ῥίζαν τῶν δένδρων). Cf. *Geoponica*, X 87.

Ἄλλο (Τῇ ἁγίᾳ καὶ μεγάλῃ Πέμπτῃ - τοῦ ἁγίου πνεύματος).

In marg. Κάμπης ἀναιρετικόν (Ἄψον κανδείλαν [*sic*] τοῦ ἁγίου Θύρσου ἡ κάμπη καὶ ἀποψύγεται). — Cf. Vassiliev, *Anecdota graeco-byzantina*, p. 333, β'; Goar, Εὐχολόγιον, p. 696.

F 61. τιγ'. Περὶ εὐτοκίας (Γράψον τὸ μακάριος ἀνὴρ — θεοῦ βοήθειαν μεγάλην

Ἄλλο (Εἰς τὸ οὖς τῆς τικτούσης λέγε· ἡ Σάρρα — ἡ μήτηρ σου). Cf Vassilie *p cit* p. 339, κα

Ἄλλο (Γράψον εἰς κέραμον τὸ μνήσθητι δεξιὸν μέρος αὐτῆς). — Cf. Almazow, *Lietopis istoriko-philologitcheskago obchtchestva novorossiiskom Universitetie, Vizant. slav. ot ie* 1901 p 324, 4

In marg. λλο εὐτοκιον (Εἰπὲ τῇ τικτούσῃ εἰς τὸ οὖς τόδε· τῆς θεοτόκου οἱ σε τεκόντες

he is). — Ed. Boissonade, loc. cit. Cf. infra codd. 43, 1. 267'44, ff. 330 441.

There are also useful days and suitable for every matter, these, from the voice of the holy Sylvester, Pope of Rome (In the month of September, 1st — 16th, 24th, 25th). Ed. Boissonade, op. cit., p. 188 n Cf infra cod 43, f. 296

Γ.57. 28. By the same author, on the days of the Moon (There are of the [f. 57] useless for every matter). — Ed. Boissonade, *loc. cit.* Cf. *Catal.* III, p. 40 22 29 V 3, p. 128, 19-21.

F. 57. λ'. On the Four Seasons of the Moon and What Each of Them Corresponds To (The Moon from the first - [f. 57v] cold and moist). These closely correspond to the excerpt from Athenaeus preserved in Aelius Amidenus (ed. Venice, 1534), III, cap. 162, f. 61. - Cf. below cod. 44, ff. 142.

tum which is preserved in Aelius Amidenus (ed. Venice, 1534), III, cap. 162, f. 61. - Cf. below cod. 44, ff. 142.

Ff. 60–61 contain formulas that are for the most part medicinal, from which I noted those that seemed to me to relate most closely to our field of study.

F. 60. In the margin. For a severe fire, suppressing a flame of fire (Write on an earthen vessel: the word of God, of God, swift assistance

F 60v A charm for peace of the household (If anyone wishes to have peace in his house, let him write [sic] on laurel leaves, inside and out). On driving away every kind of sickness from your house (When illness befalls you, of us, Jesus Christ).

On shooting with accuracy (Taking the liver of the serpent called the blind one at another time

You shall make trees not to shed their fruit thus (Hang a root of lily on the roots of the trees). Cf. Geoponica, X 87.

Another (On the holy and great Thursday of the Holy Spirit). In the margin: A remedy against caterpillars (Light a candle [sic] of Saint Thyrsus, and the caterpillar will be destroyed). Cf. Vassiliev, Anec- dota graeco-byzantina, p. 333, β'; Goar, Εὐχολόγιον, p. 696. F 61. 313. On easy childbirth (Write "Blessed is the man"... great help of God

Another (Into the ear of the woman in labor say: Sarah — the mother yours). Cf. Vassiliev, op. cit., p. 339, κα

Another (Write on a tile: "Remember" right side αὐτῆς). Gr. Almazow, Lietopis itoriko-philologitcheskagonobchtchestranovorossiiskom Universitetie, Vizant, slav.nof ie1901 p 324, 4

In marg. Another remedy for easy childbirth (Say into the ear of the woman in labor the following of the Mother of God those who begat you

Ἄλλο ὠκυτόκιον (Γαγάτην λίθον δίδου — τῇ λαιῷ χειρί). — Cf. Ruelle ap. de Mély, *Les lapidaires*, II, p. 180, 3.
Ἄλλο (Στέφανον ἐκομιλανί. ποιήσας — αὐτῆς)

F. 61v. Περὶ τοῦ γνῶναι γυναῖκα εἴτε παρθένος ἐστιν εἴτε ἐμοιχεύθη (Νυκτικόρακος καρδίαν καὶ — πάντα σοι ἐξείποι). — Ed. Boissonade, *Notices et extraits*, XI, 2, 1827 p 240.
Ἄλλο (Λίθον μαγνῆτιν εἰς πάντα σοι λέγει). Ed. Boissonade, *loc. cit.* Cf. Ruelle ap. de Mély, *op cit.*, II, p. 189, 9. V. infra cod. 44, ff. 336, 351.
Ἄλλο (Βατράχου ζῶντος κόψας τὴν γλῶσσαν — εἴποι ὅσα ἐποίησε). — Ed. Boissonade, *loc. cit.* Heim, *Jahrbücher für classische Philologie*, Suppl. XIX, 1893, p. 537, n. 216. Cf. infra cod. 44, ff 335, 362v
Ἄλλο (Λαβὲ ἄνηθον χλωρὸν μὴ εἰδυῖα τὸ γεγονός). — Ed. Boissonade, *loc cit.* Cf infra cod 44, f. 365
Ἄλλο (Κάπνισον αὐτὴν σκόροδον — εἰ δ οὖν διέφθαρται). — Ed. Boissonade, *loc cit.*
Ἄλλο (Τοῦ ἀλέκτορος τὸ δίκρανον — κοιμωμένης μὴ εἰδυίας). — Ed. Boissonade, *loc cit.*
Ἄλλο (Βατράχου ζῶντος γλῶσσαν — μοιχοῦ τὸ ὄνομα). — Ed. Boissonade, Heim *locc citt.*
In marg. Ἢ βάλλον εἰς ἀγγεῖον φακὴν — εἰ δὲ μήτε μεμοίχευται. Ed. Boissonade, *loc. cit.* Cf. infra cod. 44, f. 349v
Ἢ γαγάτην λίθον — μή, οὐκ ἔστιν — Ed Boissonade *loc. cit.*

F. 63. σιζ'. Βίβλος ἰατρικὴ κατὰ στ[οι]χεῖον περί τινων πετεινῶν καὶ [π. κ. manu recentissima rescripta] νηκτῶν καὶ χερσαίων ζῴων δυνάμεως [μεω rescripta] ἐκ τῆς τοῦ Συμεώνη [*sic*] μαγίστρου Ἀντιοχέως πραγματείας Αετός ἐστιν μέγα — τῶν αἰώνων ἀμήν). Cyranidum libri III, II, IV. — Cf. P. Boudreaux, *Revue de philologie*, XXXIV, 1910, p. 68.

In marginibus ff. 81v-84v, quibus foliis opusculum ex *Geoponicorum* libro XIII excerptum traditur, quod Θεραπεία εἰς λύμην διαφόρων βλαπτικῶν ζῴων inscriptum est, has formulas notavi :

F. 82v. In marg. Τῇ ἡμέρᾳ τῇ μεγάλῃ ε' — οὐκ ἐψόφα [*sic*] ἄλογον αὐτοῦ. Titulus in imo f. 82r invenitur : Εἰς τὸ μὴ ψοφῆσαι ἄλογον τινὸς. τῇ ἡμέρα [*sic*].

F. 83. In marg. Στρόφους ἵππων καὶ βοῶν καὶ ἄλλων ζῴων ἰάση [*sic*] οὕτως (Γράφε εἰς τὸν ἕνα ὄνυχα τὸν δεξιόν — [f 83] τοῦ προφήτου Ναούμ). — Cf. infra cod. 44, f. 346v. V. Almazow, *Lietopis* etc., V, 1900, p. 330, n. 57; Heim, *op. cit.* p. 543.

F. 84v. In marg. [Περὶ φθορᾶς προβάτων manu posteriore]. Εἰς φθορὰν προβάτων ποίησον ὧδε· λειτούργησαι — στήσεται ἡ

Another remedy for quick delivery (Give a gagate stone in the left hand). Cf. Ruelle ap. de Mély, Les lapidaires, II, p. 180, 3.

Another (Having made a crown of komilani... αὐτῆς)

Γ. 615. On recognizing whether a woman is a virgin or has been violated (The heart of a night-raven and — it will tell you everything). - Ed. Boissonade, Notices et extraits, XI, 2, 1827 p 240.

Another (A lodestone into it tells you everything). Ed. Boissonade, loc. cit. Cf. Ruelle ap. de Mély, op cit., II, p. 189, 9. V. infra cod. 44, ff. 336, 351.

Another (Having cut out the tongue of a living frog — it will tell whatever it did). - Ed. Boissonade, loc. cit. Heim, Jahrbücher für classische Philologie, Suppl. XIX, 1893, p. 537, n. 216. Cf. infra cod. 44, ff 335, 362

Another (Take fresh dill not knowing what has happened). - Ed. Boissonade, loc. Cf infra code 44, f. 365

Another (Fumigate her with garlic — but if she has been corrupted). Ed. Boissonade, loc cit.

Another (The forked part of the rooster while she sleeps without knowing). — Ed. Boissonade, loc cit.

Another (The tongue of a living frog – the name of the adulterer). – Ed. Boissonade, Heim locc citt.

In marg. Or cast lentils into a vessel if she has not been committed adultery. Ed. Boissonade, loc. cit. Cf. infra cod. 44, f. 349

*Or a jet stone — not, it is not. Ed: Boissonade loc. cit.

F. 63. 317. A medical book arranged alphabetically concerning certain birds and [p. k. rewritten in a very recent hand] aquatic and terrestrial animals' properties [rewritten] from the treatise of Symeon [sic] the Magistros of Antioch. An eagle is great of the ages, amen). Cyranidum libri III, II, IV. – Cf. P. Boudreaux, Revue de philologie, XXXIV, 1910, p. 68.

In the margins of ff. 81-84v, on which folios is transmitted a short work excerpted from Book XIII of the Geoponica, entitled Θεραπεία εἰς λύμην διαφόρων βλαπτικῶν ζῴων, I noted the following formulas:

F. 82. In the margin: Τῇ Τᾶνήμέρᾳ τῇ μεγάλη ε΄ — οὐκ ἐψόφα [sic] ἄλογον αὐτοῦ. The title is found at the bottom of f. 89r: Εἰς τὸ μὴ ψοφῆσαι ἄλογον τινὸς. τῇ ἡμέρα [sic].

F. 83. In the margin: Στρόφους ἵππων καὶ βοῶν καὶ ἄλλων ζῴων ἰάση [sic] οὕτως (Γράφε εἰς τὸν ἕνα ὄνυχα τον δεξιόν - [f. 83] τοῦ προφήτου Ναούμ). Cf. below cod. 44. f. 346. See Alinazow, Lietopis etc., V, 1900, p. 330, n. 57; Heim, op. cit. p. 543.

F. 84v. In the margin: [Περί φθορᾶς προβάτων in a later hand]. Εἰς φθορὰν προβάτων ποίησον ὧδε λειτούργησαι στήσεται ἡ

θραῦσις). Iuxta formulae finem scripsit prima manus: Ῥάνου εἰς τὴν μάνδραν καὶ τῶν ἁγίων θεοφανίων τὸ ἁγίασμα. — Cf. Almazow, *op. cit* p. 335, n. 68.
Περὶ συκαμίνου ἀνθρώπου ἢ κτήνους (Ἀπελθὼν εἰς ὕδωρ ῥέον — καὶ τὸ πάθος) — Cf. Miller, *Notices et extraits*, XXI, 2, 1865 p. 148, cap ασα'.
Εἰς χοιρόλαιμον (Εἰς τὸ ὄνομα — [f. 84v] εἰς τὸν χοι). Desinit in media voce.

F. 109. Ζωροάστρου περὶ τῆς Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτῆς συμβαινόντων (Ἡ τοῦ Κυνὸς — ξηρασία καὶ λιμός). = *Geoponica*, I, 8 Cf. Boissonade, *op. cit.*, p. 183 n.

F. 109v. Τοῦ αὐτοῦ σημείωσις τῶν ἀποτελουμένων ἐκ τῆς πρώτης βροντῆς καθ' ἕκαστον ἔτος μετὰ τὴν τοῦ Κυνὸς ἐπιτολήν (Ἐκείνην πρώτην βροντὴν — θάνατον ἀνδρὸς μεγιστάνου). — *Groponica*, I, 10. Cf. Boissonade, *op. cit.*, p. 184 n.

F. 110-111. Τοῦ προφήτου Ἔσδρα διάγνωσις περὶ τῶν ζ' ἡμερῶν (Ἡμέρᾳ πρώτῃ τῆς καὶ γερόντων θάνατοι). Ed. Boissonade, *op. cit.*, p. 186, n. 3. Gallice vertit Nau, *Revue de l'Orient chrétien*, II (XII), 1907, p. 15 V. quae congessit Boll, *Catal.* VII, p. 126 n. Cf. etiam Mercati, *Note di letteratura biblica* (*Studi e testi* V p 74.

F. 110-111v. Δεῖ γινώσκειν ὁ μὲν τοῦ Ἡλίου κύκλος ἄρχεται ἀπὸ τῆς ἀρχῆς τοῦ Οκτωβρίου ... ὁ δὲ τῆς Σελήνης ... ὁ δὲ τῆς ἰνδίκτου — εἰς τὸν πρῶτον. — Ex Isaaci Argyri methodo altera, ut videtur (Petavius, *Uranologion*, 1630, p. 384).
Τὸ δὲ θεμέλιον τῆς Σελήνης ἄρχεται — εἰς τὸ πρῶτον. — Ex Isaaco Argyro Petaviu *op cit* p 388)?

F. 112. Ψῆφος τοῦ Πάσχα (Χρὴ ἐπιτηρεῖν ἐν ποίᾳ ἡμέρᾳ τοῦ Ὀκτωβρίου μηνὸς τὸ νομικὸν Φάσκα).
Ἑτέρα ψῆφος σύντομος τοῦ Πάσχα (Χρὴ ἐπιτηρεῖν τὸ φέγγος [τῆς ☾ supra versum] πόσων ἡμερῶν — τὸ κύριον Πάσχα).
Ἀστρόλαβος Figura.

F. 112v. (Cetera compaginatoris cultro abscissa sunt) καλεῖν. τὸ δὲ πρὸ τούτου — τῆς τῶν πλανήτων περιόδου. V. notulam sequentem. In marg. sinistra parte manu posteriore Ὁ Ἥλιος ἐπὶ τοῦ Μαρτίου μηνὸς ἄρχεται εἰσιέναι — τῆς [τῶν π]λανήτων [π]εριόδου - Notula antecedens iteratur.
Zodiaci figura.
Δεῖ γινώσκειν ὅτι ὁ Ἥλιος μετὰ τὸ εἰσελθεῖν εἰς ἕκαστον ζῴδιον διέρχεται κατὰ — τηνικαῦτα εἶναι τὴν Σελήνην.
Ὡς ἐν ὑποδείγματι ζητῶ εὑρεῖν τὸν Ἥλιον κατὰ τὴν δεκάτην [παροῦσαν supra versum, eadem manu?] τοῦ Μαρτίου τῆς ς' ἰνδικτιῶνος τοῦ ,ϛωξα' [1352] ἔ[τους] — καὶ τὸν Ἥλιον.

θραύσις). Next to the end of the formula the first hand wrote: Ράνου εἰς τὴν μάνδραν καὶ τῶν ἁγίων Θεοφανίων τὸ ἁγίασμα. Cf. Almazow, op. cit. p. 335, n. 68.

Περί συκαμίνου ἀνθρώπου ή κτήνους (Ἀπελθὼν εἰς ὕδωρ ῥέον καὶ τὸ πάθος). Cf. Miller, Notices et extraits, XXI, 2, 1865, p. 148, cap. ασά.

Εἰς χοιρόλαμον (Εἰς τὸ ὄνομα - [f. 84v] εἰς τόν χοι). Ends in the middle of a word.

F. 109. Ζωροάστρου περὶ τῆς Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτῆς συμβαινόντων (Ἡ τοῦ Κυνός [illegible] ξηρασία καὶ λιμός). Geoponica, I, 8. Cf. Boissonade, op. cit., p. 183 n.

F. 109. Τοῦ αὐτοῦ σημείωσις τῶν ἀποτελουμένων ἐκ τῆς πρώτης βροντῆς καθ᾽ ἕκαστον ἔτος μετὰ τὴν τοῦ Κυνός ἐπιτολήν (Ἐκείνην πρώτην βροντὴν θάνατον ἀνδρὸς μεγιστάνου). Geoponica, I, 10. Cf. Boissonade, op. cit., p. 184 n.

F. 110-111. The Prophet Esdras' Diagnosis Concerning the 7 Days (First day and deaths of old men). Cd. Boissonade, op. cit., p. 186, n. 3. Translated into French by Nau, Revue de l'Orient chrétien, II (XII), 1907, p. 15. See what Boll collected, Catal. VII, p. 126 n. Cf. also Mercati, Note di letteratura biblica (Studi e testi V p. 74.

F. 110-111'. One must know that the cycle of the Sun begins from the beginning of October ... that of the Moon ... and that of the indiction — into the first. - From Isaac Argyrus' second method, it seems (Petavius, Uranologion, 1630, p. 384).

But the foundation of the Moon begins [illegible] into the first. - From Isaac Argyros, Petavius [illegible] op. cit. p. 388)?

F. 112. Calculation of Easter (One must observe on which day of the month of October [illegible] the legal Pascha).

Another brief calculation of Easter (One must observe the light [of the (above the line) of how many days [illegible] the Lord's Easter).

Astrolabe Figure.

F. 119. (The rest were cut off by the binder's knife) καλεῖν. τὸ δὲ πρὸ τούτου – τῆς τῶν πλανήτων περιόδου. See the following note.

In the left margin, in a later hand: The Sun in the month of March begins to enter [illegible] of the [illegible] of the planets (περιόδου The preceding note is repeated.

Figure of the Zodiac.

One must know that the Sun, after entering each Sign of the Zodiac, passes through — at that time the Moon is to be.

As an example, I seek to find the Sun on the tenth [present, written above the line, in the same hand?] of March of the 3rd indiction of the year 6861 [1353] and [illegible] the Sun.

Ὁ Κρόνος ϟ ψυχρὸς καὶ ξηρὸς — ☾ ψυχρὰ καὶ πάνυ ὑγρά.

F. 113. Tabula. Κανὼν πρὸς τὸ εὑρεῖν τὴν Σελήνην ποίᾳ ἡμέρᾳ ἐστὶν ἐν ἑνὶ ἑκάστῳ ζῳδίῳ. — Cf. cod German. 11, f. 97ᵛ.

In marg. manu posteriore. Ἰανουάριος λα', Φευβρ(ουάριος) — Δεκέμβριος λα'

Prima manu. Εἰ βούλει μαθεῖν ἐν τίνι ζῳδίῳ εὑρίσκεται ἡ Σελήνη — εὑρίσκεται ἡ Σελήνη. — Cf. infra cod. 47, ff. 96ᵛ, 126; cod German 7 f 42ᵛ

De Pascha computanda. Ἰστέον ὅτι ἔνθα — κυριακῇ, τῶν χριστιανῶν.

Εἰ βούλει εἰδέναι ἐν ποίῳ ζῳδίῳ εὑρίσκεται ἑνὶ ἑκάστῳ <μηνὶ> ὁ Ἥλιος μοίρᾳ ὁ Ἥλιος. — Cf. infra cod. 47, f. 126; codd. Ital. 19, f. 461 German. 7 f. 42ᵛ 23, f. 206.

Τὸ ἐν τῇ πλινθίδι τοῦ πασχαλιου — τρίτη καὶ καθεξῆς.

F. 113ᵛ. Tabula ad Pascham computandam.

F. 124. Διὰ στίχων ἰάμβων (Σεπτέμβριος. Γῆν ἀροσίμην σπεῦδε - [f. 124] καὶ πάλιν κατισχύει). Ed. Keil, *Wiener Studien*, XI, 1889, p 118.

43. Cod. Paris. gr. 2315 — Chartaceus, cm. 20 × 15, 404, saec. XV magnam partem ex archetypo manu Ἰωάννου τοῦ Σταφιδάκη (cf Vogel et Gardthausen, *Die griechischen Schreiber*, p. 199) anno 1384 exarato scriptus f 23ᵛ Τὸ παρὸν βιβλίον ἀνετέθη τῷ ευαγεῖ καὶ θείῳ ξενῶνι. τοῦ ἐν μάρτυσι μεγάλου καὶ ἰαματικοῦ Παντελεήμονος. τῷ πλησίον τοῦ ἐνιέράρχαις. μεγάλου Βασιλείου. ἔστι κατὰ πάντα ἴσον. ἐκ τοῦ πρῶτ(ο)τύπου. τῷ παλαιῷ τοῦ αὐτοῦ ξενῶνος ἐτελιώθ(η) τὸ πρωτότιπον τοῦ παρόντος βιβλίου ἐν ἔτι ,ϛωqβ'. ἰνδικτιῶνος ζ'. διάχυρὸς [l. διὰ χειρὸς] Ἰω(ά)ν(νου) τοῦ Σταφιδὰ ὃς καὶ ἀνέθηκεν τῷ ευαγεῖ ξενῶν(ι) : - Olim Fontebladensis (Omont, *Catal des mss. grecs de Fontainebleau*, 1889, p. 94, n. 281), Regius 3175. — Cf. Omont, *Inventaire*, II, p. 235 Legrand, *Bibliothèque grecque vulgaire*, II, p. xxiv, 1 sqq.

Ff. 95-116. Index in ff. 119-369 prima manu exaratus.

Inter multa medicinalia et botanica haec recensui, quae ad astrologiam et magiam pertinent.

F. 215ᵛ. Περὶ ἰνδικτιῶνος, Σελήνης, Ἡλίου καὶ βισέξστου (Ἄρχεται ἡ α' ἐπινέμησις — ἡ ἡμέρα τοῦ βισέξτου).

Προγνοστικὸν [*sic*] περὶ χειμόνος [*sic*] (Λαβὲ φύλλα συκῆς — ἐκεῖνον τὸν μῆνα). Edelur in appendice.

υιqζ'. Ἰατρῖος πάνυ ὠφέλιμος εἰς δίγμα *sic* ὄφεως (Δεῖ εἰδέναι ὅτι — καρὴς νητετοραρῶ, σατής)

F. 216. Πρὸς ρηγίων [l. ῥιγίον] (Σταυρὸς ἐτάθη, δέμῶν [l. δαίμων] — ἐδοξάσθη· φεῦγε δαῖμον). — Cf. *Catal.*, VI, p. 88; Vassiliev, *Anecdota graeco-byzantina*, p. 339.

Εἰς ὕπνον ἀρρώστου (Ὁ θεὸς ὁ κοιμίσας — ἁγίου πνεύματος ἀμήν). — Cf. Vassiliev *op. cit* p. 329.

Saturn is cold and dry 4 cold and very wet.

F. 113. Table. Canon for finding on which day the Moon is in each sign of the zodiac. - Cf. cod. German. 11, f. 97.

In the margin, in a later hand. January 31, February — December 31

In the first hand. If you wish to learn in which sign of the zodiac is found the Moon the Moon is found. — Cf. below cod. 47, f. 96, 126; cod. German. 7, f. 42v

On the Computation of Easter. It is to be known that where on Sunday, of the Christians...

If you wish to know in which zodiac sign the sun is found in each individual month the Sun the Sun in degree. Cf. infra cod. 47, f. 126; codd. Ital. 19, f. 461 German. 7 f. 42, 23, f. 206.

The content in the tablet of the paschal the third and so on.

F. 113. Table for computing Easter.

F. 124. In iambic verses (September. Hasten to plow the arable land [F. 194] and again prevails). Ed. Keil, Vienna Studies, XI, 1889, p 118.

49. Cod. Paris. gr. 2315 Paper, approximately 20 × 15 cm, 404 leaves, 15th century, largely written from an archetype copied by the hand of Ιωάννου του Σταφιδάκη (cf. Vogel and Gardthausen, Die griechischen Schreiber, p. 199) in the year 1384. F. 23: Το παρόν βιβλίον ἀνετέθη τῶ ευαγεῖ καὶ θείω ξενῶνι. τοῦ ἐν μάρτυσι μεγάλου καὶ ἰαματικού Παντελεήμονος. τῷ πλησίον τοῦ ἐνιεράρχαις. μεγάλου Βασιλείου. Εστι κατὰ πάντα ίσον. ἐκ τοῦ πρωτοτύπου. τῷ παλαιώ τοῦ αὐτοῦ ξενώνος ἐτελιώθ(η) τὸ πρωτότιπον τοῦ παρόντος βιβλίου ἐν ἔτι σωϛβ'. Ινδικτιώνος Ζ'. διάχυρός [1. διὰ χειρός] Ιω(α)ννου) του Σταφιδά ὃς καὶ ἀνέθηκεν τώ ευαγεί ξενών(ι) :— Formerly from Fontainebleau (Omont, Catalogue des mss. grecs de Fontainebleau, 1889, p. 94, n. 281), Regius 3175. Cf. Omont, Inventaire, II, p. 235; Legrand, Bibliothèque grecque vulgaire, II, p. xxiv, 1 sqq.

Ff. 95-116. Index in ff. 119-369 written by the first hand.

Among many medical and botanical items I have noted these, which pertain to astrology and magic.

F. 215. On the indiction, the Moon, the Sun, and the bissextile ("The first cycle begins – the day of the bissextile").

Prognosticon [sic] concerning winter [sic] (Take leaves of a fig tree in that month). Published in the appendix.

υφζ'. A medical remedy very useful for a snakebite [sic] (It is necessary to know that – karēs nētetoaro, satēs)

F. 216. Against shivering (l. ῥιγίον) ("The Cross was stretched out, the demon [l. δαίμων] was glorified; flee, demon"). — Cf. Catal., VI, p. 88; Vassiliev, Anecdota graeco-byzantina, p. 339.

For the sleep of a sick person ("O God who put to of the Holy Spirit sleep ... amen"). — Cf. Vassiliev, op. cit., p. 399.

F. 216ᵛ. Πρὸς τὸ λῦσαι ἄνδρα δεδεμένον (Γράψον οὗτος [l. οὕτως] καὶ — γυνὴ ὁμοίος [l. -ως] ποιείτω).
Περὶ ἀρώστου ἀγριπνοῦντος να κημηθῆ [l. ἀγρυπνοῦντος νὰ κοιμηθῇ] (Γράψον εἰς φύλλα δάφνης [f. 217ᵛ] καὶ οὗτος κημάται [l. οὕτως κοιμᾶται]). — Cf. infra f. 244; cod. 44, f. 333ᵛ Περὶ ἀσθενὴν etc.

F. 239. Γιτία εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος (Πίφι σπιτζίους. φιλίους — τοῦ θεοῦ ὁ δεῖνα). — Ed. Legrand, *op. cit* II, p. 9.
φqζ. Τῆς πρώτ(ης) ἡμέραν [*sic*] τῆς Σελήνης περὶ χριματησμῶν [l. χρηματισμῶν] ἡμερῶν. εἰς τὰ ὄνιρα [l. ὄνειρα] (Τῇ πρώτῃ τῆς Σελήνης — ἀλαφύλασε σαυτῶν [l. ἀλλὰ φύλασσε σαυτόν]).
Μέθοδος τῆς συγκρήσεως [l. -κρι-] τῶν ὀνήρων [l. ὀνεί-] Δανιὴλ τοῦ προφήτου (Ἀρίθμοισον τὴν ποσῶτιτα [l. Ἀρίθμησον τὴν ποσότητα] εὑρήσης τὴν λύσην [l. εὑρήσεις τὴν λύσιν]. τέλος). — Danielis prophetae oneirocriticon plane diversum edidit De Stoop, *Revue de philologie*, XXXIII, 1909, p. 93.

F. 239ᵛ. Πρὸς παιδοπιγίαν (Γράψοντα. τα [*sic*] γράμματα — χρύὲ [*sic*] τὸν τόπον) Ed Legrand, *op. i* II, p. 9.

F. 240ᵛ Manu posteriore Εἰς ῥιγίον (Γράψον εἰς πρασόφυλα — το τρόγει νιστικός). Ed. Legrand *loc cit.*
Eadem manu. Περὶ τοῦ γνῶναι τὸν κλέπτην (Ἔπαρον προσφορὰν λυτουργιμένην — αὐτὸς ὁ κλέπτης). — Ed. Legrand, *op. cit.*, II p 10.

F 241. Prima manu. Περὶ χέκθροῦ (Ἔπαρον δάφνης φύλλα — καὶ φόριε ὑποκάτο). Ed Legrand, *loc cit.*

F 241ᵛ. Γιτίάν περὶ σκορπίου (Σκορπίε υἱὲ τοῦ τοὺς ἀκοῦωντάς με). Ed Legrand, *lo cit.*

F. 242ᵛ Εἰς νόσιμον ἀνθρώπου καὶ πυρετὸν ἐκ τρίτου λέγε οὕτως (Σφραγῆς δωρεὰς. πίστεως — καὶ τὴν γῆν). — Ed. Legrand, *op. cit.*, II p. 11.

F. 243ᵛ. Εἰς παροξυσμόν (Εἰς τὸ ὄνομαν — τοῦ θεοῦ ὁ δεῖνα). — Ed. Legrand, *loc cit.* Eadem formula f. 239, Γιτία etc.

F. 244. χιη'. Περὶ ἀγριπνοῦντας (Γράψον εἰς φύλλον — φ' ρ' ρ'). — Ed Legrand *loc cit.*
Ὅμοιον εἰς ἀρώστου ὁποῦ δὲν κιμᾶται (Γράψον ταῦτα εἰς — τοῦ θεοῦ ὁ δεῖνα). — Ed. Legrand, *loc. cit.* V. supra f. 216ᵛ.
Περὶ ὕπνον (Κύριε Ἰησοῦ Χριστὲ — β' θ' ἀμήν). — Ed. Legrand, *op. cit.* II, p. 12.
Περὶ πιρετῶν (Γράφε εἰς χαρτὴν — βαστάζει ἡμέρας ζ'). — Ed. Legrand, *loc. cit.*

Γ. 216. To release a bound man (Write thus [l. thus] and a woman should do likewise [l. -wise]).

Concerning a sick man who cannot sleep, that he may sleep [l. of one who is sleepless, that he may sleep] (Write on laurel leaves [Γ. 217] and thus he sleeps [l. thus he sleeps]). Cf. infra f. 244; cod. 14, f. 333. Concerning the sick one etc.

Γ. 239. A prayer in the name of the Father and the Son and the Holy Spirit (Piphi spitziou. philiou of God, the said person). — Ed. Legrand, op. cit II, p. 9.

φεζ. Of the first) day [sic] of the Moon concerning pronouncements [l. of the days of oracles], conderning dreams [l. dreams] (On the first of the Moon — but guard yourself [l. but guard yourself]).

Method of the interpretation [l. -kri-] of dreams [l. onei-] of Daniel the Prophet ('Count the quantity [l. Aritha-meson ten posoteta] you will find the solution [l. you will find the solution]. end). An entirely different oneirocriticon of Daniel the prophet was edited by De Stoop, Revue de philologie, XXXIII, 1909, p. 93.

F. 239. For child-rearing (Write the letters anoint [with] the place). Ed. Legrand, op. cit. II, p. 9.

F. 240. In a later hand. For a chill (Write on leek-leaves TO goat's rennet). Ed. Legrand loc. cit.

In the same hand. On knowing the thief (Take up an offering that has been liturgically prepared — the thief himself). Ed. Legrand, op. cit., I p. 10.

F. 241. In the first hand. Against an enemy (Take leaves of laurel and carry underneath). Ed. Legrand, loc. cit.

F 241. Charm against a scorpion (O Scorpion, son of the those who listen me). Ed. Legrand, loc. cit.

F. 242. Against a person's illness and fever; recite from the third time as follows (Of the seal of gifts, of faith, and the earth.) Ed. Legrand, on. cit., II p. 11.

F. 243'. Against a paroxysm (In the name of God, the said person). Ed. Legrand, loc. cit. Same formula at f. 239, Charm etc.

F. 244. xviii'. Against those suffering from insomnia (Write on a leaf φ' ρ' ρ'). Ed. Legrand, loc. cit.

Similar charm for a sick person who cannot sleep (Write these in the name of God, the said person). — Ed. Legrand, loc. cit. See above f. 216.

Concerning sleep (Lord Jesus Christ — β' θ' amen). Ed. Legrand, op. cit. II, p. 12.

On Fevers (Write on paper — lasts 7 days). - Ed. Legrand, loc. cit.

F 245. χκε'. Περὶ τοῦ στῆσαι αἷμα ἀπὸ ρίναν ἀνθρώπου (Λέγε γοῦν οὗτος — φόβου θεοῦ ἀμήν). — Ed. Legrand, *op. cit.*, p. 13. Cf. formulam, quam e cod. Vindob. med. gr. 52, f. 91ᵛ, edidit Kroll, *Catal.*, VI, p. 88.
Ἕτερον περὶ τοῦ γλυκίου (Ἔἐπαρον ἐύγκην ἀνάλατον — φόβου θεοῦ ἀμήν). — Ed. Legrand, *op. cit.*, II, p. 14.

F. 245ᵛ. χκζ'. Ερμηνία τοῦ ἁγίου Ἰωάννου τοῦ Προδρόμου περὶ τὰς ἡμέρας τοῦ χρόνου τὸν ιβ' μηνῶν πότε να φλεβωτομῆ ὁ ἄνθρωπος καὶ πότε να προσέχη οὗτος τὸν ἕναν μήναν ὁσὰν τὸν ἄλον (Εἰς τὴν α — [f. 246] δίσκολον καὶ κακόν). — Ed. Legrand, *loc. cit.* Cf. infra cod. 44, f. 438ᵛ, Ἑτέρα ἑρμηνία etc.

F 248. χλγ'. Περὶ πνεό<ν>των ἀνέμων [In marg. rubro περὶ πνεοτῶν [*sic*] ἀνέμων] (Δεῖ γινῶσκην *sic*] ὅτι — περιωνύμου ἄρτους φέρεται). Dionysii. — Cf. supra cod. 32, f. 78ᵛ; infra cod. 47, f 121.

F 248ᵛ. χλδ'. Περὶ ἴριδος (Ἡ ἶρις τὸ — [f. 248ᵛ πρὸς ὀλίγον ἐστίν). — Cf. codd. Paris astr 45, f. 69ᵛ; German 26, f. 162. V. Cramer, *Anecdota graeca ... bibl. r. Parisiensis*, I, p. 349.

F. 267ᵛ. ψκη'. Δί [l. Δεῖ] γινώσκειν, ὅταν [f. 267ᵛ] ἡμέραις βιοθάνατον ἐστί. — Cf. supra cod. 42, f. 56ᵛ, Ἕτεραι σεσημειωμέναι etc.; infra cod 44, ff. 330, 441.

F. 271. ψμδ'. Τὸ ἔαρ ἄρχεται ἀπὸ τὰς ιζ' τοῦ Φεβρουαρίου — ιδ' τοῦ Νοέρίου [*sic*].
Sigla astronomica. ☉ Ἥλιος — νύκτα.

F. 271ᵛ. Περὶ οὐρανοῦ. Περὶ οὐρανοῦ [*sic*] (Ἐὰν ὁ οὐρανὸς — ὀψὲ στυγνάσει χειμόνος [*sic*]).
De nubibus (Οἱ [l. Εἰ] ἀπὸ δυσμὸν [l. -ῶν] — τὸν ἐπιόντα ἄνεμον). Haec magna ex parte discrepant ab excerpto edito *Catal.*, IV, p. 110.
Περὶ βροντων καὶ ἀστραπὸν [l. -ῶν] (Βρονταὶ καὶ ἀστραπαὶ — ἡμέρας λὶψ πνεύσει).
De nebulis. Ὁμοίχλοι ἐωθηνῆ [l. Ὁμίχλη ἐωθινὴ] πρὸς — [f. 271ᵛ] λιονώδης βορᾶν διλοῦσιν [*sic*]. — Haec aliquantum consentiunt cum excerpto edito, *Catal.* IV, p. 110, 12 sqq.

F. 277. ψνζ' Περὶ βροντολόγιων [*sic*] τῶν ιβ' ζῳδίων (Κριος. Πρῶτος. Ἐὰν βρωντῆσι. εἶ ἀστραπὴ — εἰρήνην πολὴν δηλοῖ). — Edetur in appendice.

F. 278. ψνη'. <Ὁ κύκλος τῆς> θαλάσσης (Ὁ κύκλος τῆς — κύκλος τῆς θαλάσσης). — Cf. codd. Ital. 18, f. 283; Vindob. 3, f. 102ᵛ; German. 7, f. 13.
<Ὁ κύκλος τῶν> ἀστέρων (Ὁ κύκλος τῶν — κύκλοι τὸν [*sic*] ἀστέρων). - Cf. ibidem.

F. 245. 625. On stopping blood from a person's nose (Say then: this is the fear of God, amen). - Ed. Legrand, op. cit., p. 13.

Cf. the formula which Kroll edited from cod. Vindob. med. gr. 52, f. 91*, Catal., VI, p. 88.

Another on licorice (Take unsalted Eugki — fear of God, amen). Ed. Legrand, op. cit., II, p. 14. F. 245. 627.

Interpretation of Saint John the Forerunner concerning the days of the year of the 12 months, when a person should be bled and when he should be careful during one month as compared to another (On the first [f. 246] it is difficult and bad). Ed. Legrand, loc. cit. Cf. below cod. 44, f. 438v, Another interpretation etc.

F. 248. 633. On blowing winds [In margin in red: on blowing winds [sic]] (One must know [sic] that it is borne by the renowned Argus). Cf. Dionysius, above cod. 32, f. 78v; below cod. cod. 32, f. 78v; 47, f. 121.

F. 248. 634. On the rainbow (The rainbow — [f. 248] lasts but a short time). - Cf. codd. Paris astr. 45, f. 69; German 26, f. 162. See Cramer, Anecdota graeca bibl. r. Parisiensis, I, p. 349.

F. 267. 728. One must know, when [f. 267. on days of violent death- it is so. Cf. above cod. 42, f. 56', Ἕτεραι σεσημειωμέναι etc.; below cod. 44, fr. 330, 441.

F. 271. ψμδ'. Spring begins from the 17th of February 14th of Noerius [sic].

Astronomical symbols. The Sun night,

G. 271. On the heavens. On the heavens [sic] (If the sky becomes late gloomy in winter [sic]).

On clouds (If [I. If] from the west [I. -n] the coming wind). These largely differ from the excerpt published in Catal., IV, p. 110.

On thunder and lightning [I. -ōn] (Thunder and lightning by day — the southwest wind will blow).

On mists. Morning mist [I. Morning mist] toward

[f. 271] leonine, they indicate a north wind [sic]. — These are somewhat consistent with the excerpt published, Catal. IV, p. 110, 12 sqq. G. 277. ψνζ' On the brontologia [sic] of the 12 signs (Aries. First. If it thunders. If lightning — it signifies much peace). — To be published in the appendix.

F. 278. ψνη'. <The cycle of the sea (The cycle of the — cycle of the sea). Cf. codd. Ital. 18, f. 283; Vindob. 3, f. 102; German. 7, f. 13.

«The cycle of the> stars (The cycle of the cycles of the [sic] stars). - Cf. ibidem.

Ὁ κύκλος τῆς γῆς (Ὁ κύκλος τῆς — κύκλοι τῆς γῆς). — Cf. ibidem.
<Ὁ κύκλος τοῦ> οὐρανοῦ (Ὁ κύκλος τοῦ — κύκλον τοῦ οὐρανοῦ) Cf ibidem.
Ἡ [l. Οἱ] κύκλοι τῶν ἀστέρων θαλάσσης (Οἱ κύκλοι τὸν [l. τῶν] ἀστέρων θαλάσσης [*sic*]). — Cf. ibidem.

F. 278ᵛ. ψνθ'. Περὶ τῶν περιόδων τοῦ χρωνου [*sic*] καὶ τῶν καιρῶν (Μάρτιος. Κριός. Ααπο [l. Ἀπὸ] τῆς ιδ' etc. ... ὀφείλωμεν δὲ φλεβοτομὴν [*sic*] καὶ ἀπέχεσθαι τῶν δριμέων βρωμάτων — μηνὸς καὶ τελειοῦται. τέλος).

F. 280ᵛ. ψε'. Ἑτέρα ἑρμηνήα [*sic*] (Μετόπορὸν [*sic*]. Δεῖ εἰδέναι ὅτι ἀπὸ πλοιᾶδος [l. Πλειάδος] δύσεως μέχρι τροπῆς χειμερινῆς ... χρῶ τοῖς λοετρεῖς [*sic*] καὶ πλείοσι ξηροτριβίαις καὶ τροφαῖς — [f 281 πονεῖν καὶ κάμνειν).

F 282. Ἱπποκράτους ἐπιστολὴ πρὸς Πτολομαίων [*sic*] βασιλέα περὶ κατασκευῆς ἀνθρώπου (Συνέστηκεν ὁ κόσμος — [f. 285ᵛ] εἰς ἡμέρας τξε'). — Ed. Ermerins, *Anecdota medica graeca*, p. 279. Cf. Diels, *Abhandl. preuss. Akad.*, 1905, III, p. 40; 1907, II, p. 27.

F. 286. ψο'. Στίχοι εἰς τοὺς δώδεκα μῆνας (Μάρτιος. Ἐγὼ στρατηγοὺς πρὸς — [f. 287] γέμοντα φαρμακουρτῆς ὕδρας). Theodori Prodromi. — Ed. Boissonade, *Notices et extraits*, XI, 2, 1827, p. 181; Keil, *Wiener Studien*, XI, 1889, p. 110.

F. 293ᵛ. Ἡλίου ἐποχή (Ταῖς ἀπὸ τῆς νουμηνίας ἐπέχει ὁ Ἥλιος).

F. 294. ψοζ'. De mensibus et zodiaci signis. Ἔαρ. Μάρτιος, Κριὸς — φθινόπορον καὶ χειμῶνος.
ψοη' De zodiaci signorum indole. Εἰ τούτων δὴ — οἱ Ἰχθύες ὁμοίως.
De temporibus. [In marg. Ἔαρ. Μάρτιος, Ἀπρίλλιος, Μάϊος]. Γίνωσκε δὲ ὅτι — παρόντος καιροῦ ψυχρόν.

F. 295. ψοθ'. Ἑτέρα εἴδησις περὶ τῶν τοιούτων ζῳδίων τῶν ιβ' τοῦ οὐρανοῦ, πόσας ἡμέρας διέρχεται τὸ καθ' ἓν ζῴδιον ἐκ τῶν λ' ἡμερῶν τῆς Σελήνης καὶ ποῖαι εἰσὶν ἕως ἑκάστου μηνὸς ἐκ τῶν ιβ' ζῳδίων, ἥτις καὶ ἔχει οὕτως (Ἡ Σελήνη γήνεται [l. γί-] — ἁμαρτίας τοῦ βαμένον [*sic*] σοι).

F. 296ᵛ. ψπ'. Περὶ εὑρεσημερίας οἱδήτινος ἂν [*sic*] ἐθέλῃς τουτέστι τῆς ἡμέρας (Κράτησον ἐν σεαυτῷ — ἐστὶ τὸ ἀπαιτούμενον).
Αἱ αγαθέ καὶ εὔχρηστοι ἡμέρε ησὴν [*sic*] αὗται (Σεπτευρ(ίου) [*sic*] α' — [f. 296ᵛ] ιζ', κδ', κε'). — Cf. supra cod. 42, f. 56ᵛ Εἰσὶ δὲ καὶ etc.

F. 303. ψπβ'. Ἀρχὴ σὺν θεῷ ἀγίῳ τοῦ σεληνωδρομίου [*sic*] (Κύκλος πρῶτος Σελήνης. Κύκλος — [f. 314ᵛ] ὄπισθεν τὴν ἀρχήν). — Cf. infra cod. 46, f. 4.

F. 317. ψπδ'. Περὶ ἔτος (Χρὴ εἰδέναι ὅτι — ἀπὸ τῆς α').

The cycle of the earth (The cycle of the [illegible] cycles of the earth). Cf. ibidem.

"The circle of heaven (The circle of the circle of heaven) Cf ibidem.

The [I. The] circles of the stars of the sea (The circles of the [I. of the] stars of the sea [sic]). Cf. ibidem.

F. 278. μνθ'. On the periods of time [sic] and the seasons (March. Aries. From [I. From the 14th etc. ... we ought to perform phlebotomy [sic] and to abstain from sharp foods of the month and it is [illegible] completed. End).

F. 280. ψε'. Another interpretation [sic] (Autumn [sic]. One must know that from the setting of the Pleiades [I. Pleiades] until the winter solstice ... use the baths [sic] and more dry-rubbings and foods [f. 281 to [illegible] labor and toil).

F. 282. Letter of Hippocrates to King Ptolemy [sic] on the constitution of man (The world consists [f. 285'] into 365 days). — Ed. Ermerins, Anecdota medica graeca, p. 279. Cf. Diels, Abhandl. preuss. Akad., 1905, III, p. 40; 1907, II, p. 27. F. 286. ψο'. Verses on the twelve months (March. I lead generals toward — [f. 287] full of the pharmacist's hydra). By Theodore Prodromos. Ed. Boissonade, Notices et extraits, XI, 2, 1827, p. 181; Keil, Wiener Studien, XI, 1889, p. 110.

F. 293. Position of the Sun (The Sun occupies the days from the new moon). F. 294. ψοζ'. De mensibus et zodiaci signis. αρ. March, Aries [illegible] autumn and winter.

ψοη'. De zodiaci signorum indole. If indeed of these [illegible] Pisces likewise.

On times. [In margin: "Spring. March, April, May].

Know that [illegible] cold in the present season.

F. 295. 579. Another account concerning such signs of the 12 signs of the heaven, how many days the moon passes through each individual sign out of the 30 days of the Moon and which signs belong to each month out of the 12 signs, which also reads as follows (The Moon becomes [l. be-] sins of the one who walked [sic] for you).

F. 296. 580. On finding the day of any person one wishes, that is the day (Hold within yourself — is what is required).

The good and useful days were [sic] these (September [sic] 1st — [f. 296v] 9th, 24th, 25th). — Cf. above cod. 42, l. 56. There are also etc.

F. 303. 582. Beginning with the holy God of the lunar course [sic] (First Cycle of the Moon. Cycle — f. 314] the beginning at the back). Cf. below cod. 46, l. 4.

E. 317. f. 84r. On the year (One must know that [illegible] from the 1st).

Περὶ ἰνδικτιῶνος : ἤνδικτος [*sic*] (Ἡ δὲ ἰνδικτιὼν — κύκλος τῆς ἰνδικτιῶνος). – Ex Isaaco Argyro. Ed. Petavius, *Uranologion*, 1630 p. 384.

F. 317v. ☉ (Ὁ δὲ τοῦ Ἡλίου κύκλος — κύκλος τοῦ Ἡλίου). — Ex Isaaco Argyro. Ed. Petavius, *op. cit.*, p. 385. Cf. infra codd. 44, f 338; 46, f 6.

☾ (Ὁ κύκλος τῆς Σελήνης — κύκλοι τῆς Σελήνης). — Ex Isaaco Argyro. Ed. Petavius, *op. cit.*, p. 387. Cf. codd. Paris. citt.

Περὶ χριστιάνὸν [*sic*] Πάσχα. [In marg. χριστιανῶν Πάσχα] (Εἰ θέλης εὑρὴν [*sic*] τὸν χριστιανῶν Πάσχα).

Περὶ εὑρέσεως Φάσκα (Εὑρὸν [Εὑρὼν] τὸ Φάσκα — Ἰουδαίων τὼ [l. τὸ] Φάσκα).

F. 318. De Pascha invenienda. Τὸ δὲ σωτήριον — ταῦτα μὲν οὕτος [l. οὕτως].

ψπε'. De eadem re. Εἴπομὲν [*sic*] δὲ καὶ — τοῦ μεγάλου Σαββάτου.

F. 318v. ψπϛ'. Περὶ τοῦ ἑπταπλασιασμοῦ τοῦ νομικοῦ Φάσκα καὶ τοῦ κύκλου τοῦ Ἡλίου καὶ τὸν βίσεξστον [*sic*] (Πιήσωμεν [l. Ποιδὲ τοῦτο καὶ φοτοφόρος [l. φω κύκλος).

Νομικὸν Φάσκα (Γίνοσκε ὅτι τῶ [*sic*] Φάσκα — ιδ' τοῦ Φευρουάρίου [*sic*]).

F. 319. ψπζ'. Περὶ ἑνδεκαπλασιασμοῦ (Εἰ θέλεις εὑρεῖν — ἐστὶν ὡς εἴπομεν)

F. 319v ψπη'. Περὶ τοῦ θεμελίου τῆς Σελήνης (Εἰ θέλης [*sic*] οὖν — τῆς Σελήνης κθ').

F 320. ψπθ'. Περὶ τοῦ πόσας ἔχει ἡμέρας Σελήνη (Χρὴ γινώσκειν ὅτι τοῦν νυχθήμερὰ κθ' ϛ").

ψϙ Περὶ τῆς εὑρέσεως ἑνεκάστου μηνὸς Σελήνης ἡμέρας (Εἰ θέλης εὑρὴν [*sic*] καὶ ἡ Σελήνη).

F 320v. ψϙα' Περὶ τῆς εὑρέσεως τοῦ κύκλου τοῦ βισέξστου (Τὸ δὲ βίσεξστον — κύκλος τοῦ βισέξστου). Cf. infra cod. 46, f. 6.

ψϙβ'. Περὶ τοῦ νέου καὶ πρώτου μηνὸς (Χρὶ γηνώσκειν [*sic*] ὅτι — καὶ πρῶτος μὴν).

ψϙγ'. Τῶν ἁγίων ἀποστόλων νιστίαν [l. νηστείαν] (Ἡ δὲ τεσσαρακοστὴ — εὑρήσης [*sic*] αὐτὸν ἁπλανῶς).

F. 321. ψϙδ'. Εἰ θέλης εὑρήσκειν [*sic*] κατ' ἔτος τὸ χριστιανῶν Πάσχα (Κράτησον ἐπὶ χεῖρα σου — μηνὸς ἐκείνου εὑρήσεται).

F. 321v. ψϙε'. [In marg. ☉ κύκλος]. Κανὼν ποίημα Νεοφύτου ἐπισκόπου Γρεβενοῦ (Ὠδὴ πρώτη. Πρὸς ὠδὴν ἐπινίκιον : — ὠδὴ πρώτη. Συνέσεως ῥήματα περὶ τὸν κύκλον Ἡλίου — ἄλλον οὐκ ἐστιν).

F. 324. Περὶ τὸ τελευτέον [*sic*] κύριον Πάσχα (Μετὰ χρῶνους [*sic*]

On the indiction: indiction [sic] (The indiction [redacted] cycle of the indiction). [redacted] From Isaac Argyrus. Ed. Petavius, Uranology, 1630 p. 384.

G. 317. Θ (The cycle of the Sun — cycle of the Sun). From Isaac Argyrus. Ed. Petavius, op. cit., p. 385. Cf. below codd. 44, f. 338; 46, f. 6. « (The cycle of the Moon [redacted] cycles of the Moon). From Isaac Argyrus. Ed. Petavius, op. cit., p. 387. Cf. codd. Paris. cit.

On the Christian [sic] Easter. [In margin: of the Christians' Easter] (If you wish to find [sic] the Christians' Easter).

On the finding of Pascha (Having found [Having found] the Pascha [redacted] of the [redacted] of the Jews the [1. the] Pascha).

F. 318. On finding Pascha. The salvific [redacted] these things thus [1. thus].

785. On the same matter. Following [sic] and also [redacted] of the great Sab. of the bramble.

F. 318. 786. On the sevenfold reckoning of the legal Pascha and the solar cycle and the bissextile [sic] (Let us do [1. Let us make— and this also the light-bearing [1. light cycle).

The Legal Pascha (Know that the [sic] Pascha [redacted] 14th of of February [sic]).

F. 319. 787. On the elevenfold reckoning (If you wish to find [redacted] is as we have said)

Γ.319 ψπη'. On the Foundation of the Moon (If you wish [sic] therefore [redacted] of the Moon 29').

Γ 320. ψπθ'. On how many days the Moon has (One must know that the nychthemera 29' ς').

Ψη On the finding of the Moon's day for each month (If you wish to find [sic] and the Moon).

Γ 320. ψια On the finding of the cycle of the bissextile (The bissextile [redacted] cycle of the bissextile). Cf. infra cod. 46, f. 6.

Ψηβ'. On the new and first month (One must know [sic] that [redacted] and the first month).

ψαγ'. The fast of the holy apostles [1. fast] (The forty-day fast [redacted] you will find [redacted] [sic] it unerringly).

Γ. 321. ψῳδ'. If you wish to find the Christian Passover/Easter by year (Hold on your hand - that month will be found).

F. 321. ψψε'. [In marg. The Cycle]. Canon, a work of Neophytos, bishop of Grevena (Ode one. To the victory ode: ode one. Words [redacted] of Synesius concerning the cycle of the Sun — there is no other).

F. 314. Concerning the last [sic] Lord's Pascha (After years [sic]

πδ' ἐν ἔτι [*sic*] ,ζνα' ἰνδικτιῶνος α' — ἄνθρωπος αὐτῶ ἴδης [*sic*]).
ψqζ'. Εἰ [l Εἰς] ἀποκρέα τῶν ἁγίων ἀποστόλων (Εἰ θέλεις εὑρεῖν — τῶν ἁγίων ἀποστόλλων [*sic*]).

F. 324v. ψqη'. Νιστεία [l. Νη-] τῶν ἁγίων ἀποστόλων (Εἰ θέλεις γνῶναι — τῶν ἁγίων ἀποστόλων).
ψqθ. Εἰ θέλεις εὑρεῖν τὴν ἴνδικτον, οὕτως (Κράτισον [l. -τη-] τὸ μικρὸ [*sic* — ἔνδικτος [*sic*] ὃν ζητεῖς).
ω'. Οἱ κύκλοι (Χρὴ ἠδέναι [l. εἰδ-] ὅτι — [f. 324v] πρώτη τοῦ Σεπτευρίου [*sic*]).

F. 325v. ωβ'. Οἱ κύκλοι τοῦ Ἡλίου. Tabula. — In ima pagina. Μαρτίου ε Ἀπριλλίου ἐπακταὶ τῶν μηνῶν.

F. 326. ωγ'. Οἱ κύκλοι τῆς Σελήνης. Tabula. In ima pagina. Τὰ κόκινα [*sic*] δηλοῦσιν — χρώνους τῶν βυσέκτων [*sic*].

F 326v Manus sinistrae figura.

F. 327. Idem.

F. 327v. ωδ'. Αἱ ἐπακταὶ τῶν κύκλων τοῦ Ἡλίου καὶ τωπὸς [l. τὸ πῶς?] δεῖ εὑρίσκειν τὰς ἀρχὰς τῶν μηνῶν ἐπὶ τῶν δύο χειρῶν. Manus sinistrae figura. Ἡ ἀριστερὰ χείρ.

F. 328. Ἄρξου *sic*] δὲ πρῶτον — ἀρχὰς τῶν μηνῶν. Manus dextrae figura. Ἡ δεξιὰ χείρ.

F 328v. ωε'. Περὶ εὑρέσεως ἀρχημηνία [*sic*] (Εἰ θέλεις εὑρεῖν — ἕως τοῦ Σαββάτου [*sic*]).
ως'. Εἰ θέλεις εὑρήσκειν [*sic*] τὰς ἀρχὰς τῶν ιβ' μηνῶν — μπένπτη [l. πέμπτη] καὶ καθεξῆς.

F. 329 Οἱ κύκλοι τοῦ Ἡλίου. Tabula.

F. 329v Sinistrae manus figura.

F. 330. Dextrae manus figura.

44. Cod. Paris gr 2316. — Chartaceus; cm. 21,5 × 14,5; ff. 7 + 452; saec. XV. — Ex bibliotheca J F Asulani (v. f 1 *a me. Jo Francisco Asulano*), postea Fontebladensis (Omont, *Catal. des mss. grecs de Fontainebleau*, 1889, p. 34, n. 93), Regius 3177 — Cf. Omont, *Inventaire*, II, p 236.

Ex tanta formularum et opusculorum mole, quibus hic codex abundat, haec excerpere conatus sum, quae ad astrologiam et magiam mihi attinere videbantur.

F. 142v. Περὶ τῆς Σελήνης προγνωστικῶν [l. -ὸν]. περὶ τῶν τεσσάρων χρόνων αὐτοῦ Ἡ Σελήνη ἀπὸ τὴν α' αὐτῆς — [f. 143] ψυχρὰ καὶ ὑγρά) — Cf cod. 42 f. 57v.

F. 313v. [In marg. manu post. περὶ φυλακτηρίων]. Φιλακτήριον [l. Φυλ-] ἀνθρωπου. Φυλακτήριον τοῦ δούλου τοῦ θεοῦ ὁ δ(εῖνα) ἀπὸ παντὸς πονηροῦ πράγματος (Κύριε βοήθη [l. -θει] τῷ δούλῳ σου — τὸ ἁγίων [*sic*] πνεῦμα. ἀλλήλως γ'). Sequuntur signa magica.

84th, in the year [sic] one, indiction 1st a man to him ides [sic]).

ψηζ'. If [] Into] the Apokrea of the holy apostles (If you wish to find — of the holy apostles [sic]).

F. 324. ψψη'. Fast [l. Ne-] of the holy apostles (If you wish to know — of the holy apostles).

ψεθ'. If you wish to find the indiction, thus (Hold [l. -tē-] the small [sic] indiction [sic] which you seek).

ω'. The cycles (One must know [l. know-] that [f. 324] the first of the of September [sic]).

F. 325. ωβ'. The cycles of the Sun. Tabula. -- In ima pagina. Martius v of April the epacts of the months.

F. 326. ωγ'. The cycles of the Moon. Tabula. In ima pagina. The red [sic] ones indicate — the times of the bissextiles [sic].

F. 326 Figure of the left hand.

F.327. I'm going.

F. 327. ωδ'. The epacts of the cycles of the Sun and how [l. the way] one must find the beginnings of the months on the two hands. Figure of the left hand. The left hand.

E. 328. Αρξου sic] δὲ πρῶτον the beginnings of the months. Of the right hand Figure. The right hand.

F. 328. 85th. On finding the beginning of the month [sic] (If you wish to until find the Sabbath [sic]).

86th. If you wish to find [sic] the beginnings of the 12 months on Thursday (read: Thursday) and so on.

F. 329. The cycles of the Sun. Table.

F. 329 Figure of the left hand.

F. 330. Figure of the right hand.

44. Cod. Paris gr. 2316. Paper; cm. 21.5 × 14.5; ff. 7 + 452; 15th century. From the library of F. Asulanus (see f. 1 in my hand: Jo Francisco Asulano), later from Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, 1889, p. 34, no. 93), Regius 3177. Cf. Omont, Inventaire, II, p. 236.

From such a great mass of formulas and short works with which this codex abounds, I have attempted to excerpt those things which seemed to me to pertain to astrology and magic.

F. 142. On prognostics of the Moon [1. -όν]. Concerning its four seasons. The Moon from its 1st — [f. 143] cold and moist) — Cf. cod. 42 f. 57.

F. 313. [In the margin, in a later hand: concerning amulets]. Amulet [1. Phylactery] for a man. Amulet for the servant of God, so-and-so, against every evil deed (Lord, help [1. -help] your servant — the Holy [sic] Spirit. Alleluia, 3 times). Magic signs follow.

F. 314v. Φυλακτήριον τοῦ ἀνθρώπου καὶ τοῦ εἴκου [*sic*]. Φυλακτήριον τοῦ δούλου τοῦ θεοῦ ὁ δῆνος [*sic*] ἀπὸ παντὸς πονηροῦ πράγματος (Κύριε, βοήθη [l. -θει] τὸν δοῦλον σου — τῶν αἰώνων ἀμήν). — Partim edidit Reitzenstein, *Poimandres*, p. 295, n. 4.

F. 316. Φυλακτήριον ἀρχαγγελικόν. Φυλακτήριον τοῦ δούλου τοῦ θεοῦ ὁ δ(εῖνα) εἰς κέπασιν [*sic*] καὶ φρούρησιν τοῦ δούλου σου ὁ δ(εῖνα) (Ὕμνος ἀρχαγγελικὸς ὃν ἔδωκεν — τῶν ἁγίων σου ἀμήν). Ed. Reitzenstein, *op. cit.*, p 292.

F. 318. Φυλακτήριων [*sic*] ἕτερον. Φυλακτήριον θεοῦ ζῶντος καὶ ἐξορκισμὸς Σολομῶντος πρὸς τὰς τοῦ διαβόλου μιχανὰς [*sic*] καὶ εἰς πᾶν κακόν (Τοῦτο τῶ [*sic*] φυλακτήριον — χάριτι θεοῦ ἰαθήσεται). — Cf. Reitzenstein, *op. cit.*, p. 293, n. 1, 295, n. 1; Vassiliev, *Anecdota graeco-byzantina*, p. 332; Heeg, *Catal.*, VIII, 2 p. 139.

F. 319v. Περὶ τῶ [*sic*] ἡμίκρανον (Εἰς τὸ μέγα ὄνομα τοῦ θεοῦ — στῶμεν μετὰ φόβου). — Ed. Legrand, *Bibliothèque grecque vulgaire*, II, p 17.

F. 320. Περὶ κρανίων (Εἰς τὸ ὄνομαν τοῦ Πατρὸς — πονέσι κεφαλῆ ποτε). Ed. Legrand, *op cit* II, p 18.
Εἰς κεφαλαλγίαν (Ἐν ὀνόματι τοῦ Πατρὸς — καὶ εἰς τοὺς αἰῶνας). — Ed. Legrand, *loc cit.*

F. 320v. Περὶ κρανίων ἀνθρώπου (Ὁ Χριστὸς ἐγεννήθη — τὸν δοῦλον τοῦ θεοῦ ὁ δ(εῖνα)). Ed. Legrand, *loc. cit* Cf. Almazow, *Lietopis istoriko-philologitcheskago obchtchestva* etc., VI, 1901, p 310, n. 9.
Περὶ κεφαλαλγίαν (Ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ὁ διάβολος ἐτραυματίσθη). — Ed. Legrand, *op. cit.*, II, p. 19.

F. 321. Βροντολόγιον τῶν ιβ' μηνὸν [*sic*] (Μὴν Σεπτέβριος. ἐγὼ τὴν γῆν ἀρότρῳ — φλεβοτόμοι [*sic* εἰς τὴν δ' καὶ εἰς τὴν κ'). — V. excerptum quod in appendice ex 428 huius codicis edetur.

F. 324v. Περὶ τῶν ὀνομάτων τῶν ὁρῶν [*sic*] τῆς ἡμέρας (Ὥρα α' καλεῖτε [*sic*] ἰαέκ — παρὰ τῷ θεῷ αἱ προσευχαὶ τῶν ἀνθρώπων). — Ps. Apollonii Tyanaei. Ed. Boll, *Catal.*, VII, p. 177, 13 - 178, 7. Cf. Reitzenstein, *Poimandres*, p. 258

F. 325. Περὶ τῶν ὀνομάτων τῶν ὁρῶν [*sic*] τῆς νυκτός (Ὥρα α' καλεῖται δουχαλείμ — ἀλλὰ πάντα αὐτῷ ὑποταγήσεται). — Eiusdem. Ed. Boll, *op. cit.*, p. 178, 8 - 179, 12. Cf. Reitzenstein, *loc. cit.*

F. 325v. Βροντολόγιον Δαβὶδ τοῦ προφείτου [*sic*] (Μὴν ἰάνουάρίω [*sic*] ἔχων ἡμέρας λα' — ἐλαίου ἐπιφορὰν. ἀγαθοσήνης δοιλοὶ [*sic*]). — Edetur in appendice.

F. 326v. Ἕτερον βροντολόγιον τοῦ σελινιακοῦ [*sic*] (Εἰς τὴν α' τῆς

F. 314. Amulet for a man and his house [sic]. Amulet for the servant of God, so-and-so [sic], against every evil deed (Lord, help [1. -help] your servant, world without end, amen). Partly edited by Reitzenstein, Poimandres, p. 295, n. 4.

F. 316. Archangelic phylactery. Phylactery of the servant of God the said person (N.N.) for protection and guarding of your servant N.N.) (Archangelic hymn which he gave to your saints Amen). Ed. Reitzenstein, op. cit., p. 292.

F. 318. Another phylactery. Phylactery of the Living God and exorcism of Solomon against the devices of the devil and against every evil (This phylactery [redacted] by the grace of God shall be healed). — Cf. Reitzenstein, op. cit., p. 293, n. 1, 295, n. 1; Vassiliev, Anecdota graeco-byzantina, p. 332; Heeg, Catal., VIII, 2 p. 139.

F. 319. On hemicrania (In the great name of God — let us stand with fear). — Ed. Legrand, Bibliothèque grecque vulgaire, II, p. 17.

F. 320. On headaches (In the name of the Father [redacted] suffering in the head at any time). Ed. Legrand, op. cit., II, p. 18.
For headache (In the name of the Father [redacted] and unto the unto the ages). Ed. Legrand, loc. cit.

F. 320. On headaches of a person (Christ was born [redacted] the servant of God N.N.). Ed. Legrand, loc. cit. Cf. Almazow, Lietopis istoriko-philologitcheskago obchtchestra etc., VI, 1901, p. 310, n. 9.
On headache (Our Lord Jesus Christ — the devil was wounded). Ed. Legrand, op. cit., II, p. 19.

F. 321. Brontologion of the 12 months (Month of September. I the p. earth with a plow — phlebotomists on the 4th and on the 20th). — V. excerpt which will be published in the appendix from f. 428 of this codex.

F. 394. On the names of the hours of the day (Hour 1 is called {aek — before God are the prayers of men). Ps. Apollonii Tyanaei. Ed. Boll, Catal., VII, p. 177, 13 – 178, 7. Cf. Reitzenstein, Poimandres, p. 258.

F. 325. On the names of the hours of the night (Hour 1 is called duchaleím — but all things shall be subject to him). [redacted] By the same author. Ed. Ball, op. cit., p. 178, 8 - 179, 12. Cf. Reitzenstein, loc. cit.

Γ. 325. Brontologion of David the Prophet [sic] (Month of January [sic] having 31 days, an influx of oil. Servants of goodness [sic]). — Will be published in the appendix.

Γ. 326. Another brontologion of the lunar [sic] (On the 1st of the

Σελήνης οὔσης ἐν Κριῷ — ἡδε]λειγούσης βροχῆ [*sic*] πολ(λή)). — Edetur in appendice.

F. 327v. Περὶ σκοτασμοῦ Ἡλίου (Μηνὶ Ἀπριλλίῳ ἐὰν σκοτισθῇ ὁ Ἥλιος — καὶ μέγας ἄρχων τελευτήσει). — Cf. cod. German. 26, f. 164 [= cod. Paris. 60, f. 163v]

F. 328. Περὶ σκοτασμοῦ Σελήνης (Μηνὶ Ἀπριλλίῳ ἐὰν σκοτισθῇ ἡ Σελήνη — καὶ ἄρχον [l. -ων] ἕτερος μέγας). — Cf. cod. German. 26., loc. cit. [= cod. Paris. 60, f. 164].

F. 329. Καλανδολογιων σὴν θεῷ τῆς εὐδομάδος [*sic*] ὅλης (Εἰς τὴν α' ἐν ἡμέρᾳ κυρίᾳ — πολλυς γερώντων ἀπόλεια [*sic*]). — Ed. Du Cange, *Gloss. graec.*, p. 548. Cf. infra f. 428. V. supra cod. 42, f. 110-111.

F. 329v. Εἰσὶν αἱ ἡμέραι ἃς ὀφίλει [l. ὀφείλει] ὁ ἄνθρωπος ἀπέχεσθαι ἀπὸ ὅλων των μηνῶν· εἰσὶν αὗται εἰ δίσκολλαι [l. αἱ δύσκολαι] των ιβ' <μηνῶν> (Μηνὶ Σεπτευβρίω [*sic*] εἰς τὰς γ' — ἐπερχόμενος οὐ κατευοδοῦται). — Cf. infra f. 438v et supra cod. 42, f. 56v, Ἡμέραι σεσημειωμέναι etc.

F. 330. Sine inscriptione. Παρατηρείσθε [l. -εῖσθαι] χρὴ τῇ ὀγδόῃ τοῦ Δεκευρίου [*sic*] μηνος — ἡ παραυτίκα ἀποθνήσκει ἢ βιόθυνον [l. βιοθάνατος] γίνεται. — Cf. infra f. 441 et supra codd. 42, f. 56 Ἕτεραι σεσημειωμέναι etc 43, f. 267v

Μηνολογιον τὸν [*sic*] λ' ἡμερῶν περὶ αρόστων [*sic*] (Εἰς τὴν α' τοῦ μηνὸς, φόβον — εἰς τὴν λα' μὴ φοβοῦ, ὑγιέν(η) [l. ὑγιαίνει]). — Cf. infra ff. 332v 437 et supra codd. 39, f. 646v; 42, f. 56; cod Mediol. 1 18.

F. 330v. Ἑτέρα ἑρμηνία [*sic*] φιλα[o]φυλάσσου] τὰς ἡμέρας τὰς κακάς (Αὗται ἡμέραι εισὶν ἃς κατηράσατο τουτέστιν ἃς ἐπίγγειλατο [*sic*] ὁ θεὸς φυλάσσην [*sic*] καὶ παρατηρεῖν ἐς μετὰ τό [*sic*] προφήτῃ καὶ ἱερεῖ — πορευομενος καταισχηνόμενος υποστρέφη [*sic*]). — Esdrae. V. supra codd. 27, f. 277; 42, f. 56v.

F. 331. Ὁμοίως ταύταις ταῖς ἡμέραις τῆς Σελήνης ὀφήλ(ει) προσέχην [*sic*] (Τῇ α' ἡμέρᾳ τῆς Σελήνης Ἀδὰμ — ὁ νοσῶν καλὸς εἴξει [l. καλῶς ἥξει]). — Editum forma pleniore a Martini et Bassi, *Catal.*, III, p. 32. V. Nau, *Revue de l'Orient chrétien*, II (XII), 1907, p. 16; Reitzenstein, *Poimandres*, p. 271. Cf supra cod. 39, f. 650v

F. 332. Ἑτέρα ἑρμηνία [*sic*] περὶ ἀρώστου [*sic*] (Μάθε εἰς τὰς πόσας τῆς Σελήνης — ἐν τῇ ζωῇ καὶ τοῦ θανάτου). — Cf. ψῆφον ἑβδοματικὴν e cod. Paris. 4 a Paulo Tannery editam, *Notices et extraits*, XXXI, 2, 1886, p. 259, cap. 12; cod. Mediol. 23, f. 246v. De his pseudo-Pythagoricis cf. infra f. 333.

Περὶ τοῦ γνωναι τὸν ἄνθρωπον ἢ [l. εἰ] ζῇ ἢ τελευτᾷ (Ὅταν

Moon being in Aries — with much desired rain [sic]).

Will be published in the appendix.

. 1327. On the Eclipse of the Sun (In the month of April, if the Sun is eclipsed — and a great ruler shall die). - Cf. cod. German. 26, f. 164 [cod. Paris. 60, f. 163v]

1.328. On the Eclipse of the Moon (In the month of April, if the Moon is eclipsed and another great ruler [l. -ers]). Cf. cod. German. 26., loc. cit. [= cod. Paris. 60, f. 164].

F. 329. Kalandologion with God of the whole week [sic] (On the first day, the Lord's day, great destruction of old men [sic]). - Ed. Du Cange, Gloss. graec., p. 548. Cf. infra f. 428. V. supra cod. 42, f. 110-111.

F. 329. These are the days from which a man ought [l. owes] to abstain from all the months; these are the difficult [l. the difficult] ones of the 12 months (In the month of September [sic] on the 3rd, he who sets out does not prosper). Cf. infra f. 438 et supra cod. 42, f. 56, Hemerai sesemeiómenai etc.

F.530. Without heading. One must observe [corr. -εῖσθαι] on the eighth of the month of December [sic], for either he dies immediately or he becomes one who lives by death [corr. βιοθάνατος].

[corr. βιοθάνατος] he becomes. - Cf. below f. 441 and above codd. 42, l. 56 Other marked ones etc 43, l. f.267

Menologion of 30 [sic] days concerning the sick [sic] (On the first of the month, bring forth — on the thirty-first, fear not, he is well [corr. he recovers?]). Cf. below ff. 332 437 and above codd. 39, f. 646*; 42, l. 56; cod. Mediol. 1 18.

F. 330. Another interpretation [sic] guard [corr. φυλάσσου] the evil days (These are the days which he cursed, that is, which God proclaimed [sic] to keep [sic] and observe, going after the prophet and priest, being put to shame, he turns back [sic]). Esdras. See above codd. 27, f.

proclaimed [sic] God to keep [sic] and observe, going after the prophet and priest, being put to shame, he turns back [sic]). Esdras. See above codd. 27, f. 277; 42, l. 56.

F.331. Likewise to these days of the Moon one ought to pay attention [sic] (On the first day of the Moon, Adam who is sick will fare well [corr. will come well]). Published in fuller form by Martini and Bassi, Catal., III, p. 32. See Nau, Revue de l'Orient chrétien, 11 (XI), 1907, p. 16; Reitzenstein, Poimandres, p. 271. Cf. above cod. 39, f. 650v

F. 332. Another interpretation [sic] concerning the sick [sic] (Learn on what days of the Moon in life and in death). Cf. the weekly calculation from cod. Paris. 4 edited by Paul Tannery, Notices et extraits, XXXI, 2, 1886, p. 259, cap. 12; cod. Mediol. 23, f.246. On these pseudo-Pythagorean matters cf. below f. 333. Concerning knowing whether a person lives or dies [corr. εἰ] (When

εἰς ἔρχεσε [l. εἰσέρχεσαι] εἰς τὸν ἄρωστον [*sic*] — νά σε ὑδῆ [l. ἰδῆ], τελευτᾷ)

Περὶ αρώστου [*sic*] ἢ φυγῶντα [*sic*] ἢ ἀποθανόντ(ος) ἢ τί ποτε ἐχάθη (Ψήφησον [*sic*] τὰ ὀνόματα — κάτωθεν τοῦ σταυροῦ, θάνατον). — V. infra f. 335. Cf. codd. Mediol. 1, f. 19; Ital. 5, f 39*bis*?

F. 332ᵛ. Ἕτερον δίγλωσσον καὶ ἀποστροφικὸν εἰς τὸ ὄνομαν [*sic*] τοῦ δούλου τοῦ θεοῦ ὀδίνος [l. ὁ δεῖνος] καὶ ἂν σηστῆ [l. συστῇ?], ζῇ καὶ ἂν οὐ σηστὴ [l. συστῇ?], τελευτᾷ.Nihil insuper legitur. Τω αὐτω περὶ ἡμᾶς δὶσκολας [l. Τὸ αὐτὸ περὶ ἡμέρας δυσκόλας] τῶν ιβ' μηνὸν [*sic*] (<Δ>εῖ γηνώσκειν [*sic*] καὶ περὶ τὰς — ὁ εἰς πόλεμον ὑπάγῃ [*sic*] οὐκ ἀποστρέφεται). — Cf. infra f. 438, 438ᵛ; supra cod. 42, f. 56ᵛ, Ἡμέραι σεσημειωμέναι etc. Sine inscriptione. Δεῖ γηνώσκειν [*sic*] τὰς ἡμέρας τοῦ ὅλου μηνὸς. εἰς τὴν α' ἐὰν κατακλεισθῇ [κατακλιθῇ] ὁ ἀσθενῶν — εἰς τὴν λα', μὴ φοβοῦ. — V. supra f 330.

F. 333. Τοῦ Πιθαγόρα εἰς ἀσθενὴν ἀκρίβια [*sic*] (Ἐάν τις κιριακὴν νοσίσας [*sic*] — ἡ [l. εἰ] δὲ γ ἀποθνήσκει). — Cf. Diels, *Abhandl. preuss. Akad.*, 1906, I, p. 87 1907, II, p. 64; Boll, *Catal.*, VII p. 21, n. 1.

F. 333ᵛ. <Π>ερὶ νοσοῦντα ἕτερον (Ἄληψε [*sic*] τὸ πρόσωπον αὐτοῦ — ἰδοῦ [l. εἰ δ' οὐ], μὴ τελευτᾷ). — Idem capitulum infra cum inscriptione Περὶ νοσοῦντα.

Περὶ ἀσθενὴν τοῦ [*sic*] μὴ ὑπνοῦντα (Γράψον οὕτος [l. οὕτως] καὶ θὲς αὐτὸ — νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας). — Cf. infra f. 369ᵛ; supra cod. 43, f. 244; Vassiliev, *Anecdota graeco-byzantina*, p. 329.

Περὶ ἀγρυπνίαν ἀρώστου [*sic*] (Ἀθηὴλ ὁ δυνατὸς ἄγγελος, ὁ διδοὺς ὕπνον — ἰδου [l. εἰ δ' οὐ] μὴ τελευτᾷ). — Cf cod. Ital. 18, f. 379ᵛ?

Περὶ νοσοῦντα (Ἄληψε [*sic*] τὸ πρόσωπον αὐτοῦ — ἡ [l. εἰ] δ' οὐ, μὴ τελευτᾷ). — Capitulum antecedens, cui inscriptio est Περὶ νοσοῦντα ἕτερον hic iteratur

Ἑρμινία περὶ ἀρώστου (Δῶς [*sic*] τὸν ἀσθενοῦντα — ἡ δ' οὐκανόλος τινακτῆ, κινδυνεύῃ [*sic*]).

F. 334. <Ε>ἰς κεφαλουργίαν (Γράψε εἰς χαρτὴν [*sic*] τοὺς λόγους — ἀναὰδ. νάαλαλαάλ).

F. 334ᵛ. Ἑρμηνία περὶ λύματ(ος) (Ἀνδροτύνου νὰ κημηθ(ῇ) [*sic*] τὴν γυναίκαν — καὶ εὐθὺς θέλῃ [*sic*] την κοιμηθ(ῆναι)).

F. 335. Γυναῖκαν συλαβὴν [*sic*] (Πράσου ἡμέρου σπέρμα — Σελήνης αὐξανούσης).

Βατράχου τὴν γλῶτταν ἐάν τις κόψει αὐτόν — πάντα ὅσα ἔπραξεν. — Cf. supra cod. 42, f. 61ᵛ

when you enter [l. you enter] to the sick person [sic] — that he may see you [l. may see], he dies. Concerning a sick person [sic] (who is) fleeing [sic] or dead, or what-ever has been lost (Count [sic] the names below the cross, death). · V. infra f. 335. Cf. codd. Mediol. 1, f. 19; Ital. 5, f 39bis? F.

339. Another bilingual and apotropaic text concerning the name of the servant of God, so-and-so [sic], and if he recovers [l. recovers?], he lives, and if he does not recover [l. recovers?], he dies. Nothing further is legible. The same concerning our difficult days [l. The same concerning difficult days] of the 12 months [sic] {One must know [sic] also concerning the — he who goes to war [sic] does not return}. Cf. infra f. 438, 438; supra cod. 4, f. 56', Marked days etc. Without title. One must know [sic] the days of the whole month. On the 1st, if the sick person takes to bed [l. you take to bed], on the 31st, do not be afraid. V. supra f. 330. F. 333.

Of Pythagoras, on the sick with precision [sic] (If someone falls ill on Sunday [sic], if [l. if] indeed on the 3rd he dies). Cf. Diels, Abhandl. preuss. Akad., 1906, I, p. 87; 1907, II, p. 64; Ball, Catal., VII p. 21, n. 1.

F. 333. <Concerning a sick person, another (Take [sic] his face — if not [l. but if not], he does not die). — The same chapter below with the heading Concerning a sick person.

Concerning a sick person who cannot sleep (Write this [1. thus] and place it now and always and unto the ages). Cf. below f. 369; above cod. 43, f. 244; Vassiliev, Anecdota graeco-byzantina, p. 329.

Concerning insomnia of a sick person [sic] (Athiel the mighty angel, who gives sleep — behold [1. but if not] let him die). Cf. cod. Ital. 18, f. 379*?

Concerning a sick person (Anoint [sic] his face — [1. but the [1. if] if] not, let him die). The preceding chapter, whose title is Concerning a sick person, another, is here repeated: Interpretation concerning a sick person (Give the sick person but the οὐκανόλος τινακτή, he is in danger [sic]).

F. 334. For headwork (Write on a sheet of paper [sic] the words hnaad, naalaalaal).

F. 334. Interpretation concerning defilement (That a man should sleep [sic] with the woman — and immediately he will desire [sic] to sleep with her).

F. 335. For a woman to conceive [sic] (The seed of cultivated leek of the Moon increasing).

If someone cuts out the tongue of a frog — everything that he has done. — Cf. above cod. 42, f. 61

Περὶ ἀρώστου [*sic*] ἢ [l. εἰ] ζήσεται ἢ τεθνήξεται (Ψήφησον [*sic*] τὸ ὄνομα — ἄρτιοι, βραδαίως ὑγιένη [l. βραδέως ὑγιαίνει]). — Haec paene ad verbum consentiunt cum ψήφῳ codicis Paris. 4 a Paulo Tannery edita, *Notices et extraits*, XXXI, 2, 1886, p. 257, cap. 6. Cf. cod. Mediol. 23, f. 252. De his pseudo-Pythagoricis, cf supra f. 333.

F 335v. Περὶ μάχης (Ψήφισον τὸ ὄνομά σου — μαχομένου, νικᾶσε [*sic*]). — Cf. codd. Ital. 5, f. 39*bis*v; 19, f. 237; 29, f. 38?

Περὶ παραμωνῆς (Ψήφησον [*sic*] τὸ ὄνομά σου — καὶ μὴ παραμένῃς) — Cf cod. Ital. 19, f 237.

Περὶ συναλάγματος (Ψήφησον [*sic*] τὸ ὄνομαν — οὐ συμφέρῃ [*sic*] σοι)

Περὶ προτελευτῆς ἀδελφὸν [l. -φῶν] (Ψήφησον [*sic*] ἑκάστου τὸ ὄνομαν — ἠττάτε. ἑκόιπου *sic*] προτελευτᾷ). — Cf. capitulum 8 e cod. Paris. 4 a Paulo Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 258 editum; cod. Mediol. 23, f. 252.

Ἄλλον (Γυναῖκα ὁμολογῆσαι ὑπὸ ἠνίκα ὑπνώσει ἐρώτησον). Γηνὴ [l. Γυνὴ] δὲ μὴ ἀναχωρῆσαι τοῦ ἰδίου σὴν εὔνου [l. συνεύνου] (Ηπαρ χελιδόνος καύσας — λάθρα δὸς πιῆν [l. πιεῖν]). — Plane diversa ab his edidit Ruelle apud de Mély, *Les lapidaires*, II, p. 99, 19; 123, 17; 253, § 2; 282, § 2.

Κόρυδας φρύξας καὶ δὸς πιὴν ἀγνωοῦτι [*sic*].

F. 336. Περὶ τοῦ ποιῆσαι γυναῖκα ὁμολογήσε [l. -γῆσαι] τοὺς μιχοὺς [l. μοιχούς] (Μαγνίτην λίθον τρίψας — σε τὸν μηχὸν [l. μοιχόν]). — Non eadem invenies in de Mély-Ruelle, *op. cit.*, II, p. 146, v 323; 163, 6 189 11. Cf. infra f. 351.

Ὄρνις [*sic*] ἡμέρου τὸ ὀστοῦν — πάντα ὅσα ἔπραξεν. — Haec desunt in de Mely-Ruelle, *op. cit.* II, p. 93, 5; 252; 279.

Λαγωοῦ ζῶντος τὴν καρδίαν — ὁμολογήσοι [l. ὠμολογήσει] σοι πάντα. — Longe absunt quae edidit Ruelle apud de Mély, *op cit.* II, p. 66, 21-22.

F 336v. Ἀλόπεξ [*sic*]. ἐάν τις αὐτὴν ἀγρεύσῃ ζῶσαν — ὁμοίως καὶ γυναικὴ [*sic* Cf. *op. cit* II, p. 52, 254, 285.

F. 337. Ἑρμηνία *sic*] περὶ βοτάνων τῶν ζ' πλανήτων (Ἡλίου βοτάνη τὸ πολύγονον — καὶ ἕδρας πυρακτωμὲν οὐσίαται [l. πυρακτωμένους ἱᾶται]). — Paene ad verbum consentit cum excerptis in *Catal.*, IV, p. 134-136; VI, p. 83, 16 - 84, 20 editis. Vide quae in appendice ad Hermetis Trismegisti opusculum de plantis adnotabo.

F. 338. Αὗται εἰσὶν αἱ ἑρμήνιαι [*sic*] τοῦ Ἡλίου καὶ τῆς Σελήνης καὶ τῆς ἰνδικτιῶνος καὶ τοῦ πασχαλίου τέλος (Ὁ κύκλος τοῦ Ἡλίου ἄρχεται ἀπὸ τὴν — ἐστὶν ὁ κύκλος τῆς ἰνδικτιῶνος). — Haec ex Isaaci Argyri methodo altera deprompta esse

On a sick person [sic] whether [1. if] he will live or die (Count [sic] the name: even numbers, slow recovery [l. he slowly recovers]).

This agrees almost word for word with the ψήφος of codex Paris. 4 edited by Paulo Tannery, Notices et extraits, XXXI, 2, 1886, p. 957, cap. 6. Cf. cod. Mediol. 23, 1.252. On these pseudo-Pythagorean matters, cf. above f. 333.

Γ 335. On Battle (Calculate your name μαχομένου, νικάσε [sic]). — Cf. codd. Ital. 5, f. 39bis; 19, f. 237; 29, f. 38 ?

On Remaining (Ψήφησον [sic] τό ὄνομά σου καὶ μὴ παραμένης). Cf cod. Ital. 19, f 237.

On Contract (Calculate [sic] the name not agree- you bear [sic])

On the Pre-death of a Brother [1. -brothers] (Calculate [sic] of each the name — was defeated. of the remaining [sic] he is dying before the end). — Cf. chapter 8 from cod. Paris. 4 edited by Paulo Tannery, Notices et extraits, XXXI, 2, 1886, p. 258; cod. Mediol. 23, f. 252.

Another (Ask a woman to confess when she falls asleep).

A woman [1. Woman] not to withdraw from her own bed-companion [1. bed-companion] (Having burned the liver of a swallow in secret, give it to drink [1. to drink]). — Entirely different from these was edited by Ruelle in de Mely, Les lapidaires, II, p. 99, 19; 123, 17; 253, § 2; 282, § 2.

Having roasted a lark, give it to drink to one who is unaware [sic].

Γ. 336. On making a woman confess [1. -γῆσαι the niches [1. adulterers] (Having ground a lodestone to you the nook [1. to me-χόν]). - You will not find the same in de Mily-Huelle, op. cit., II, np. 146, 323; 163, 6 189 11. Cf. below f. 351

"Ορνις [sic] ἡμέρου τὸ ὀστοῦν - everything that he did. - These desunt in de Mely-Ruelle, op. cit. II, p. 93, 5; 252; 279.

Λαγωοῦ Ζῶντος τὴν καρδίαν — ὁμολογήσοι [1. ὡμολογήσει] σοι πάντα. - These are far removed from what Ruelle published in de Mély, op cit. II, p. 66, 21-22.

Γ 336. Fox [sic]. If someone catches it alive likewise also woman [sic Cf. on cited II, p. 52, 254, 285.

Γ. 337. Hermenia [sic] on the plants of the 7 planets (The plant of the Sun is knotweed, and it heals inflamed hemorrhoids [corr. πυρακτωμένους ἰᾶται]). — Agrees almost word for word with the excerpts published in Catal., IV, p. 134–136; VI, p. 83, 16 - 84, 20. See what I will note in the appendix to the opuscule of Hermes Trismegistus on plants.

Γ. 338. These are the interpretations [sic] of the Sun and the Moon and of the indiction and of the paschal cycle, end (The cycle of the Sun begins from which is the cycle of the indiction). These appear to have been drawn from Isaac Argyrus's second method

videntur (Petavius, *Uranologion*, 1630, p. 384). Cf. supra cod. 43, f. 317ᵛ infra cod. 46, f. 6.

F. 338ᵛ. Ἡ δὲ ἡμέρα οὕτως εὑρήσεται — ἔστιν ἡμέρα πρώτη.

F. 339. Ὅταν τοῦν τηρέβεις [l. τυρεύεις] ἡμέραν εἰς τὸν Ἀπρίλιον — διὰ τὸ σήντομον [l. σύν-].

Ἡ [l. Εἰ] δὲ βούλη [*sic*] εὑρεῖν τὴν πρώτην τοῦ μηνὸς — ἡ πρώτη τοῦ μηνός.

F. 339ᵛ. Τὰ δὲ γράματα [*sic* τῶν μηνῶν εἰσιν ταῦτα — Αὔγουστος δ', Σεπτεύβριος [*sic*] ζ'

Ἡ δὲ ἀπόκρεα οὕτος [l. -τως] εὑρίσκεται — τὴν ἀπόκρεαν ὀρθῶς εὑρήσεις.

Πασχάλιον σηνοπτικὸν [l συν-] περιέχον τὴν ἅπασαν ἀκολουθείαν [*sic*] ὅπως αὐτὸν ὀρθῶς εὕρῃς. — Desideratur textus.

F. 340. In somnum. Γράφε εἰς φύλ(λον) δάφνης — εἰς φύλον [*sic*] ἐλαίας. — Cf. infra ff. 350, 373ᵛ

Ἕτερον (Γράψον εἰς τρία φύλλα δάφνης — ἢ ὕσωπον ἢ ὀρύγανον [*sic*]).

Ἄλλον (Γράψον καὶ ἐπίβαλε — ἀλβαθὰ ναλβᾶ).

Ἄλλον (Γράψον εἰς φύλα [*sic*] δάφνης — τὸν δοῦλον τοῦ θεοῦ δ δ(εῖνα)).

Εἰς ρύγος [*sic*] (Γράψε εἰς μίλον [*sic*] — τοῦ ἁγίου πνεύματος ἀμήν). — Ed Kroll, *Catal.*, VI, p. 88, 9; Vassiliev, *Anecdota graeco-byzantina*, p. 339. Cf. supra cod. 43, f. 216.

F 340ᵛ. Ἑρμηνία περὶ ἐνεργῶν λίθων Ἱπποκράτους. οὕτη λ' λίθοι ὀφέλιμει εἰς πᾶν πράγμαν [*sic*] (Λίθος ὁ κουράλιος — ὡς οὖσα θυοτάτης [*sic*] φύσεως). — Ed. Ruelle ap. de Mély, *Les lapidaires*, II, p. 185.

F 345. Πρὸς τὸ γενήσαι γυνὴ [l. γεννῆσαι γυναῖκα] (Γράψον εἰς δστρακων [*sic*] — ἐκ κενοῦ ἐκ κενοῦ). — Ed. Vassiliev, *Anecdota graeco-byzantina*, p. 339. Cf Almazow *Lietopis* etc., V, 1900, p. 444, n. 209.

Ἕτερον (Γράψον εἰς χαρτὴν [*sic*] — ἀλαβανὰ. γηνὴ γενὰ [l. γυνὴ γεννᾷ]). — Ed. Vassiliev, *loc. cit.* Cf. Almazow, *loc. cit.*

F 345ᵛ Ἄλλον [sc. πρὸς δαιμονιζόμενον] (Γράψον ταῦτα εἰς χαρτὴν [*sic*] κ. ο. α).

Sine inscriptione. Γράψον εἰς κυδώνιον — μετὰ φόβου ἀμήν. — Cf. supra f. 340, Εἰς ρύγος.

Πρὸς λύσσαν ἀνθρώπου (Γράψον εἰς πρόσωπον ψωμίου — ἔκ τε ἡλάμ. ἔκτελε).

Ἄλλον (Γράψον εἰς πρόσωπον — ἢ βρισεν. ἢ βρισα δὲ). — Cf. Vassiliev, *Anecdota graeco-byzantina*, p. 335, n. ια'.

F. 346. Πρὸ τοῦ [l. Πρὸς τὸ] γνῶναι τὸν κλέπτην (Γράψον εἰς ἄρτον

(Petavius, Uranologion, 1630, p. 384). Cf. above cod. 43, f. 317. below cod. 46, f. 6.

Γ. 338. The day will be found thus [redacted] it is the first day.

F. 339. When therefore you are looking [corr. γυρεύεις] for a day in April — [redacted] for brevity's sake [corr. σύν-].

If [1. If] you wish to find the first day of the month – the first day of the month.

G. 339. The letters [sic of the months are these: [redacted] August 4', September [sic] 7'

Apokrea is found thus [1. -thus] correctly [redacted] the meat-fast period you will find it.

A concise Paschal table [1 syn-] containing the entire sequence [sic] so that you may find it correctly. Desideratur text.

F. 340. On sleep, Write on a laurel leaf) [redacted] intoleaf [sic] of olive. — Cf. infra ff. 350, 373v

Another (Write on three laurel leaves [redacted] or hyssop or oak [redacted] marjoram [sic]).

Another (Write and cast upon — albatha nalba).

Another (Write on laurel leaves [sic] – the servant of God ¿ d(eiva)).

For shivering (sic (Write on an apple [sic] - of the Holy Spirit Amen). - Ed. Kroll, Catal., VI, p. 88, 9; Vassiliev, Anecdota graeco-byzantina, p. 339. Cf. supra cod. 43, f. 216.

F. 340. Interpretation concerning the active stones of Hippocrates. these 30 stones beneficial for every matter [sic] (Stone & coral - as being of the most divine [sic] nature). - Ed. Ruelle ap. de Mély, Les lapidaires, II, p. 185.

Γ 345. For making a woman give birth [1. for a woman to give birth] (Write on a Ostrakon [sic] — out of emptiness, out of emptiness). [redacted] Wheat. Vassiliev, Anecdota graeco-byzantina, p. 339. Cf. Almazow Lietopis etc., V, 1900, p. 444, n. 209.

Another (Write on paper [sic] — alabana. gynē gena [1. a woman gives birth]). Ed. Vassiliev, loc. cit. Cf. Almazow, loc. cit.

G 345' Another [sc. for one possessed by a demon] (Write these on paper [sic] [redacted] k. o. a.).

Without title. Write on a quince — [redacted] with fear, amen. [redacted] Cf. supra f. 340. On cold.

Against rabies in a human (Write on the face of a piece of bread [redacted] — out te ēlam. Carry out).

Another (Write on the face of — or brisen. or brisa dē). — [redacted] Cf. Vassiliev, Anecdota graeco-byzantina, p. 335, n. 1a'.

G. 346. Before [l. Toward] knowing the thief (Write on a piece of bread

— οὐ δύναται φαγήν [*sic*]). — Cf. Vassiliev, *op. cit.*, p. 340, n. κε'

"Αλλον (Γράψον εἰς ἄρτον — δὸς φαγὴν οὗς φοράσαι [*sic*]). — Cf ibidem, n. κζ'.

"Ετερον (Γράψον εἰς ἄρτον — δὸς φαγὴν τοὺς φοράσε [*sic*]).

F. 346v. Εἰς στρόφον ἵππου (Γράψον εἰς τοὺς δ' πόδας — ὀμφαλῶν. ἀγριοπίσιν ζεσθῶν [*sic*]). — Cf. supra cod. 42, f. 83 in marg. Εἰς ῥῖγος (Γράψον εἰς χαρτὴν — καὶ πρὸσάγάγον ἀνοίγη [*sic*]). Sine inscriptione. 'Εὰν οὖν ταύτης τῆς βοτάνης — οὖσα θειοτάτης φύσεως. — Cf. 'Ερμηνεία περὶ ἐνεργῶν λίθων 'Ιπποκράτους (de Mély-Ruelle, *Les lapidaires*, II), p. 190, l. 13-14.

'Εὰν οὖν ταύτην τὴν βοτάνην — καὶ ἡ [*sic*] τι βούλει γενήσεται. — Cf. ibid., l. 8-11.

'Επίσκεψης [*sic*] φλεβοτομίας πότε ὀφείλην φλεβοτομὴν [l. ὀφείλει φλεβοτομεῖν] ἐν μηνὶ [l. μηνὶ] καὶ ἐν Σελήνης ἡμέρᾳ (Εἰς τὴν ς ἡμέραν — ποιεῖ τὰ πληνθωρικὰ [*sic*] πάθη). — Cf. codd. Ital. 19, f. 471; Vindob. 3, f. 110; German. 7, f. 152?

F 347v. 'Ερμινία περὶ ἀσπαλάκης *sic*] ('Ασπάλαξ ζῷον ἐστὶν — μείζονος ἐνεργήσεις πράσεις [*sic*]). Cf. de Mély-Ruelle, *Les lapidaires* II p 54, 286.

'Εψίσκεψη [l. 'Επίσκεψις] φλεβοτομίας. πότε ὀφείλει φλεβοτομὴν ἐρμηνὴ [l. φλεβοτομεῖν ἐν μηνὶ] καὶ Σελήνης ἡμέρᾳ. Nihil insuper legitur V. supra f 346v.

F 348. Sine inscriptione "Οταν θέλεις ἤδην [l. εἴδειν] τὸν ἐχθρόν σου λέγε τὸν ψαλμὸν ἐτούτον [*sic*] — ἐν βοηθείᾳ τοῦ ὑψίστου.

F 348v. Περὶ δυσουρίας (Λάβε πίγανον [*sic* καὶ λέγε τοῦτο — καὶ χείμαροι κατεκλήθεισαν [*sic*]). — Cf Almazow, *Lietopis* etc., VI, 1901 p 228.

F 349. Περὶ ὀξυδορκίας ἤτει [l. ἤτοι] ἀβλιόπίας [sc. ἀμβλυωπίας] ('Ανατείλαντος τοῦ 'Ηλίου λέγε — ἁγίου πνεύματος ἀμήν).

F 349v. Περὶ τοῦ γνώνε [l. γνῶναι] παρθένον (Βάλλε εἰς ἀγγύον [l. ἀγγεῖον] ἡ [l. εἰ] δὲ οὔ). Cf. supra cod. 42, f. 61v in marg.

F 350. Περὶ ὕπνον (Γράφε εἰς φύλον [*sic*] δάφνης — αὐτοῦ καὶ κοιμᾶται). Cf. supra 340; infra f. 373v.

F 350v. Περὶ ὁρμόπονον (Τὸ ὑποκάμισον τοῦ ἀσθενοῦντος — μὴ ἰδώτος [l. εἰδότος] τινός).

F 351. Περὶ γηναικὸς [l. γυ-] ἐγγιούσης [l. ἐγκυού-] ἡ [l. εἰ] ἔχει παιδίον ἄρσεν ἡ θύλη [l. θῆλυ] ("Υδωρ καθαρὸν βάλε — ἄνω ἔστιν θύλ(υ [l θῆλυ]).

Περὶ τοῦ γνῶναι παρθένον (Μαγνίτην λίθον θὲς — ἄφθορος καὶ παρθένος). — Cf supra f. 336.

he cannot eat [sic]). — Cf. Vassiliev, op. cit., p. 340, No. Of'

Another (Write on a piece of bread δὸς φαὴν οὗs wear [sic]). Cf. ibidem, n. κG.

Ἕτερον (Grapson εἰς άρτον δος φαὴν τοὺς φορασε [sic]).

nΓ. 346. Eish strofon ἵππου (Write on four feet of navels. ἀγριοπίσιν Ζεσθῶν [sic]). Cf. supra cod. 42,' f. 83 in marg. For fever (Write on paper — καὶ προσαγάγον ἀνοίγη [sic]). Without inscription. For if therefore this herb is of the most divine nature. Cf. Ἑρμηνεία περὶ ἐνεργῶν λίθων Ἱπποκράτους (de Mély-Ruelle, Les lapidaires, 11II)), p. 190, II), l. 13-14.

For if therefore this herb and the [sic] what she wants, born tai. Cf. ibid., l. 8-11.

Examination [sic] of phlebotomy, when one ought [l. one ought] to perform phlebotomy in the month [l. month] and on the day of the Moon (On the 3rd day — it causes the plethoric [sic] affections). Cf. codd. Ital. 19, f. 471; Vindob. 3, f. 110; German. 7, f. 152?

Γ 347. Interpretation concerning the mole [sic] (The mole is an animal of greater effectiveness in actions [sic]). Cf. de Mély-Ruelle, Les lapidaires II p 54, 286.

Examination [l. Inspection] of phlebotomy. When one ought to perform phlebotomy [l. to perform phlebotomy in a month] and on the day of the Moon. Nothing further is read. V. supra f 346*.

F 348. Without inscription: "When you wish to see [l. to know] your enemy, recite this psalm — in the help of the Most High." F 348. On dysuria (Take rue [sic and say this and torrents were summoned [sic]). — Cf. Almazow, Lietopis etc., VI, 1901 p 228.

F 349. On sharpness of sight, that is [l. namely] dimness of vision [sc. amblyopia] (When the Sun rises, say — of the Holy Spirit, amen). F 349. On knowing [l. to know] a virgin (Put into a vessel [l. vessel]; if [l. if] not). Cf. supra cod. 42, f. 61* in marg.

F 350. On sleep (Write on a leaf [sic] of laurel of his and he sleeps). Cf. supra 340; infra f. 373.

F 350. On shoulder pain (The undergarment of the sick person, without [l. without] not someone knowing [l. knowing]).

F 351. On a woman [l. gy-] pregnant [l. encu-] whether [l. if] she carries a male child or female [l. female] (Pour clean water above — above it is female [l. female]).

On knowing a virgin (Place a Magnetic stone uncorrupted and a virgin). - Cf. supra f. 336.

Περὶ ἀγάπης ἀνδρὸς καὶ γυναικός (Μαγνίτην λίθον βάλλε — [f. 351] καὶ οὐκέτι περιφανῆ)

F. 360v. Περὶ γηναικὸς γέναν [*sic*] (Γράφε οὕτως — τῆς τικτούσης καὶ γενᾶ [*sic*]). — Cf. supra f 345.

Ἄλλον (Ὁ θόριβος [*sic*] ἐγένετο ἐπὶ τῆς γῆς — [f. 360v] μόχθη κράζησαι [*sic*] ἡ γῆ). — Cf. ibidem.

F. 361v. Περὶ δαιμονιζόμενον (Φλυκισηνίαν τὴν λεγομένην — φεύξεται ὁ δαίμων).

Περὶ τοῦ γνῶναι γυναῖκα ἡ [l. εἰ] ἔστιν γόνιμος ἢ ἐστιν στῆρα [l. στεῖρα] (Ῥετίνην θυμίασον ἢ λίβανον — ὅτι στήρα [*sic*] ἐστίν).

Περὶ τοῦ γνῶναι τὴν γυναῖκα ἢ [l. εἰ] ἄρεν [*sic*] ἢ θύλη [l. θῆλυ] τέξεται (Κάθησον [*sic*] αὐτὴν ἐπὶ — ἀριστερὸν θύλ(υ) [*sic*] τέξεται).

Περὶ ἐσωχάδων (Ὁ ἔχων ἐσωχάδας — καὶ ἀεὶ καὶ εἰς τ<οὺς αἰῶνας>). — Ed. Legrand, *Bibliothèque grecque vulgaire*, II, p. XXII.

F 362v. Περὶ τοῦ ἐλέχεσθαι [l. ἐλέγχεσθαι] γηναῖκα [*sic*] πορνέβουσαν [l. -νεύου-] καὶ ἐπιβουλέβουσαν [l. -λεύου-] τὸν ἄνδρα αὐτῆς (Λαβὼν βατράχου γλῶτταν ονείρης [l. ὀνείροις] τὰ πάντα). - Cf. supra cod. 42, f 61v

F 363. Περὶ τοῦ στῆσαι αἷμα μίτ(ης) (Γράφε εἰς τὸ μέτοπον [*sic*] — ὁ θεὸς βοηθεῖ). — Discrepat haec formula ab illa quam Kroll, *Catal.* VI, p 88, 2, edidit.

Ἄλλον (Στῶμεν καλῶς στῶμεν μετὰ φώβου [*sic*]). — Nihil amplius legitur

Περὶ δεδεμένους ἀνθρώπους (Γράφε εἰς τ(ὸ) λουρὶν ἐλαφηνὸν [*sic*] — τρίτου καὶ ἡγιένη [*sic*]). — Partim edidit Legrand, *loc. cit.*

F. 364. Περὶ στῆσαι αἷμα μίτ(ης) (Ἔπαρον ἀπὸ τὸ αἷμαν — ἔστι γηνὴ. περονίξα [*sic*]).

F. 364v. Μηνὶ Ἀπριλλίῳ φλέβαν κεντοῦμεν — τοῦ μεγάλου δακτήλου [*sic*]. ἀμήν

F 365v. Περὶ τοῦ γνῶναι γυναῖκαν ἤται [l. εἴτε] παρθένον [*sic*] ἤται φθαρμένη (Ἄνθος ποιήσας στέφανον — ἡ [l. εἰ] δὲ φαρμένη, κλαίη [*sic*]). — Cf. supra cod. 42, f. 61

Περὶ τοῦ μ<ὴ> δηναμένου ἀνὴρ [*sic*] κοιμηθῆναι μετὰ γυναικὸς (Ἔπαρον λουρὶν ἐλάφου ἀς το ζοστζῆ [*sic*]). — Cf. supra f. 363.

Περὶ πόνον κεφαλῆς ἡμικράνου (Γράψας χαρτὴν ὑδώρκιον [*sic*] — τοῦ θεοῦ ὁ δ(εῖνα)).

F 366. <Π>ερὶ ἡμικράνου (Γράψον οὕτος [l. οὕτως] ἀριστερᾷ — τὸν τράχηλον τοῦ πάσχοντος)

On the love of a man and a woman (Cast a Magnetic stone [f. 351] and no longer visible)

F. 360. On a woman giving birth [sic] (Write thus -- of the woman in labor and birth [sic]). — Cf. supra f. 345.

Another (The noise [sic] arose upon the earth - [f. 360] the earth cried out [sic] in distress). - Cf. ibidem.

F. 361. Concerning one possessed by a demon (The so-called Phlykisinia - the demon shall flee).

Concerning knowing whether a woman is fertile or barren [l. στείρα] (Fumigate with resin or frankincense, because she is barren [sic]).

Concerning knowing whether a woman will bear a male [sic] or female [l. θῆλυ] child (Seat [sic] her on the left side, she will bear a female [sic] child).

Concerning dried figs (He who has dried figs, both now and forever and ever). Ed. Legrand, Bibliothèque grecque vulgaire, II, P. XXII.

F. 369. Concerning the exposure [l. ἐλέγχεσθαι] of a woman [sic] who is fornicating [l. -νεύου-] and plotting [l. -λεύου-] against her husband (Taking the tongue of a frog, in dreams [l. ὀνείροις] all things).

Cf. supra cod. 42, f. 61

F. 363. Concerning the stopping of blood of a thread [?]) (Write upon the forehead [sic] - God helps). This formula differs from the one edited by Kroll, Catal. VI, p. 88, 2.

Another (Let us stand well, let us stand with fear [sic]). No further Nothing text is legible.

On Bound Men (Write on the deer-hide strap [sic] — of the third and health [sic]). - Partly edited by Legrand, loc. cit.

F. 364. On Stopping the Blood of a Thread (Take from the blood — it is a woman. peronica [sic]).

F. 364. In the Month of April We Pierce a Vein of the great/big toe [sic]. Amen

Γ 365. On knowing whether a woman is [I. either] a virgin [sic] or corrupted (Having made a garland of flowers — but [I. if] she is corrupted, she weeps [sic]). - Cf. supra cod. 42, f. 61

On the man who is unable [sic] to sleep with a woman ("Take a deer's strap to the Zostzi [sic]). Cf. above f. 363.

On pain of the head, migraine (Having written on paper a water-charm [sic] of God, so-and-so)).

F 366. On migraine (Write thus [I. in this way] on the left — the neck of the sufferer)

F. 366v. Περὶ σκύλου λυσιάρη [*sic*] ἂν δάκῃ ἄνθρωπον (Λισσομάμουδα [*sic*] γ' με — ἡμέρας γ').
Ἄλλον περὶ σκύλου λισιάρη [*sic*] Δήξετον [*sic*] τὸν καθρέπτην — [f 366v θεωρὶ [*sic*] ἀνθρώπου ζήσεται).

F. 369. Περὶ τὸ μηδὲν ἀκούην [*sic*] καθόλου (Ἄψον κανδήλαν με τρεῖς σταυροὺς — πάσχοντα τὸ οὖς).
Περὶ ἐὰν φύγῃ ἄνθρωπος μετὰ τίποτε πράγμαν (Γράψον εἰς κομάτ(ιν) κεραμίδην [*sic*]— Φαναναὴλ ὑπόστρεφέ τον).

F. 369v. Περὶ ἄνθρωπον ὅπου δὲν κοιμᾶται (Γράψον ὁ θεὸς — εἰς τοὺς αἰῶνας ἀμήν). — Cf. supra f 333v, Περὶ ἀσθενὴν etc.

F. 370. Περὶ εἰς ρύγων [l. ῥίγιον?] (Εἰσελθὼν εἰς πέτραν — τοῦ ἁγίου πνεύματος).
Περὶ ὀφθαλμόπονον (Εἰς φύλον κρομιδίου [*sic*] — καὶ θές).
Περὶ εἰς τὸ λῦσαι ἄνδρα ἐμποδισμένον [*sic*] παρὰ γηναικ(ὶ) [*sic*] ("Αγιε Λίτε καὶ καὶ δὸς βαστάζην ' *sic*]).

F. 370v. Περὶ τῆς ἀστέρας (Γράψον εἰς μουχούρτην [*sic*] — δῶς ποιῆν καὶ ἰάτε [l. δὸς πιεῖν καὶ ἰᾶται]). — Cf. Almazow, *Lietopis* etc., VI, 1901 p. 321
Περὶ τὸ ποιῆσαι γάλα γηναικὶ. ἡ παρθένος πῶς μανθῶν. θεοῦ καὶ λεύση παρθένος τικτούσης. γάλα τίκτη παρθένος [*sic* (Γράψον ταῦτα μετὰ ποιὴν γ' πρωνὰς [*sic*]).

F 372. Περὶ σπλῆνας (Λαβὸν [*sic*] δέος καὶ — [f. 372] οὐ μὴ φάγοι).

F. 373v. Περὶ ἄνθρωπον ἐὰν οὐ κοιμᾶται (Γράφε εἰς φύλ(λον) αὐτοῦ καὶ κιμάται *sic*]). f supra ff 340, 350.

F. 374. Περὶ ψύχους καὶ κρίου [*sic* (Ποίησον πιττάκην [*sic*] καὶ λέγε οὐδὲν ὃ γέγονεν

F. 374v. Περὶ σπλίνας [*sic*] (Γράψε [*sic*] εἰς χαρτ(ὴν) — [f.374v] ἐπάρετε τὸν πόνον)

F. 380v. Ἀρχὴ σὺν θεῷ τῶν ιβ' ζῳδίων (Ἀπρίλλιος Κριός, Μάιος Ταῦρος Μάρτιος Ἰχθύες).
Danielis prophetae apocalypsis>. Πτωλομαῖος [*sic*] ὁ Φιλάδελφος — καὶ θεὸς εἶδεν [*sic* τὰ ἄδηλα. — Opusculi pars in appendice edetur.

F. 418. [In ima pagina. Τὰ ζῴδια καὶ οἱ πλανίτ(αι). διάλεκτος τῶν Ἀράβων Ουχωμελ οὗτοθὸς. οἱ Δίδυμοι — ἡ Σελήνη Καμάρ. — Cf cod. German. 26, f. 51

F. 418v Ετερα ἑ ἑλινικὰ [*sic*]. Ῥωμαίων (Ὁ ☉ παρὰ Ῥωμαίοις Σὸλ — ὁ ☿ Μερκούριος).
Τῶν Ινδὸν *sic* ☾ Χάμελ ♃ Χούτ).
Ζῴδια λεγόμενα παρ Εβρέοις [*sic*] (♈ Ταλε — ♏ Νψαγην).
Ἀρχὴν τὸν [l. τῶν] ἀλφαβήτων. ὁλωνὸν τὸν φιλοσόφον [ὅλων τῶν φιλοσόφων πρώτην ἀρχὴν τοῦ ὁρᾶιος [*sic*] ... — Τοῦ ἁπλοῦ ... — Τοῦ ἱερογληφικὰ [*sic*] ... (Cf. cod. Ital. 19,

Γ. 366. Concerning a rabid dog [sic] if it bites a person (Lissoma muda [sic] 3 days 3 days).

Another concerning the dog lisiari [sic] Let it bite [sic] the mirror [366 vision [sic] of a man, he shall live).

G. 369. Concerning hearing nothing at all [sic] ("Light a candle with three crosses the one suffering in the ear).

Concerning if a man flees with some matter (Write on a piece of tile [sic] — Phananael, bring him back).

Γ. 369. Concerning a person who cannot sleep (Write, O God — unto the ages, amen). Cf. above f. 333, Concerning the sick, etc.

Γ. 370. Concerning chills [I. chill?] (Having entered into the rock of the Holy Spirit).

On eye pain (On a leaf of an onion [sic] — and place it).

On loosening a man impeded [sic] by a woman [sic] (Saint Litos and also give to carry [sic]).

F. 370. On the star (Write in a propitious moment [sic] — give a potion and heal [I. give to drink and it heal]). — Cf. Almazow, Lietopis etc., VI, 1901 p. 321

On producing milk for a woman. How the virgin learns. Of God and the virgin who gives birth shall see. A virgin produces milk (sic (Write these with a potion 3 mornings [sic]).

F. 372. On the spleen (Taking [sic] fear and — [f. 372] he shall by no means eat).

F. 373. On a person who cannot sleep (Write on a leaf) of him and kimati sic]). f. see above ff. 340, 350.

F. 374. On cold and fever [sic] (Make a tablet [sic] and say nothing has happened

F. 374. On the spleen [sic] (Write [sic] on paper) — [f. 374] remove the pain)

F. 380. Beginning, with God's help, of the 12 Zodiac Signs (April Aries, May Taurus, March Pisces).

Apocalypse of the Prophet Daniel. Ptolemy [sic] Philadelphus — and God saw [into the hidden things]. Will be published - Part of the opuscule in in the appendix.

F. 418. [At the bottom of the page. The Zodiac Signs and the planets. The dialect of the Arabs: Ukhwumel, the good. The Gemini the Moon Kamár. Cf. cod. German. 26, f. 51

G. 418 Other Greek ones (sic). Of the Romans (The Sun among the Romans is Sol d η Mercury).

Of the Indians [sic] in Hamel Hout).

Signs called among the Hebrews [sic] (« Tale Npsagyn).

The beginning of [I. of the] alphabets. of the philosopher of all [the first beginning of all philosophers of seeing [sic] .Ota Of the simple Of the Hieroglyphics [sic] ... (Cf. cod. Ital. 19,

f. 315ᵛ). — Τοῦ ἱεροβέλικα [*sic*]... — Τοῦ ἱεραπόλεος [*sic*]... — Τοῦ ἱερομέφεος [*sic*] ... — Τοῦ ἀρσένον [l. Ἀρσινοΐτου ?] ... — [F. 419] Τοῦ ὀξυρυχίτων [*sic*] ... — Τὰ ἱερογράματα [*sic*] ... — Τοῦ διολάνων ... — ὁσιακὰ [l. Ἰσιακὰ] ... — ἱερογράμματα (in marg. ἄλλος)... — Τὰ καλάμια ... — Cf. cod. German. 26, f. 83 et tabulam phototypicam in calce *Catal.* vol. VII.

F. 419. Sine inscriptione. Ὁ γενηθεὶς νεώτερος ἐν τῷ τιοῦτω [*sic*] Κριῷ — [f. 424ᵛ] ἐκ τῆς κανδήλας αὐτοῦ καὶ ὑγιένη [*sic*]. — Aliquantulum dissentit ab excerpto a Bassi et Martini edito, *Catal.*, IV, p. 158. Cf. infra cod. 61, f. 65; cod. Florent. 17, ff. 168, 182.

F. 426ᵛ. [In ima pagina. Φυλακτήριων [*sic*] περὶ πνευμάτων ἀκαθάρτων]. Τὸν συληφθέντα [*sic*] ἐκ τῆς Παρθένου — καλῶς στῶμεν μετὰ φώβου [*sic*] ἀμήν. Partim edidit Reitzenstein, *Poimandres*, p. 300. Cf. Almazow *Lietopis* etc., V, 1900, p. 449 n.; VI, 1901, p. 4-6 n

F. 427. Sine inscriptione Μὴν ὠκτώβριος [*sic*] ἐὰν βροντήση καὶ ἀπομερισμὸς ἀνδρῶν. Proxime accedit hoc tonitruale ad excerptum ex cod. nostro 35 infra in appendice editum.

F. 428. Ἑτέρα ἑρμηνία τῆς Σελήνης (Μὴν Σεπτέυβριος ἐὰν ορθοὶ [*sic*] ἡ Σελήνη — ἡ δὲ πλαγία πλήθη ἐθνῶν). Edetur in appendice. Ἑρμηνία κανλάνδων [*sic*] (Ἐαν *sic* ἡμέρᾳ κυριακῇ γένωνται καλανδα [*sic*] — ἐπικρατήσουσιν καὶ ρόντον [l. γερόντων] θάνατος) V. supra f 329.

F. 428ᵛ. Περὶ ὀνύρων [l. ὀνείρων] (Εἰς τὴν πρώτην ἑσπέραν τῆς Σελήνης — εἰς τὴν ἕκτην ἑσπέραν τῆς). Desinit in medio enuntiato. Perierunt enim folia tredecim.

F. 429. Incipit in medio enuntiato Ψαλμοὶ ὠφέλιμοι εἰς πᾶν πρᾶγμα, ex indice manu Palaeocappae exarato f. Aᵛ; cf. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 35 χρένισε [*sic*]. διάβαζέ τον καὶ βάσταν τον σάββατον β'. δ'. καὶ παρασκεβήν [*sic*]. — Ed. Legrand, *Bibliothèque grecque vulgaire*, II, p. 20. Cf. Krumbacher *Byzantinische Litteratur*² p. 631.

F. 432. Ἕτερον εἰς παροξισμ(ὸν [*sic*] (Ἔπαρε αὐτὰ μαύρης ὄρνιθας — τὸν οὐρανὸν καὶ τὴν γῆν)
Ἄλλο ὀφέλιμον [*sic*] εἰς αὐτό (Ἔπαρε τὸ ἅγιον — ἀσ το πὶ [*sic*] ὁ ἀσθενῶν). — Ed. Legrand, *op. cit.* II, p. 24. Cf. Reitzenstein, *Poimandre* p 115, 1.
[In ima pagina. Τῆς γυλοὺς Ὡς ἐκατήρχετο [*sic*] ἐκ — καὶ ἁγίου πνεύματος νῦν καί. — Ed. Legrand, *op. cit.*, II, p. XVIII; Reitzenstein, *op. ci* p. 298. Cf. Pradel, *Griechi schaind süditalienische Gebete* (*Religionsgeschichtliche Versuche und Vorarbeiten*, III, 3), p. 257; Almazow, *Lietopis* etc., VI, 1901 p. 226.

1. 3157). -- Of Hierovelica [sic]... Of Hierapolis [sic]....

Of the hieromephes [sic] ... - Of the arsenon [read: Arsinoites ?] ...

[F. 419] Of the deurychitōn [sic] ... -- The hierogramata [sic] ... Of the diolanōn ... - hosiaka [read: Isiaka] ... hierogrammata (in marg. allos)... Ta kalamia Cf. cod. German. 26, f. 83 and the phototypic plate at the end of the Catal. vol. VII.

F. 419. Without title. The one born younger in such [sic] Aries — [f. 424] from his lamp and health [sic]. Differs somewhat from the excerpt edited by Bassi and Martini, Catal., IV, p. 158. Cf. below cod. 61, f. 65; cod. Florent. 17, ff. 168, 182.

F. 420. [At the bottom of the page. Phylakterion [sic] concerning unclean spirits]. The one conceived [sic] from Virgo — let us stand well with fear [sic] amen. Partly edited by Reitzenstein, Poimandres, p. 300. Cf. Almazow Lietopis etc., V, 1900, p. 449 n.; VI, 1901, p. 4-6 n

F. 427. Without title. The month of October [sic], if it thunders and the allotment of men. This thunder-text closely approaches the excerpt from our cod. 35 edited below in the appendix. Γ. 428.

Another interpretation of the Moon (Month of September, if the Moon stands upright [sic] — but the oblique one, multitudes of nations). Will be edited in the appendix. Interpretation of the calends [sic] (if on a Sunday the calends [sic] occur, they will prevail, and of the elders [l. γερόντων]) death) V. supra f. 329.

Γ. 428. On dreams [l. ὀνείρων] (On the first evening of the Moon — on the sixth evening of the). Ends in the middle of a sentence. For thirteen leaves have been lost.

F. 429. Begins in the middle of a sentence: Useful Psalms for every purpose, from the index written by the hand of Palaeocappa at f. Av; cf. Omont, Catal. des mss. grecs de Fontainebleau, p. 35 χρίνισε [sic]. Read it and carry it on Saturday, the 2nd, 4th, and Friday [sic]. Ed. Legrand, Bibliothèque grecque vulgaire, II, p. 20. Cf. Krumbacher, Byzantinische Litteratur[2] p. 631.

Γ. 432. Another against a paroxysm [sic] (Take these black birds heaven and earth)

Another useful one for the same (Take the holy — let the sick person). Ed. Legrand, op. cited II, p. 24. Cf. ridestein, Poimandres p. 115, 1. [At the bottom of the page. Of the soul: As it descended [sic] from — and of the Holy Spirit, now and. Ed. Legrand, op. cit., II, p. XVIII; Reitzenstein, op. cit. p. 298. Cf. Pradel, Griechische und süditalienische Gebete (Religionsgeschichtliche Versuche und Vorarbeiten, III, 3), p. 257; Almazow, Lietopis etc., VI, 1901 p. 226.

F. 433. Προσευχὴ τοῦ ἁγίου Γρηγορίου τοῦ θεολόγου (Χαίροις Γρηγόριε θεράπων — τιμὴ καὶ προσκήνησις [*sic*]). — Ed. Legrand, *op. cit.*, II, p. xx. Cf. Reitzenstein, *op. cit.*, p. 18, n. 8, p. 30, n. 1, p. 296; Almazow, *op. cit.*, VI, 1901, p. 303; cod. Paris. gr. 395, f. 51.

F. 434v. Sine inscriptione. Ἐν ἀρχῇ ἦν ὁ λόγος – τῶν δούλων σᾶς. ἀμήν.

F. 435. Sine inscriptione. Ἐπικαλούμεθά σε δέσποτα θεὲ — ἁγίου πνεύματι [*sic* ἀμήν. — Ed. Legrand, *op. cit.*, II, p. xviii. Cf. Reitzenstein, *op. cit* p 297

F. 436v. [In marg. Εἰς παροξυσμὸν]. Τῇ προστάξει σου Χριστέ — νανι στέβω *sic*] τὸ ψάριν.

Ἕτερον γράφε παρασκεβῆ [*sic*] (Τῷ μηνὶ Δεκεβρίῳ — στῶμεν μετὰ φώβου [*sic*]).

[In ima pagina. Λέγε το εἰς τ(ὸν) ἀσθενοῦντ(α) φορὲς τρεῖς]. Εἰς τὸ ὄνομα τοῦ Πατρὸς — στῶμεν μετὰ φόβου. ἀμήν.

F. 437. Μηνολόγιον σὴν [*sic*] θεῷ περὶ ζωῆς καὶ θανάτου (Εἰς τὴν πρώτην τοῦ μηνὸς τοῦ Σεπτεβρίου — ἀσθενεῖ καὶ τελευτᾷ). — V supra f 330.

F. 437v. Ἑρμηνία [*sic* τῆς Σελήνης. Περὶ τῶν καλῶν τε καὶ κακῶν ἡμερῶν καὶ ὁρῶν [*sic*] τῆς φλεβοτομίας (Εἰς τὴν α' τῆς Σελήνης — καὶ μόνον καλή).

F 438. Ἑτέρα ἑρμηνία [*sic*] ἀπὸ ἰατρικῶν φλεβοτομίας, ἐν ᾧ μέλλει πᾶς ἄνθρωπος νὰ προσέχει [*sic*] τὰς τοιαύτας ἡμέρας (Μὴν Σεπτευβρίῳ [*sic*]. εἰς τὰς γ' καὶ εἰς τὴν λ'). — Cf. cod. Vindob. 12, f 119?

Αἱ πεφωτισμέναι καὶ ἐκλεκταὶ ἡμέραι τῆς Σελήνης <ε>ἰς φλεβοτομίαν αὗται εἰσὶν (Εἰς τὴν α' τῆς Σελήνης — καὶ ἡ κδ'). — Cf supra cod 42, f 57

Αἱ δίσκολαι [*sic*] ἡμέραι τῆς Σελήνης αὗται εἰσὶν (Εἰς τὴν γ' τῆς Σελήνης — καὶ εἰς τὴν κθ'). — Cf. supra f. 332v.

F 438v. Ἑρμηνία [*sic*] περὶ τῶν δισκόλων [*sic*] ἡμερῶν τὸν ιβ' μηνὸν [*sic*] (Σεπτευβρίῳ [*sic*] εἰς τὴν γ' — καὶ οὐδὲν κακὸν ἅψαιταί *si* σοι). — Cf. ibidem.

Ἕτεραι ἡμέραι ἐκλεκταὶ ὅπερ ὀφελοῦν [*sic*] τὸν ἄνθρωπον εἰς φλεβοτομίαν (Τὸν Μάρτιον μῆνα, φλεβοτόμει — θέλεις σου φανεῖν).

Ἑτέρα ἑρμηνία [*sic*] περὶ φλεβοτομίας, πότε νὰ φλεβοτομεῖ ὁ ἄνθρωπος, πότε νὰ προσέχει, τόσον τὸν ἕναν μήναν [*sic*] τόσον τὸν ἄλλον (Εἰς τὴν α' τοῦ μηνὸς — εἰς τὴν λα' πρόσεχε πολὰ [*sic*]). — Iohannis Prodromi. Cf. supra cod. 43, f. 245v.

F. 439v. Τοῦ σωφωτάτου [*sic*] Γαληνοῦ περὶ διαίτεις [*sic*] τῶν ιβ' μηνῶν (Τῷ Σευτεβρίῳ μηνὶ ἴσθιε [*sic*] — χλωρὰ γὰρ χολῇ [*sic*]

F. 433. Prayer of Saint Gregory the Theologian (Hail Gregory, servant – honor and veneration [sic]). — Ed. Legrand, on. cit.; II, p. xx. Cf. Reitzenstein, op. cit., p. 18, n. 8, p. 30,nn. 1, p. 296; Almazow, op. cit., VI, 1901, p. 303; cod. Paris.ngr. 395, f. 51.

F. 434. Without title. Ἐν ἀρχῇ ἦν ὁ λόγος of your servants. amen.

F. 435. Without title. We invoke you, Lord God — of the saint spirit [sic amen. Ed. Legrand, op. cit., II, p. xviii. Cf. Reitzenstein, op. cited p 297

F. 436. (In marg. Εἰς paroxysmón]. Christ commanded you - naninstevo sic] τὸ πσαριν.

Another, write on Friday [sic] (In the month of December - let us stand with fear [sic]).

In ima pagina. [Say this over the sick person, three times]. In the name of the Father let us stand with fear. Amen.

F. 437. Menologion with [sic] God concerning life and death (On the first day of the month of September, one falls ill and dies). V above f 330.

F. 437. Interpretation [sic] of the Moon. Concerning the good and evil days and hours [for] phlebotomy (On the 1st of the Moon and only good).

F. 438. Another interpretation [sic] from medical works on phlebotomy, in which every person ought to observe [sic] such days (Month of September [sic], on the 3rd and on the 30th). Cf. cod. Vindob. 12, f 119

The illuminated and select days of the Moon for bloodletting are these (On the 1st of the Moon and the 24th). Cf. supra cod. 42, f 57

The difficult [sic] days of the Moon are these (On the 3rd of the Moon – and on the 29th). - Cf. above f. 332.

Γ 438. Interpretation [sic] concerning the difficult [sic] days of the 12 months [sic] (In September [sic] on the 3rd – and no evil shall befall you). — Cf. ibidem.

Other select days which benefit [sic] man for bloodletting (In the month of March, let blood you wish appear).

Another interpretation [sic] concerning bloodletting, when a man should let blood, when he should take care, as much in one month [sic] as in another (On the 1st of the month, on the 31st take great [sic] care). - Of John Prodromos. Cf. supra cod. 43, f. 245. Γ. 439. Of the most wise [sic] Galen concerning the diet [sic] of the 12 months (In the month of September [sic] eat [sic] — for green bile [sic]

αὐξάνει). — Cf. Diels, *Abhandl. preuss. Akad.*, 1905, III, p. 118.

F. 440. Αἱτέραι [l. Ἕτεραι] ἀγαθαὶ ἡμέραι τῆς φλεβοτομίας (Εἰς τὴν ϛ'. ἡμέρας [*sic*] καλὴ — ἢ ἀνδρὸς ἢ γηναικὸς [*sic*]).

F. 440v. Ἑρμηνίαι [*sic*] τοῦ βροντολογίου καὶ τοῦ σεισμολογίου (Σευπτεύβριος [*sic*] ἐὰν βροντήσει — χάρις πολλῶν ἀγαθῶν).

F. 441. Παρατηρήσεις ἡμερῶν ἀπὸ ἀρχαί<ων> βιβλίων αἳ [l. ἃς] χρὴ παραφυλάττεσθαι εἰς φλαιβοτομίαν [*sic*] (Χρὴ γινῶσκην [*sic*] ὅτι ἐὰν τύχῃ — οὐ φθάνει καὶ ἀπεθνήσκει [*sic*]). — Cf. supra cod. 42, f. 56v (Ἕτεραι σεσημειωμέναι etc.).

Sine inscriptione. Δεῖ τὸν βουλόμενον φλεβοτομὴν [*sic*] — καὶ ἐνάτῃ καὶ φαλιὰ. κ'

Σεληνοδρώμην, σισμωλόγην [*sic*], βροντολόγ(ην) (Μὴν Ἰανουάριος. οἱ [l. εἰ] ἐν — [f. 447] καὶ βιαίων ἀνθρώπων ἐπιφοραί). — Edetur in appendice.

45. Cod. Paris. gr. 2381. — Chartaceus, cm. 29,5 × 22, ff. 109, saec. XVI totus praeter ff. 3-12 una eademque manu exaratus. Olim Fontebladensis (Omont, *Catal. des mss grecs de Fontainebleau Suppl.* p. 457, n 11), deinde Regius 2432. — Cf. Omont, *Inventaire*, II, p. 250; Lydus *De ostentis*, ed. Hase, 1823, p. XII-XIV.

F. 1. [Cetera madore evanida vel compaginatoris cultro abscissa]
. . π(ατ)ριαρχ(ικ ?) θρόν (?)
. ἕκαστος π(ατ)ριαρχ(ικ ?) καὶ περὶ τῆς τάξεως αὐτ(ῶν) καὶ τ(?) ἰδικ ἐπέχουσ(ιν?). συνεγράφη δὲ ἐκ προτροπῆς τοῦ ἁγίου αὐτ(?) πατρὸς ἔτει ϛχνα' [1143] ἰνδικτιῶνος ϛ' (τοῖς γεωγράφοις ποίημ(α ?) διήρηται, εἰς Ἀσίαν ἤγουν ἀνατολήν, Εὐρώπην τὴν δύσιν — καὶ ἡ μεγάλη Ῥωσία).

F 2v Notula brevis. Ἔτι [l. Ἔτει] ,ϛωε' [1297] ἐτυφλώθη ὁ Πιογέρ — ὁ Ῥεκαφούρτ(ης) εἰς τὴν δύσιν. — Cf. de Muralt, *Chronographie byzantine* 1057-1453), II, p. 490.

Οἱ ἐν Ἐδὲμ μάκαρες ἐκκλησίαν ἔχουσι μίαν μονόλιθον ἀπὸ ἄνθρακος — τὸ δὲ πλάτος ἀπὸ ἄρκτου μέχρι μεσεμβρίας α" ιβ ς".

Metrologica. Τὸ στάδιον οὐργυίαι ρ' ἡ δὲ δραχμὴ τῆς οὐγγίας η" — Partim conspirant cum *Metrologicorum scriptorum reliquiis*, ed. Hultsch I, p. 253, 6-18.

Ψυχή ἐστιν οὐσία ζῶσα ἁπλῆ ἀσώματος — αὐτῆς τὸ καθαρώτατον.

F. 3. Το[ῦ] φιλοσοφωτάτου μοναχοῦ κυροῦ Μαξίμου τοῦ Πλανούδη ψηφηφορία κατ' Ἰνδοὺς ἡ λεγομένη μεγάλη (Οἱ τῶν ἀστρονόμων φιλοσοφώτεροι — ἅπερ εἰσὶ τὰ ἐμβαδά). —

increases). Cf. Diels, treatise. Prussian Acad., 1905, M, np. 118.

F. 440. Αἰτέραι [l. Ετέραι] good days for bloodletting (On the 3rd day [sic] favorable — whether for a man or a woman [sic]).

F. 440. Interpretations [of] the brontologion and the seismologion (September [sic] if it thunders — the grace of many blessings).

Γ. 441. Observations on days from ancient books which one must observe for phlebotomy [sic] (One must know [sic] that if chance does not forestall it, one dies [sic]). Cf. supra cod. 42, f. 567 (Ετεραι σεσημειωμέναι etc.).

Without title. One who wishes to perform phlebotomy [sic] — and 20th on the ninth and phalia.

Selenodrome, seismology [sic], brontology (Month of January. If [l. εἰ] in — [f. 447] and incursions of violent men). - To be published in the appendix.

45. Cod. Paris. gr. 2381. — Paper, cm. 295 × 22, ff. 109, 16th century, written entirely except ff. 3–12 by one and the same hand. Formerly from Fontainebleau (Omont, Catal. des mss grec de Fontainebleau Suppl. p. 457, no. 11), then Regius 2432. Cf. Omont, Inventaire, II, p. 250; Lydus, De ostentis, ed. Hase, 1823, p. xii–xiv.

F. 1. [The rest destroyed by moisture or cut away by the bookbinder's knife]

Patriarchal (?) throne (?)

each patriarch(al ?) and concerning their order and the particular (jurisdiction?) they hold, compiled at the urging of the holy father himself (?) in the year 6651 [1143] indiction 3 (a geographical poem?)

a geographical poem?) is divided into Asia, that is the East, Europe the West, and Great Russia).

F. 2 Brief note. In the year 1997, Piotr was blinded.

ὁ Ρεκαφούρτης) to the west. — Cf. de Muralt, Chronographie byzantine 1057-1453), II, p. 490.

The blessed ones in Eden have a single church, monolithic, made of coal; its width from north to south is 1° 12′ 6″.

Metrologica. The stadium is 100 fathoms; the drachma is 1/8 of an ounce. — These partly agree with the remains of the Metrological writers, ed. Hultsch I, p. 253, 6-18.

The soul is a living, simple, incorporeal substance — its purest part.

F. 3. The calculation according to the Indians, called the great [calculation], by the most philosophical monk lord Maximus Planudes (Those who are more philosophical than the astronomers, which are the areas).

Ed. Gerhardt, *Das Rechenbuch des Maximus Planudes*, 1865.

F. 13. [Βαρλαάμ, λογιστική manu Angeli Vergecii]. Πολλῶν ὄντων οἷς ἀστρονόμοι — τὰς αβ, αγ δεδομένας εἶναι. <τ>έ<λος> τῆς λογιστικῆς. δόξα σοι ὁ θεός. — Ed. J. Chambers, Βαρλαάμου τοῦ μοναχοῦ λογιστική etc., ap. G. Auvray, Parisiis, 1600.

F. 30. Λογιστικῆς ἐνταῦθα Βαρλαὰμ πέρας — ἀκούει Βαρλαὰμ φιλόσοφος.

F. 30v. <Τ>οῦ αὐτοῦ ἀριθμητικὴ ἀπόδειξις τῶν γραμμικῶς [*sic*] ἐν τῷ δευτέρῳ τῶν στοιχείων ἀποδειχθέντων (<Ἐ>πεὶ εἶδον πολλαχοῦ τοὺς μαθηματικοὺς — καὶ τοῦ προσκειμένου. ὅπερ ἔδει δεῖξαι). — Ed. Cunradus Dasypodius, Argentinae, 1564.

F. 32. Βαρλαὰμ ἀνασκευὴ εἰς τὰ προστεθέντα τρία κεφάλαια ταῖς τελευτ(αίαις) ἐπιγραφαῖς τῶν τοῦ Πτολεμαίου ἁρμονικῶν (Ἐ>πεὶ δὲ καὶ τὰς ἐπιγραφὰς τῶν μὴ σωζομένων κεφαλαίων — τὴν κατὰ τὰς δυνάμεις. λέγωμεν τοίνυν). Sequuntur tabulae duae. Ed. J. Franz, *De musicis graecis commentatio*, 1840.

F. 35v. Τοῦ μακαριωτάτου ἀρχιεπισκόπου Θεσσαλονικῆς Γρηγορίου κεφάλαια φυσικὰ καὶ θεολογικά, ἠθικά τε καὶ πρακτικὰ καὶ καθαρτικὰ τῆς Βαρλααμιτίδος λύμης ἑκατὸν πεντήκοντα (α'. Ἦρχθαι τὸν κόσμον καὶ ἡ φύσις — ὡς πολυειδῆ τῆς εὐσεβείας λύμην. Δόξα σοι ὁ θεός). — Ed. Migne, *Patr. graec.*, CL, p 1121-1226.

F 41v In summa pagina, notula magna ex parte et madore evanida et compaginatoris cultro abscissa. Σὺν θεῷ εἴ τι .....το γένοιτο — μύθων χρεία καὶ δόξαν πεπαλαιωμένων.
Ἐρώτησις δευτέρα (Καλῶς ἐποίησας, πάτερ τὸν νοῦν ἐμπερικλείειν). Ed. ibid., p. 1101-1104.
Γρηγορίου λόγος ὑπὲρ τῶν ἱερῶς ἡσυχαζόντων τῶν προτέρων ὁ δεύτερος Ἀπόκρισις δευτέρα. ὅτι τοῖς προηρημένοις [*sic*] ἐν ἡσυχίᾳ προσέχειν ἑαυτοῖς οὐκ ἀσυντελὲς ἔνδον τοῦ σώματος πειρᾶσθα κατέχειν τὸν οἰκεῖον νοῦν (Ἀδελφὲ οὐκ ἀκούεις — τὸν νοῦν προτρέπονται). — Ed. ibid., p. 1104-1118.

F 42v. Ἐρώτησις τρίτη (Ἄρτι, πάτερ, ἀκριβέστερον — ἀξιῶ, πάτερ, σαφηνίσαι).
Ἀπόκρισις τρίτη ὑπὲρ τῶν ἱερῶς ἡσυχαζόντων τῶν προτέρων ὁ τρίτος. Περὶ φωτὸς καὶ φωτισμοῦ θείου καὶ ἱερᾶς εὐδαιμονίας καὶ τῆς ἐν Χριστῷ τελειότητος (Οὐκ ἄρα μόνον — ὑπογεγραμμένας οὔσας διέξιθι).

F 46v Τοῦ μεγάλου Διονυσίου ἐκ τοῦ πρώτου τῆς ἐκκλησιαστικῆς ἱεραρχίας (Ἡ πρὸς τὸν θεὸν ἀφομοίωσις — ἱερουργίαις μόνως τελεῖται). — Ex S. Dionysii Areopagitae *De ecclesiastica*

Oath. Gerhardt, Das Rechenbuch des Maximus Planudes, n1865.

F. 13. [Barlaam, logistike by the hand of Angelos Vergecios]. Since there are many things by which astronomers — let the 12th, 13th be given. End of the logistic. Glory to you, O God. Ed. J. Chambers, Βαρλαάμου τοῦ μοναχοῦ λογιστική etc., ap. G. Aurray, Parisiis, 1600. F. 30. Here the logistic of Barlaam comes to an end — Barlaam the philosopher.

F. 30. <By the same author,> an arithmetical demonstration of what was demonstrated geometrically [sic] in the second book of the Elements (<S>ince I had seen many — λαχοῦ τοὺς μαθηματικούς -- καὶ τοῦ προσκειμένου. ὅπερ ἔδει δεῖξαι). - Ed. Cunradus Dasypodius, Argentinae, 1564.

Γ.32. Barlaam's refutation of the three chapters added to the final headings of Ptolemy's Harmonics (Ἐπεὶ δὲ καὶ τὰς ἐπιγραφὰς τῶν μὴ σωζομένων κεφαλαίων — τὴν κατὰ τὰς δυνάμεις. λέγωμεν τοίνυν). Sequuntur tabulae duae. Ed. J. Franz, De musicis graecis commentatio, 1840.

Γ.35'. Of the most blessed Archbishop of Thessalonica Gregory, one hundred and fifty physical and theological, ethical, practical, and purificatory chapters against the Barlaamite corruption (α'. Αρχθαι τὸν κόσμον καὶ ἡ φύσις - ὡς πολυειδῆ τῆς εὐσεβείας λύμην. Δόξα σοι ὁ θεός). -- Ed. Migne, Putr. graec., CL, p 1121-1226.

F 41 At the top of the page, a note largely faded by moisture and cut away by the binder's knife. Σὺν Θεῷ εἴ τι .....το γένοιτο – μύθων χρεία καὶ δόξαν πεπαλαιωμένων.
Second Question (Καλῶς ἐποίησας, πάτερ τὸν νοῦν ἐμπε-ρικλείειν ». Ed. ibid., p. 1101-1104.
Gregory's second oration on behalf of those who practice sacred hesychasm, among the earlier ones. Second Response: that for those who have chosen to attend to themselves in stillness, it is not without benefit to endeavor to keep the mind within the body (Αδελφὲ οὐκ ἀκούεις τὸν νοῦν προτρέποντα). Ed. ibid., p. 1104-1118.

F 42. Third Question ("Just now, father, more precisely — I ask, father, to clarify).
Third Response on behalf of those who practice sacred hesychasm, among the earlier ones, the third. On light and divine illumination and sacred blessedness and perfection in Christ (Οὐκ ἄρα μόνον ὑπο-γεγραμμένας οὔσας διέξιθι).

F 46v From the great Dionysius, from the first book of the Ecclesiastical Hierarchy (Η πρὸς τὸν θεὸν ἀφομοίωσις – ἱερουργίαις μόνως is over). From St. Dionysius the Areopagite's De ecclesiastica

hierarchia libro, cap. I, § III (Migne, *Patr. graec.*, III, p. 376 A) vel ex Pachymerae *Paraphrasi* (*ibid.*, p. 388 B)
Τοῦ Χρυσοστόμου ἐκ τῆς ἑρμηνείας τοῦ κατὰ Ματθαῖον ἁγίου εὐαγγελίου (Ἃ μηδὲ ὄναρ οἱ ἔξωθεν σοφοὶ — τὰ ἡμέτερα τοιαῦτα). — Ex *Homilia I in Matthaeum* (Migne, *Patr. graec.*, LVII, p. 18-19, δ'- ').
Ἡ θεία καὶ οὐράνιος ζωὴ — παρατρέχον τοὺς ὁρῶντας.
Εἰ φυσικὸν σύμβολον ἦν τὸ φῶς ἐκεῖνο — σύμβολον γίνεσθαι φαμέν. — Citatur sanctus Maximus.

F. 47. Κλεομήδους κυκλικῆς θεωρίας μετεώρων πρῶτον (Τοῦ κόσμου πολλαχῶς λεγομένου — [f. 62] ἐκ τοῦ Ποσειδωνίου εἴληπται). Ed. H. Ziegler, Cleomedis *De motu circulari corporum caelestium*, 1891, p. 2-228.
Ff. 47-55ᵛ in marginibus scholia ad Cleomedem prima manu descripta sunt, in quibus citantur Theodosius Tripolites (f. 49), Eratosthenes (f. 53), Apollonius Pergaeus (f. 55), Ptolemaeus (f. 56) etc. Astrologica vero, quae nihil ad Cleomedis librum videntur pertinere, scholiis a folio 56 inseruntur et a folio 61ᵛ iam totum locum obtinent.

F. 56 in marg. Ἀνατολίου περὶ γεννήσεως (Τὰ γεννώμενα ἐν ἡμέρᾳ Κρόνου — μακροήμεροι ἐτῶν ρκ' ἢ ρη'). — Edetur in appendice.
Εἰ βούλει εὑρεῖν τὸν πλανήτην ποῖος ἦν ὅτε ἐγεννήθης ψήφισον — εὑρήσεις τὸν πλανήτην.
Ὡσαύτως τὰ αὐτὰ ἑνώσας — ἐστὶν τὸ ζῴδιον τὸ ὡροσκοποῦν ὅτε ἐγεννήθης. — Cf. supra cod. 30, f. 151ᵛ; codd. Florent. 14, f 97ᵛ Ital. 29, f. 30.
Ἐλαιοσκόπ(ιον) ἀνδρῶν καὶ γυναικῶν (Ἐν μετώπῳ ἀνδρὸς κυρίως ἀγαθὸν — τῆς ἔξω βίας καθίστησι). — Haec cum Melampodis [1] *De divinatione ex naevis corporis opusculo* (*Scriptores physiognomoniae veteres*, ed. Franz, 1789, p. 501-508) magna ex parte consentiunt. Cf. cod. Florent. 8 f. 301ᵛ.

F. 61ᵛ in marg. Περὶ πινακικῆς ἐπισκέψεως (Πινακικὴν -κὴ] ἐπίσκεψις λέγεται δίπτυχον δελτάριον — ἧττον τὰ φαῦλα παρέχουσι).
Μῆνες Αἰγυπτίων, Ῥωμαίων, Ἑλλήνων, Ἀθηναίων, Ἑβραίων nominantur.

F. 62 in marg. Ὀφρὺς δεξιὰ ἁλλομένη ἐν ὀλίγῳ χρόνῳ — πολλῶν ἀγαθῶν ἐπιτυχίαν σημαίνουσι. — Hermetis Trismegisti. Ed. e cod. Vindob. med. gr. 23, f. 77ᵛ 79ᵛ H. Diels, *Abhandl. preuss. Akad.*, 1907, IV, p. 41. Cf. cod. Florent. 8, f. 305ᵛ.

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[1] De Melampode cf. *Catal.*, IV, p. 110, n. 1; Heeg, *Die orphischen* Ἔργα καὶ ἡμέραι, p. 33, n. 5.

hierarchia, book I, chapter I, § III (Migne, Patr. graec., III, p. 376A) or from Pachymeres' Paraphrase (ibid., p. 388B)
From Chrysostom's commentary on the Gospel of Matthew ("What not even in a dream the external wise men — such are our matters). - From Homily 1 on Matthew (Migne, Patr. graec., LVII, p. 18-19, d'- ').

The divine and heavenly life — passing before the eyes of those who behold it.

If that light was a natural symbol [redacted] to become a symbol we say. - Saint Maximus is cited.

F. 47. Cleomedes, On the Circular Theory of Celestial Phenomena, Book One (The world, spoke[redacted]of in many ways [1. 62], is taken from Posidonius). Ed. H. Ziegler, Cleomedis De motu circulari corporum caelestium, 1891, p. 2–228.

Ff. 47–55v: scholia on Cleomedes written in the margins in the first hand, in which Theodosius of Tripolis (f. 49), Eratosthenes (f. 53), Apollonius of Perga (f. 55), Ptolemy (f. 56), and others are cited. Astrological notes, however, which appear to have no bearing on the book of Cleomedes, are inserted into the scholia from folio 56 onward and from folio 61v occupy the entire space.

F. 56, in the margin: Anatolius, On Nativity (Those born on Saturn's day live long, [redacted] up to 120 or 108 years). Will be [redacted] published in the appendix.

If you wish to find which planet was in effect at the time of your birth, calculate yours [redacted] you will find the planet.

Likewise the same things united — is the Sign that is rising as horoscope at the time you were born. Cf. supra cod. 30, f. 151r; codd. Florent. 14, f 97° Ital. 29, f. 30.

Elaioskopion) of men and women (On the forehead of a man it properly establishes the good against [redacted] external violence). These largely agree with Melampus's short work On Divination from Bodily Marks (Scriptores physiognomoniae veteres, ed. Franz, 1789, p. 501–508). Cf. cod. Florent. 8 f. 301.

F. 61' in marg. On Tabular Examination (Tabular — examination is called a diptych tablet — the[redacted] provide fewer faults).
Months of the Egyptians, Romans, Greeks, Athenians, Hebrews are named.

F.62 in marg. Right eyebrow twitching in a short time — signifies the attainment of many good things. [redacted] Of Hermes Trismegistus. Ed. from cod. Vindob. med. gr. 23, f. 77° 79° H. Diels, Abhandl. preuss. Akad., 1907, IV, p. 41. Cf. cod. Florent. 8, f. 305".

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1 On Melampus cf. Catal., IV, p. 110, n. 1; Heeg, Die orphischen Εργα καὶ ἡμέτ pai, p. 33, n. 5.

Oneirocriticon ex Danielis psalmis. Ψήφισον τὴν διαφαίνουσαν ἡμέραν, καθ' ἣν τὸ ὄναρ ἐθεάσω, ὅσα γράμματα ἔχει — Σελήνης λ' ψευδές. — Cf supra cod. 27, f. 277v

Γαληνοῦ περὶ τῆς ἐξ ἐνυπνίων διαγνώσεως (Καὶ [*sic*] ἐνύπνιον δὲ ἡμῖν — πλεονεξίας καὶ ποιότητας χυμῶν). — Ed. Kühn, *Galeni opera*, VI, p. 832.

F. 62v. Θεοφυλάκτου ἀπὸ ὑπάρχων σχολαστικοῦ τοῦ Σιμοκάτου διάλογος περὶ διαφόρων φυσικῶν ἀπορρημάτων [*sic*] καὶ ἐπιλύσεων αὐτῶν (Τὰς χελιδόνας ὑπὸ — χελιδὼν ἀκούειν μήτηρ ἀνέχεται). = Ideler *Physici et medici graeci minores*, I p. 168, 2-4. V infra f. 99v.

Μέθοδος δι' ἧς εὑρίσκεται πᾶσα ἀριθμητικὴ καὶ γεωμετρικὴ ἀναλογία, εἴτε τοῦ διπλασ(ίου) λόγ(ος) ἐστὶν εἴτε τοῦ τριπλα(σίου) εἴτε τοῦ πολλαπλα(σίου) εἴτε πολλαπλασιεπιμορίου εἴτε πολλαπλασιεπιμεροῦς ἢ ἐπιδιμεροῦς καὶ ἁπλῶς οὑτινοσοῦν ἐστιν τῶν ἁπάντων, κατὰ το μέσον τῆς εὐφρόνης τῆς μνήμης τοῦ μεγάλου ἀποστόλου καὶ εὐαγγελιστοῦ Ματθαίου τοῦ ,ϛωλαου [1323] ἔτους εὑρεθεῖσα καὶ ἐκτεθεῖσα παρὰ Νικολάου Σμυρναίου Ἀρταβάσδου τοῦ Ῥαβδᾶ (Ὅτε συγκρίνειν ἐθέλεις λόγον πρὸς λόγον — τὸ αὐτὸ καὶ αὖθις εὑρεθήσεται ἀναντιρρήτως). — Hoc opusculum ineditum videtur.

Sequuntur problemata arithmetica eiusdem, ut videtur, scriptoris : Ἔστω τις κρατῶν ἐν ταῖς χερσὶν αὐτοῦ ἀνὰ κυάμους ϛ' — καὶ τὰ γινόμενα λέγε τοῦτον ἐνθυμηθῆναι.

Organa, vel organi alicuius (an astrolabi?) partes, novem nominantur Διοπτρα. πῆχυς ἐπίπεδον. ἶτυς.

In marg. ex transverso. Ἀλεξάνδρου Ἀφροδισιέως ἐπί τισι φυσικαῖς ἀπορίαις λύσεις (Τῶν προβλημάτων τὰ — καὶ ζητήσεως ἄγευστα). = Ideler, *Physici et medici graeci minores*, I, p. 3, 1 2. V infra, f 93.

F. 63. <Tractatus de persici astrolabi usu inabsolutus. Cf. supra cod. 24, ff. 259-261>. κ' Περὶ τῆς ἀναβάσεως τοῦ Ἡλίου καὶ τῶν ἀστέρων ἀπὸ τῶν μοιρῶν τοῦ ὡροσκόπου ἤγουν τοῦ ταλέ (Ἡ μοῖρα τοῦ ταλέ — ἢ εἰς τὸ μεσουράνημα).

κα'. Περὶ τῆς ἀσφαλοῦς καὶ βεβαίας καταλήψεως τῆς ἀναβάσεως Ἡλίου ἢ τῶν ἀστέρων (Ζητεῖται τὸ πλάτος — τὸ τοῦ Ἡλίου ὕψωμα).

κβ'. Περὶ τῆς ἀνωμαλίας <τῆς> κινήσεως Ἡλίου ἤγουν τῆς μετακλίσεως καὶ τῆς διαστάσεως τῶν ἀστέρων ἀπὸ τῆς τελείας μοίρας τῆς ζώνης τοῦ μαντουλιναρ(ίου) (Ἡ μοῖρα τοῦ Ἡλίου — καὶ τὸ μῆκος).

Oneirocriticon from the Psalms of Daniel. Count the day that is dawning, on which you beheld the dream, however many letters it has The 30 of the Moon is false. CC above cod. 27, f. 277

Galen's On Diagnosis from Dreams (And indeed a dream [reveals] to us the excess and qualities of humors). Ed. Kühn, Galen's works, 6, p. 832

F. 62. Dialogue of Theophylactus, formerly a scholasticus of Simocatta, on various natural puzzles [sic] and their solutions (The swallows under to hear a swallow mother endures). Ideler Physici et medici graeci minores, I p. 168, 2-4. V infra 99°.

A method by which every arithmetic and geometric proportion is found, whether it is of the double ratio, or of the triple, or of the multiple, or of the multiple-superparticular, or of the multiple-superpartient, or of the superbipartient, and in general of any whatsoever of all, discovered and set forth at midnight of the feast of the memory of the great apostle and evangelist Matthew the zealot, in the year [133], by Nikolaos of Smyrna, Artabasos Rhabdas (When you wish to compare ratio with ratio — the same will again be found indisputably). This unpublished opuscule it seems.

There follow arithmetical problems of the same, as it seems, writer: Let there be someone holding in his hands 6 beans each — and say what results that this person has thought of.

Instruments, or parts of some instrument (an astrolabe?), nine are named: Dioptra. cubit. plane. rim.

In the margin, written transversely. Alexander of Aphrodisias on certain physical problems: solutions (Of the problems the — and inquiry untasted). Ideler, Physici et medici graeci minores, I, p. 3, 12. See below, f. 93.

F. 63. nr. <Treatise on the use of the Persian astrolabe, incomplete. Cf. above cod. 24, f. 959-261>. 20. On the ascension of the Sun and the stars from the degrees of the horoscope, that is of the talé (The degree of the talé or into the midheaven).

21. On the sure and certain apprehension of the ascension of the Sun or of the stars (The latitude is sought, the altitude of the Sun).

22. On the anomaly <of the motion of the Sun, that is of the inclination and the distance of the stars from the perfect degree of the zone of the mantoulinarion> (The degree of the Sun — and the longitude).

κγ'. Περὶ τοῦ πλάτους τῶν πόλεων ἑκάστης (Ἐπεὶ ἡ ἀνάβασις — τῆς πόλεως ἧς βουλόμεθα).
κδ'. Περὶ τῆς καταλήψεως τοῦ σκιάσματος ἀπὸ τῆς ἀναβάσεως (Ἀφ' οὗ φανερωθῇ — τῆς ἀναβάσεως ἐκείνης).
κε'. Περὶ τῆς καταλήψεως τῆς ἀναβάσεως ἀπὸ τοῦ σκιάσματος (Ἐπεὶ ἐφανερώθη τὸ — τοῦ σκιάσματος ἐκείνου).
κϛ'. Περὶ τῶν ὡρῶν πάσης εὐχῆς (Ὧραι τῆς εὐχῆς εἰσιν ἑπτὰ — ἔτι οὐκ ἔστιν).
κζ'. Ἡ δευτέρα ὥρα τῆς εὐχῆς (Ἡ μοῖρα τοῦ Ἡλίου — οὐκ ἔστιν ἔτι).
κη'. Ἡ τρίτη ὥρα τῆς εὐχῆς (Κατεναντίον ὡς ἐρρήθη — μεσουράνημα τοῦ Ἡλίου).
κθ'. Ἡ τρίτη ὥρα τῆς εὐχῆς (Ἡ κατεναντίον τῆς — ἴσοι οἱ ψῆφοι).
λ'. Ἡ ἀρχὴ τῶν νυκτερινῶν εὐχῶν (Πῶς ὀφείλει εἰδέναι — ἢ ὁ ἑσπερινός).
λα'. Ἡ δευτέρα νυκτερινὴ εὐχή (Ἡ μοῖρα τοῦ Ἡλίου — εὐχῆς τῆς δευτέρας).
λβ'. Ἡ τρίτη νυκτερινὴ εὐχή (Κατεναντίον τῆς μοίρας — εὐχὴ ἡ τρίτη).
λγ. Περὶ τῆς καταλήψεως ὕψους ὄρους ἢ τοίχου ἢ κίονος ἢ δένδρου ἢ ἄλλού τινος [*sic*] ὑψηλοῦ (Τοῦτο κατὰ δύο — ἐκείνου οὗ βουλόμεθα). = Cod. 24, f. 259.
λδ'. Περὶ τοῦ γνῶναι πλάτος ποταμοῦ ἢ τόπου τινός (Κρατεῖται ὁ ἀστρόλαβος — ἐτένετο ἡ ζήτησις = Ibid., f. 259ᵛ.
λε'. Περὶ τοῦ γνῶναι βάθος φρέατος ἢ ἄλλου τινός (Ἵσταται ὁ βουλόμενος — τοῦ φρέατος ἐκείνου). — Ibid., f. 260.
λϛ' Περὶ τῆς δοκιμῆς τῶν τεμμάχων [*sic* τοῦ ἀστρολάβου (Ἡ δοκιμὴ τοῦ — οὐκ ἔστιν ὀρθόν) = Ibidem.
λζ'. Ἡ δοκιμὴ τῶν φύλλων (Ἐμβάλλεται ἧλος μέσον — ὀρθὸν οὐκ ἔστιν). — Ibidem.
λη'. Ἡ δοκιμὴ τοῦ ὑποδοχέως ἤτοι τῆς μητρὸς καὶ τοῦ κρίκου (Κρατεῖται ψιλόν τι — ὀρθὸν οὐκ ἔστιν). — Ibid., f. 260ᵛ.
λθ'. Περὶ τῆς δοκιμῆς τῶν γραμμῶν καὶ τῶν κύκλων (Αἱ δύο γραμμαὶ — ὀρθὴ οὐκ ἔστιν) — Ibidem.
In ima pagina, alia manu: ἐγράφη εἰς τὸ ἄλλων βυβλίων [*sic*].
F. 64. Οἱ παρόντες στίχοι — παρελείφθησαν ὡς ἀδιάγνωστοι. — Ed. E. Maass, *Commentariorum in Aratum reliquiae*, 1898, p. 154 in adnotatione.
Ἐμπεδοκλέους ἀπλανῶν ἀστέρων σφαῖρα ("Ηδ' ἐστιν ἄστρων τάξις — τάξιν οὐ μετρουμένην). — Ed. E. Maass, *op. cit.*, p. 154.

23. On the latitude of each of the cities (Since the ascension of the city which we wish).

24. On the apprehension of the shadow from the ascension (From when that ascension has become manifest).

25. On the apprehension of the ascension from the shadow (Since that shadow has become manifest). 21. On the hours of every prayer (The hours of prayer are seven — it is not yet).

27. The second hour of prayer (The degree of the Sun — it is no longer).

28. The third hour of prayer (Opposite as was said — the culmination of the Sun).

29. The third hour of prayer (The opposite of the equal the count).

30. The beginning of the nocturnal prayers (How one ought to know the evening hour).

31. The second nocturnal prayer (The degree of the Sun of the prayer second prayer).

32. The third nocturnal prayer (Opposite the degree — the third prayer).

33. On the measurement of the height of a mountain or wall or column or tree or any other tall thing [sic] (This according to two — of that which we wish to measure). = Cod. 24, f. 259.

34. On knowing the width of a river or some place (The astrolabe is held — the inquiry was made). Ibid., f. 259.

35. On knowing the depth of a well or something else (He who wishes stands — of that well). - Ibid., f. 260.

36. On the testing of the plates of the astrolabe (The testing of the — it is not correct). - Ibidem.

37. The testing of the plates (A nail is inserted in the middle correct it is not correct). - Ibidem.

38. The testing of the holder, that is of the mother and of the ring (The plain is held — it is not correct). Ibid., f. 260v.

39. On the testing of the lines and the circles (The two lines — it is not correct) it is not correct - Ibidem.

At the bottom of the page, in another hand: written in another book [sic].

F. 64. The present verses were omitted as illegible. - Ed. E. Maass, Commentariorum in Aratum reliquiae, 1898, p. 154 in a note.

Empedocles' sphere of the fixed stars ("This is the order of the stars, an order not measured). - Ed. E. Maass, op. cit., p. 154.

F. 64ᵛ. Δεῖ καταμερίσαι τὸ ὑπὲρ γῆν ἡμισφαίριον — ὀρθῶς ἐν σφαίρᾳ. Figura.
Τοῦ αὐτοῦ Ἐμπεδοκλέους πλανήτων ἀστέρων σφαῖρα (Ἑπτα πολυπλανέες κατ' — κα κόσμος ἀπείρων). — Ed. E. Maass *op. cit.*, p. 170.
Λεοντίου μηχανικοῦ περὶ κατασκευῆς Ἀρατείας σφαίρας (Πρώην, ὦ καλὲ Θεόδωρε, — ἐπὶ τῶν ἡμικυκλίων τὰ διαγράμματα). — Ed. E Maass *op. it* p 561.

F. 65ᵛ. Eiusdem. Περὶ τοῦ ζῳδιακοῦ κύκλου (Διὰ δύο αἰτίας — οὐχ ἁμαρτήσεται τῆς... διασκέψεως).— Ed. E. Maass, *op. cit.*, p. 568
Τὴν Ἀράτειον σφαῖραν ἐνθάδε βλέπε Figurae.
Sine inscriptione. Διὰ τοῦτο καὶ τεθνήξεται ἀλλ' ἐξαναστήσεται δοκεῖ τοῖς φυσικοῖς.
Sine inscriptione. Ἡ γῆ, φέρε λέγειν, τῆς αὐτῆς δημιουργίας — πάθος Σελήνης.

F. 66. De quattuor elementis. Τὸ περὶ (?) τοῦτο σχῆμα — ψυχῆς καὶ σώματος Figura.
Περὶ σημείων τῆς κοινῆς συλλαβῆς τῆς ἐντὸς κειμένης (?) Δημητρίου τοῦ Τρικλινίου (Ἐπειδήπερ οἱ πάλαι — τῆς ἐγκειμένης ἴσασι)
Ἐκ τῶν Ἡφαιστίωνος περὶ τοῦ ἡρωικοῦ μέτρου (Τὸ δακτυλικὸν μέτρον — ὁ παρὼν ποιητὴς Ἄρατος). — Ed. (praeter ultima verba : ᾧ Ὅμηρος Ἄρατος) Consbruch, Hephaestionis *Enchiridion*, 1906, p. 20, 18 - 21, 6.

F. 66ᵛ. Τῶν Ἀράτου φαινομένων προοίμιον Ἐρατοσθένους, ἐν ἄλλῳ δὲ Ἱππάρχου (Τὴν μὲν δεῖξιν τῶν φαινομένων — δὲ θυτήριον, Ἀρκτοφύλαξ). Ed. E. Maass, *op. cit.*, p. 102-122, 11.

F 67 Καὶ τοῦ Αἰγόκερω ὁ ἑπόμενος — δὲ οἱ Διδυμοι ἐν ὥραις δυσὶ καὶ ἕκτῳ μέρει. = Hipparchi *in Arati et Eudoxi Phaenomena commentarium*, ed. Manitius, 1894, p. 262, 29 - 270, 8. [In marg. Τίνες τῶν ἀπλανῶν ἀστέρων ἀπέχουσι ἀλλήλων ὡριαῖα ἰσημερινὰ διαστήματα]. Χωρὶς δὲ τῆς ἐν ταῖς συνανατολαῖς καὶ δύσεσι θεωρίας — ἐν τοῖς ὀπισθίοις ποσὶ λαμπρὸς. τὸ δὲ ς' ποῦ. = [praeter τὸ δὲ ς' ποῦ] ibid., p. 270, 10 - 280, 13.

F. 67ᵛ. Γνώση [*sic*] δὲ καὶ τὸ ἔμβρυον εἰ ἄρρεν ἢ θῆλυ — εἰ δὲ θῆλυ, θῆλυ. Apomasaris? — Cf. codd. Roman. 2, f. 20ᵛ, cap. ξγ'; Florent. 11 f 26ᵛ Vindob 2, f. 114, cap. ο'?
Πόσων δὲ μηνῶν ἐστι τὸ ἔμβρυον — εἰ δ' οὐχ οὕτως, ἕν.
Notulae breves, quibus codex aliquis descriptus videtur : Ἐκ τῶν τοῦ Κλεομήδους καὶ Βλεμμύδου ἴσως καὶ ἑτέρων τινῶν (Πρῶτον ἐπιμερίσασθαι τὸν οὐρανὸν — πάλιν ἐκ τῶν

F. 64. It is necessary to divide the hemisphere above the earth - correctly in the sphere. Figure.

Of the same Empedocles, the sphere of the wandering stars (Seven much-wandering ones throughout one world of boundless things). Ed. E. Measure up. cit., p. 170.

Leontius the mechanician, On the construction of the Aratean sphere (Recently, O noble Theodore, — the diagrams on the semicircles). Ed. E. Maass op. cit., p. 56'.

F. 65. Of the same. On the Zodiacal circle (For two reasons one will not err in the... examination). Ed. E. Maass, op. cit., p. [redacted] 568

Behold here the Aratean sphere. Figures.

Without title. For this reason he will also die, but he will rise again, as the natural philosophers think.

Without title. The earth, so to speak, of the same creation — the experience of the Moon.

F. 66. On the four elements. The figure (!) concerning this [redacted] of the soul and bodily form. Figure.

On the signs of the common syllable situated within (?) by Demetrius Triclinius (Since the ancients [redacted] of the knew of the one placed within)

From Hephaestion on the heroic meter (The dactylic meter, which the present poet Aratus). — Ed. (except for the final words: to whom Homer, Aratus) Consbruch, Hephaestionis Enchiridion, 1906, p. 20, 18 - 21, 6.

F. 66. Proem of the Phaenomena of Aratus by Eratosthenes, and in another copy by Hipparchus (The demonstration of the phenomena ... altar, Arctophylax). Ed. E. Maass, op. cit., p. 102–122, 11. And of Capricorn the following, but Gemini in two hours and a sixth part. === Hipparchi in Arati et Eudoxi Phaenomena commentarium, ed. Manitius, 1894, p. 262, 29 - 270, 8. In the margin: Which of the fixed stars are separated from one another by hourly (equatorial) intervals. Apart from the theory in the co-risings and settings — bright in the hind feet. But where is the 6th? except for τὸ δὲ ς' ποῦ] ibid., p. 270, 10 - [redacted] 280, 13.

F. 67

F. 677. Knowing [sic] also whether the embryo is male or female — and if female, female. Apomasaris? — Cf. codd. Roman. 2, 1. 20', cap. Eγ'; Florent. 1 1 € 26 Vindob. 2, f. 114, cap. o'? How many months old the embryo is — if not thus, one. Brief notes, by which some codex seems to have been described: From the works of Cleomedes and Blemmydes and perhaps certain others (First to divide the heaven — again from

τοῦ Ἀράτου τὴν καταγραφὴν ποιήσασθαι etc. καὶ δυνάμ(εως)).
Ἔτι περὶ διοσημείων ἐκ τῶν Ἀράτου καὶ Ἀριστοτέλους καὶ Λαυρεντίου καὶ τῶν τοῦ Σερ(ένου ?). ὃ εἶπεν καὶ Ἁρμενοπουλῖν(ος) εἰς τὴν μορφήν (?). ὃ εἶπεν Ἰωσὴφ εἰς τὸν χαλκέοπλον etc. περὶ ζῴων ἰδιότητος Αἰλιανοῦ καὶ ἑτέρων. περὶ τῆς τῶν βοτανῶν δυνάμεως. περὶ τῆς τῶν λίθων. περὶ τῶν πνευματικῶν Ἥρωνος, περὶ ὡρολογείου [*sic*].

F. 68. Dodecaeteris inabsoluta. Ἔτους Κριοῦ ἔσονται χειμῶνες — καὶ εἰρήνη. — Edetur in appendice
Sinistra parte. <Ptolemaei. Ὁριζόντων καταγραφή>. Figura. — Ed. Heiberg, Ptolemaei *Syntaxis mathematica*, in calce voluminis I.
Dextra parte. Sphaera climata orbis terrarum exhibens.
Δοκίδος, λαμπάδος, ἴριδος figurae.
Sine inscriptione Οἱ νομεῖς, φησιν, ἐκ τῶν ἀρνῶν ἐτεκμήραντο χειμῶνας σχεδιάσεις καὶ προχείρως... — Hoc paraphrasis in Arati *Phaenomena* (v. 1104 sqq.) fragmentum, quod in medio enuntiato imo folio lacerato desinit a scholiis editis (Maass, *Comment. in Ar. reliq.*, p. 548 sqq.) discrepat.

F. 68v. Τὸ ἐπίλοιπον τῶν τοῖς δεκανοῖς τῶν ζῳδίων παρανατελλόντων (Τὰ τοῖς Ἰχθύσι παρανατέλλοντα. τῷ πρώτῳ δεκανῷ — μέρη τοῦ Κήτους. Δόξα σοι ὁ θεός). — Ed. Boll, *Catal.*, V, 1, p. 168, 32 - 169, 25.
Figurae duae.

F. 69. Εἰσαγωγὴ εἰς πᾶν ζήτημα ἀστρονομι(κὸν ?) ἀστρολογικώτ(ε)ρ(ον ?) (Ὑπὸ τὴν οὐρανίαν σφαῖραν (?) διάφοροι κύκλοι εἰσὶ — ὁ Κρόνος τὸν μόλιβδον [*sic*]). — Ptolemaeus citatur.
In summa pagina, notula brevis. Ση(μείωσαι). Καθ' ἑκάστην ὥραν δίεισι ἡ σφαῖρα — ἐπὶ τῇ τοῦ ὡροσκόπου θέσει (?).
In margine, tabulae: Οἶκοι τῶν πλανήτων, ζῴδια τροπικά, στερεά, etc.
Prognostica ex caelo, sole, luna. Ἐὰν ἐν τῷ οὐρανῷ φλὸξ ἀνημμένη ὠφθῇ — τὸν χειμῶνα δῆλοι. — Cf codd. Mediol. 33, f. 244v; Roman. 2, f. 156v, cap. κβ'. Eadem doctrina forma pleniore codice German. 26, f. 157 sqq. [= cod. Paris. astr. 60, f. 152 sqq.] traditur

F. 69v. Περὶ νεφελῶν α' (Ὅταν εὐδίας οὔσης νεφέλαι — ὕδωρ ἐς αὔριον δηλοῖ). — Haec ab Iuliani Laodicensis capitulo περὶ νεφελῶν ἐπίσκεψις inscripto (*Catal.*, IV, p. 110) plane discrepant.
Περὶ ἀστέρων [In marg. Περὶ ἀστέρων β'] (Ὅταν εὐδίας οὔσης — ἀνεμώδης ὁ ἀήρ

the description of Aratus to make the outline, etc. and of power).

Further, on meteorological signs from Aratus and Aristotle and Laurentius and the works of Serenus?). What Armenopoulinos? also said concerning the form (?). What Joseph said concerning the bronze-armed one, etc. On the properties of animals, from Aelian and others. On the power of plants. On the power of stones. On the pneumatic devices of Heron. On sundials [sic].

F. 68. Dodecaeteris, incomplete. In the year of Aries there will be storms and peace. To be published in the appendix.

Left side. <Ptolemy. Description of the Horizons>. Figure. Ed. Heiberg, Ptolemaei Syntaxis mathematica, at the end of volume I.

Right side. Sphere showing the climatic zones of the world.

Figures of the beam, the torch, and the rainbow.

Without title: The shepherds, he says, inferred coming storms from the lambs hastily and readily... — This fragment, a paraphrase of Aratus' Phaenomena (v. 1104 sqq.), which ends in the middle of a sentence at the bottom of a damaged page, differs from the published scholia (Maass, Comment. in Ar. reliq., p. 548 sqq). F. 684. The remainder of those rising alongside the decans of the Zodiacal signs (Those rising alongside Pisces. In the first decan — parts of Cetus. Glory to you, O God). Ed. Boll, Catal., V, 1, p. 168, 32–169, 25.

Two figures.

C. 69. Introduction to every astronomical (?) or rather astrological (?) question (Under the celestial sphere (?) there are various circles; Saturn [governs] lead [sic]). — Ptolemy is cited. At the top of the page, a brief note. Note: Every hour the sphere passes through the position of the horoscope (?). In the margin, tables: Houses of the planets, tropical signs, fixed signs, etc.

Prognostics from the sky, sun, and moon. If a blazing flame is seen in the sky, it foretells winter. — Cf. codd. Mediol. 33, f. 244; Roman. 2, f. 156r, cap. κβ'. The same doctrine in fuller form is transmitted in codex German. 26, f. 157 sqq. [= cod. Paris. astr. 60, f. 152 sqq.]

Γ.697. On clouds, part 1 (When, the sky being clear, clouds foretell rain for tomorrow). These differ entirely from the chapter of Julian of Laodicea inscribed περὶ νεφελῶν ἐπίσκεψις (Catal., IV, p. 110).

On stars [In margin: On stars, part 2] (When, the sky being clear, the air is windy

Περὶ ἴριδος [In marg. Περὶ ἴριδος γ'] ('Ιρις μέλαινα περὶ — ἡμέρας καὶ νυκτός). — Cf. supra cod. 43, f. 248ᵛ; cod. German. 26, f 162.

Tabulae : Οἰκοδεσπόται, ὅρια ἀστέρων κατ' Αἰγυπτίους (cf. Ptolemaei *Tetrab.*, 1535, f 12), οἱ δεκανοί, οἱ τριγωνοκράτορες ὑψώματα, ταπεινώματα, αἱ τῶν χωρῶν συνοικειώσεις (cf. Ptol., *op. cit.*, in adn. Camerarii, f. 38ᵛ), αἱ τῶν ἀστέρων πρὸς τὰ ἔθνη συνοικειώσεις (cf. Ptol., *op. cit.*, f. 15), οἱ χρόνοι τῶν ἀστέρων, ὅρια ἀστέρων κατὰ Δωρόθεον (cf. *Catal.*, VI, p. 92), πλινθύς [*sic*] καὶ ὑπόθεσις ἰδία τῶν ιβ' ζῳδίων περὶ φύσεως καὶ κράσεως αὐτῶν καὶ τῆς πρὸς αὐτὰ δυνάμεως καὶ οἰκειώσεως τῶν ἀστέρων, ἔτι καὶ (?) ὑψωμάτων καὶ οἴκων καὶ ταπεινωμάτων [litteris β, α, γ librarius verborum ordinem errore perturbatum sic restituendum esse monuit : καὶ ταπεινωμάτων καὶ οἴκων] καὶ ἐναντιωμάτων. — Haec tabulae ex Ptolemaeo et Hephaestione excerptae videntur. Dextra parte. 'Ιστέον ὅτι τῶν ὡρίων [*sic*] ἡ ἔκθεσις — εἰς τὰ ἀποτελέσματα. — Cf cod. Roman. 2, f. 268, cap. τγ'. V. Ptolem., *Tetrab.*, 1 18.

F. 70. 'Ιωάννου Λαυρεντίου Φιλαδελφέως (Δήλων [οὐ]σῶν τῶν — τοῖς κακοῖς εὐφροσύνη) = Lydus, *De ostentis*, ed. Wachsmuth² p 107 8 117 4.

F. 70ᵛ Τοῦ αὐτοῦ περὶ βροντῶν (Πολλῶν καὶ ὑπὲρ — ἄρρην ὁ Τοξότης = Ibid., p. 54, 23 62 2.

Sine inscriptione. ☾. Σελήνης μετὰ (?) τὸν Αἰγόκερων — βαρὺς τοῖς πράγμασιν. — Fonteii tonitruale. = Ibid., p. 88, 13 - 92, 28.

F. 71. Καθολικὴ ἐπιτήρησις πρὸς Σελήνην ἐκ τῶν Λαβεῶνος κατ' ἑρμηνείαν [*sic*] πρὸς λέξιν ἐκ τῆς θερινῆς τροπῆς (Εἰ κατὰ τὴν — θαλάσσης ἔξω μαιωθήσονται [*sic*]). — Ibid., p. 93, 1 - 95, 9.

Περὶ τελευτῆς ('Από 'Ηλίου ἐπὶ τὸν ὡροσκόπον — τὸ τέλος τῆς ζωῆς λέγε Tabula. — Cf cod. Venet. 5, f. 282ᵛ?

Περὶ (?) τῆς γονέων προτελευτῆς (Προστίθει τῇ τῆς γενέσεως — ἡ μήτηρ).

Περὶ εὑρέσεως κεκρυμμένων (Σκόπει εἰ τὸ ζητούμενον — τὴν αὐτοῦ ζωὴν ἀπολέσῃ). In marg. Περὶ ἰδίου ἢ ἀλλοτρίου, Περὶ τοῦ ποιοῦ, Εἰ εὑρίσκει, Περὶ τῶν τόπων. — Cf. codd. Roman. 2, f. 154ᵛ sqq.; Vindob. 4, f. 8ᵛ sqq.; Roman. 20, f. 53?

F 71ᵛ. Περὶ κλήρων τί εἰσι καὶ πόθεν ἐκβάλλονται ('Ιστέον ὅτι ϙδ' κλήρους ἐχρήσαντο Βαβυλώνιοι καὶ Πέρσαι — δικαιοσύνης καὶ ἀληθείας — Edetur in appendice.

Δόξα μὲν ἀρχαίων αὕτη 'Ερμοῦ περὶ τύχης καὶ εἱμαρμένης, ἀνάγκης καὶ νεμέσεως. ἡμεῖς δὲ οὐχ οὕτως (Αἱ καλούμεναι

On the rainbow [In margin: On the rainbow, part 3] (A dark rainbow around day and night). Cf. above cod. 43, f. 248v; cod. German. 26, f. 162.

Tables: Οικοδεσπόται, the bounds of the stars according to the Egyptians (cf. Ptolemaei Tetrah., 1535, f 12), the decans, the triplicity rulers, exaltations, dejections, the affinities of the regions (cf. Ptol., op. cit., in adn. Camerarii, f. 38), the affinities of the stars with the nations (cf. Ptol., op. cit., f. 15), the periods of the stars, the bounds of the stars according to Dorotheus (cf. Catal., VI, p. 92), plinthys [sic] and a particular exposition of the 12 signs concerning their nature and temperament and the power and affinity of the stars toward them, and furthermore (?) of exaltations and houses and dejections [by means of the letters β, α, γ the scribe indicated that the order of the words, disturbed by error, should be restored thus: and of dejections and houses] and of oppositions. — These tables appear to have been excerpted from Ptolemy and Hephaestion. On the right side. It should be known that the exposition of the bounds [sic] pertains to the effects. — Cf. cod. Roman. 2, f. 268, cap. Ty'. V. Ptolem., Tetrab., 1 18.

F.E. 70. Joannes Laurentius of Philadelphia (Dēlōn [ousōn
E. 70. Joannes Laurentius of Philadelphia (Dēlōn [ousōn
tōn — tois kakois euphrosynē)====Lydus, De ostentis, ed. Wachsmuth p. 107 8 117 4.

f. 70′ By the same author, On Thunder (Pollōn kai hyper - arrēn ho Toxotēs==Ibid., p. 54, 23 62 2.

Sine inscriptione. X. When the Moon is with (?) Capricorn, burdensome in affairs. Fonteius's thunder-text. Ibid., p. 88, 13 - 92, 28.

Γ.71. General observation concerning the Moon, from the works of Labeo, according to interpretation [sic] word for word from the summer solstice (If according to the sea they will be born outside [sic]). - Ibid., p. 93, 1 - 95, 9.

On Death (From the Sun to the Horoscope — the end of Life, say. Tabula. - C cod. Venet. 5, f. 282) ?

On (?) the Prior Death of Parents (Add to the nativity — the mother).

On the Discovery of Hidden Things (Consider whether the thing sought — he loses his own life). In the margin: On one's own or another's, On the quality, Whether he finds it, On the places. Cf. codd. Roman. 2, f. 154 sqq. Vindob. 4, f. 8 sqq.; Roman. 20, f. 53?

F 71. On Lots, what they are and from where they are derived (It should be known that the Babylonians and Persians used 4 lots of justice and truth). To be published in the appendix.

This is the ancient opinion of Hermes concerning fortune and fate, necessity and nemesis, but we do not hold it thus (Those called

ζ' σφαῖραι — τὴν ἐνέργειαν ποιεῖται). — Haec magna ex parte excerpta sunt ex Lydo, *De mensibus*, ed. Wünsch, p. 70, 23 - 71, 7. Cf. cod. Roman. 2, f. 268.
Librarii, ut videtur, ipsius notula brevis. Κακῶς συνῆκται τὰ πάντα καὶ ἀθέως. διὸ καὶ ἀνατρεπτέον.

F. 72. Οἰωνισμὸς ῥωμαϊκὸς (?) εἰς τὰς καλάνδας Ἰανουαρίου (⊕. Εἰ ἐν πρώτῃ ἡμέρᾳ Ἡλίου — τοῖς πράγμασι ἀδόκητος).— Edetur in appendice.
Περὶ ζῳδίων ὡροσκοπούντων ἡνίκα ὁ Ἥλιος εἰς τὸν Κριὸν εἰσέρχεται (Ἴσθι ὅτι κατὰ τὴν ιγ^ην ἡμέραν λαμβάνεται ἡ καταρχὴ τοῦ χρόνου — ἀπ ἐνίων τῆς δύσεως). — Achmetis. — Codd. Vindob. 4, f. 112, cap. λγ'; Venet. 5, f. 210ᵛ, cap. λγ'; Roman. 2, cap. ρπβ'.
In marg. f. 72 prima manu. Σημείωσαι τὰς ζωοσκοπίας τί σημαίνουσι ἐν οἷς εὑρίσκονται (-κεται?) καθ' ἕκαστον ἔτος ⊕. Διάγνωσις περὶ τοῦ ὡροσκόπου τοῦ χρόνου, ἥτις καὶ εἰς τὰς ἐφημερίδας χρησίμη (Ὁπηνίκα τὸ ὡροσκοποῦν τοῦ χρόνου κατὰ τὰς μοίρας — φόβον εἰς πολλὰς χώρας). — Achmetis. Cf. codd. Vindob. 4, f. 115ᵛ, cap. λδ' sqq.; Florent. 8, f. 303, cap. υμγ'; Venet. 5, f. 212ᵛ, cap. λδ' sqq.; Roman. 2, cap. ρπγ' sqq.

F 73ᵛ. Ὅτι δηλοῦσιν οἱ ὁποιοιδήποτε σχηματισμοὶ τῶν ἀστέρων εἰς τὴν ἀρχὴν τοῦ χρόνου (Ὅτε σχηματίζονται οἱ κακοποιοὶ — καὶ ἀδικίας τοῦ λαοῦ). — Achmetis. Cf. codd. Vindob. 4, f. 130; Venet. 5, f. 219, cap. λθ'; Roman. 2, f. 196, cap. σ'.
Ἐν κρίσει (?) τῶν βασιλέων ποίησον ἐν ἡμέρᾳ ἐκ τοῦ Ἡλίου — καὶ τοῦ κυριεύοντος αὐτοῦ.— Achmetis. Cf. codd. Vindob. 4, f. 131, cap. μ'; Venet. 5, f. 219ᵛ, cap. μ'; Roman. 2, f. 196, cap. σα'.
Ὁ κλῆρος τύχης — ἐχθρικὸν σχῆμα, σφαγὰς σημαίνει. — Achmetis?
Περὶ τῶν δ' τροπῶν τοῦ ἐνιαυτοῦ ἡνίκα (?) βούλει (?) γνῶναι τὰ μέλλοντα ἐπὶ ἡγεμόνων καὶ ἰδιωτῶν κατὰ τὸ ζητούμενον κλίμα (Ποιήσας ἐκβολὴν ἀπὸ τῶν κανόνων — καὶ κατὰ γένεσιν... Ultima verba evanida) — Achmetis. Cf. codd. Vindob. 4, f. 131ᵛ, cap. μβ'; Venet. 5, f. 220, cap. μβ'; Roman. 2, f. 197, cap. σγ'

F. 74. In summa pagina. ☾ ☛. Εἰ ἡ Σελήνη αἱματώδης φανῇ — συμπέσουσι, σῖτος ἔσται. = Lydus, *De ostentis*, ed Wachsmuth², p. 54, 6-21.
Ἐπιπέδων τὸ ἴσον αὐτοῦ ὑπὲρ γῆς ὁρᾶται — ὧν ἐστιν καὶ Ποσειδώνιος. — Cleomedes, *De motu circulari corporum caelestium*, ed Ziegler p. 116, 1 - 118, 6.

Z' σφαῖραι - τὴν ἐνέργειαν ποιεῖται, These are largely excerpts from Lydus, De mensibus, ed. Wünsch, p. 70, 23 - 71, 7. Cf. cod. Roman. 2, f. 268.

A brief note, apparently by the copyist himself. Everything has been badly and impiously compiled. Therefore it must be refuted.

f. 72. Roman omen (?) for the Kalends of January (Θ. If on the first day of the Sun, unexpected in its affairs). -- To be published in the appendix.

On the Signs of the Zodiac rising as horoscope when the Sun enters Aries (Know that according to the day on earth the beginning of the year is taken — from some at the setting). Achmetis. Codd. Vindob. 4, f. 112, cap. Ar'; Venet. 5, f. 210v, cap. λγ'; Roman. 2, cap. ρπβ'.

In the margin of f. 72 in the first hand. Note what the Zooscopies signify in which they are found (or are situated?) for each year Θ. Diagnosis concerning the horoscope of the year, which is also useful for the ephemerides (When the rising sign of the year according to its degrees · fear in many lands). Achmetis. Cf. codd. Vindob. 4, f. 115v, cap. cap. υμγ'; Ad' sqq.; Florent 8, f. 303, nλδ' sqq.; Venet. 5, f. 212v, cap. nRoman. 2, chap. ρπγ' sqq.

Γ 73. What the various configurations of the stars signify at the beginning of the year (When the malefic planets form aspects – and the injustices of the people). Achmetis. Cf. codd. Vindob. 4, f. 130; Venet. 5, f. 219, cap. λθ'; Roman. 9, f. 196, cap. σ'.

In the judgment (?) of kings, perform on the day from the Sun and its lord. -- Achmetis. Cf. codd. Vindob. 4, f. 131, cap. μ'; Venet. 5, f. 219, cap. μ'; Roman. 2, f. 196, cap. σα'.

The Lot of Fortune a hostile aspect signifies slaughters. Achmetis?

On the four turning points of the year, when (?) one wishes (?) to know the future concerning rulers and private individuals according to the region in question (Having made a projection from the tables — and according to nativity... Ultima verba evanida) Achmetis. Cf. codd. Vindob. 4, f. 131, cap. μβ'; Venet. 5, f. 220, cap. μβ'; Roman. 2, 1. 197, cap. στ'

C nF. 74. At the top of the page. (. If the Moon appears blood-red, there will be a conjunction, there will be grain. = Lydus, De ostentis, ed. Wachsmuth, p. 54, 6-21.

Of planes, its equal above is seen — among whom is also Posidonius. Cleomedes, De motu circulari corporum caelestium, ed. Ziegler p. 116, 1 - 118, 6.

In margine, dextra parte. Εἴη διά τινος καὶ τοῦτο τὸ μέρος — τῇ ιθῃ Ὀκτωβρίου. — Lydi?
In margine, sinistra parte, pauca verba, quae parum intellegi possunt : βια πν (βίαιον πνεῦμα?) ἡ Σελήνη etc. — Lydi?
Τοῦ αὐτοῦ Ἰωάννου Λαυρεντίου Φιλαδελφέως Λυδοῦ ἐπὶ τοῦ βασιλέως ὄντος Ἰουστινιανοῦ τοῦ μεγάλου καὶ Ἀναστασίου ἐφήμερος τοῦ παντὸς ἐνιαυτοῦ σημείωσις ἐπιτολῶν τε καὶ δυσμῶν τῶν ἐν οὐρανῷ φαινομένων ἐκ τοῦ Κλαυδίου Θούσκου καθ' ἑρμηνείαν πρὸς λέξιν (Μὴν Ἰαννουάριος. ἡμέραι λα'. αη. ὁ Ἥλιος ὑψοῦται — ζητοῦντας οὐ φεύξεται). = Lydus, *De ostentis*, ed. Wachsmuth², p. 117, 5 — 158, 15.

F. 76. Sinistra parte. <Arsenii monachi paraphrasis geomantiae Zanatae Ἐπείπερ, ὦ ποθούμενε, ποθεῖς τὸ προγινώσκειν — καὶ πρὸς ἑκκαιδέκατον μέτρον ἀναδραμόντα. — Paraphrasis initium edidit Lambecius-Kollarius, *Commentaria de bibliotheca Vindobonensi*, VII, p. 555-556. Cf. Du Cange, *Glossarium med. et infim. graecitatis*, p. 1196, s. v. Πολιτικοί; *Catal.*, IV, p. 118, n 1.
Dextra parte. Δεῖ εἰδέναι ὅτι τῶν ις' οἴκων [prima manu in litura in μερῶν?] τῶν ἀπὸ δ' οἴκων προερχομένων αἱ σημασίαι αὗται ὁ πρῶτος οἶκος — σαφῶς γενέσθαι ἤτοι ἀληθῶς. Γνοίης δ' ἂν τὸν σκοπὸν τοῦ ἐρωτῶντος — ἐν τῷ ζητήματι κρινεῖς.
Ἔξεστι περὶ παντὸς πράγματος — ἡ τῆς σημασίας ἐπίζευξις. Χρὴ δὲ γινώσκειν ὅτι ὁ εος οἶκος μαρτυρεῖ τὸν δον — ἀπὸ τοῦ ιου. — Zanatae. Cf. cod. German. 26, f. 57v. V. etiam supra codd. 7 Paris gr. 2422], f. 50v; 9 [2424], f. 165v.

F. 76v. Ζοχαλ. ♄ ♃ ♒ — ἀνατολικόν, πυρινόν. — Cf. supra cod. 9, f 163v in summa pagina.
Ὁ μετὰ καὶ ὁ τούναντίου.
Εὔχρηστα τὴν σημασίαν (?) ταῦτα καὶ εὐτυχῆ ...· μέσα δὲ ταῦτα ἄχρηστα καὶ ἀτυχῆ ταῦτα —
Περὶ εὑρέσεως τοῦ ζητήματος (Ἐγχαραττέσθω οὖν ὁ ις' οἶκος — καὶ αὐτοὶ μέσοι).
Περὶ ἐγγ [*sic*]. In marg. [Περὶ] ἐγκύου [π]οῖον τέξεται (Πᾶν σχῆμα ἀρρενικὸν ⁝). — Cf. cod. Ital. 29, f. 34?
Περὶ τῶν χροιῶν (Λευκὴ ⁝ — ἀπὸ καλῶν σχημάτων).
Περὶ ἀρρώστου (Εἰ ἐν τῷ ζψ οἴκῳ — η', θάνατον σημαίνει). — Cf. cod Ital. 29, f. 35.
Εἰ δὲ ἐκβαῖεν μητέρες, ὁ σπανὸς πρῶτος — τῇ αὐτῇ ἡμέρᾳ σημαίνει μοιχευθῆναι.

F. 77. Περὶ κινήσεως (Εἰ ἐν τῷ πρώτῳ οἴκῳ — τὰ ἀνωτέρ(ω) ὅτι (?) ἐπλανήθης).

In the margin, on the right side. May this part also be through someone on the 18th of October. Accompanying

In the margin, on the left side, a few words which can barely be understood: βια πν (violent wind?) The Moon etc. — Lydi? Of the same John Laurentius of Philadelphia, the Lydian, during the reign of the great Emperor Justinian and Anastasius, a daily record of the entire year noting the risings and settings of the celestial bodies appearing in the sky, from Claudius Tuscus, translated word for word (Month of January, our days 31. 1. The Sun rises — it will not elude those who seek it). Lydus, De ostentis, ed. Wachsmuth, p. 117, 5 — 158.

15. F.76. On the left side, <Paraphrase of the geomancy of Zanatas by the monk Arsenius: Since, O beloved one, you desire to know the future in advance and having run back to the sixteenth measure. — The beginning of the paraphrase was edited by Lambecius-Kollarius, Commentaria de bibliotheca Vindobonensi, VII, p. 555-556. Cf. Du Cange, Glossarium med. et infim. graecitatis, p. 1196, s. v. Πολιτικοί; Catal., IV, p. 118, n 1.

On the right side. One must know that the significations of the 16 houses [first hand in erasure, perhaps "parts"?] proceeding from 4 houses are as follows: the first house is to be clearly, that is truly, understood. You would know the intent of the questioner — you will judge in the inquiry.

It is permitted concerning every matter — the connection of the signification. One must know that the 1st house bears witness to the 2nd · from the of the same. — Zanatae. Cf. cod. German. 26, 1. 57. See also above codd. 7 [Paris gr. 2422], f. 50; 9 [2424], f. 165.

F. 76. Ζοχαλ. 1 % — eastern, fiery. — Cf. above cod. 9, f. 163 at the top of the page.

10 together with also 4 of the opposite.

These are useful in signification (?) and fortunate ... but these middle ones are useless and unfortunate

On finding the subject of inquiry (Let the 16th house therefore be inscribed and these themselves in the middle).

On preg[nancy] [sic]. In the margin: [On] a pregnant woman, what she will give birth to (Every masculine figure). Cf. cod. Ital. 29, f. 34

On Colors (White * from favorable figures).

On the Sick (If in the 3rd house — 8th, it signifies death). — Cf. cod Ital. 29, f. 35.

But if mothers go out, the rare one first on the same day signifies that adultery will be committed.

F. 77. On Movement (If in the first house the above) that (?) you have wandered).

Ἑκάστῳ μηνὶ ἐπιζήτει τὴν τῆς ὥρας.... Αἱ εὔχρηστοι μηνῶν ἡμέραι .... Ἄχρηστοι μηνῶν ἡμέραι — Αὔγουστος δ' ιε'. — Cf. supra codd. 27, f. 277; 39, f. 648ᵛ; cod. Venet. 5, f. 307.
Dextra parte. Τρία ταῦτ' ἀναγκαῖα ζήτει ἐπὶ τῶν στίξεων — τὴν ταύτης ὥραν εἰ εὔχρηστος
Αἱ πεφωτισμέναι ἡμέραι τῆς Σελήνης ἡμέραι [*sic*] α' β' γ'... Αἱ ἀφώτιστοι δ' ε' ς' κζ' κθ' λ' — Cf. *Catal.*, III, p. 40, 22-25.
Πρῶτος πώγων, ὀφίτης ·ς^ος^ πωγωνάτος.
μ
[In marg. Τοῦτο ἐζητήθη καὶ ἐδείχθη [*sic*] παρὰ τοῦ φίλ(ου) Σολομῶντος]. Ση(μείωσαι) ὅτι εὑρήσεις τὰς στίξεις εἰ ὀρθαί εἰσιν ἢ οὐκ ὀρθαὶ — περιττός. ὅπερ ἐζητεῖτο. — Cf. de Salomone, Heeg, *Catal.*, VIII, 2, p. 139.
[In marg. Τοῦ αὐτοῦ]. Τί οὖν φαίημεν ἄρα μόνον κριταὶ οἱ ἄρτιοι — τῆς ἐσχάτης συνθέσεως συμβέβηκε. — Cf. ibidem.
Ἤγουν ἔσονται ἐξανάγκης οἱ ἐκ τῶν θυγατέρων — ἢ ἄρτιοι καὶ ἄμφω.
Περὶ σχημάτων τοῦ Ἡλίου τὸ πρῶτον — διὰ μῆνας ζ'.
De sedecim domiciliis. Τὸ πρῶτον (?) ὁ ὑπήνης καλεῖται χαρμονὴ καὶ εἰ ἐν τῷ πρώτῳ οἴκῳ ἐκβῇ, δηλοῖ θυμηδίαν, ἐπιτυχίαν πεύσεως — καὶ δηλοῖ συνέδρια, θηρία, ἑρπετά, ἀγορὰν γυναίων. — Extrema pars desideratur.

F. 78. Δημητρίου τοῦ Τρικλινίου (Ἰστέον ὡς οὐδείς πω τόδε τὸ τοῦ δευτέρου σχήματος — τὰ τοιαῦτ' ἐρευνῶντες).
Sinistra parte. Ἕτερον σχῆμα τοῦ εἰρημένου σαφέστερον. Figura. — Cf. cod. Ital. 15, f 42.
Dextra parte. Δημη(τρίου τοῦ Τρικλινίου (Εἰδέναι χρὴ ὡς οἱ τῆς Σελήνης σχηματισμοὶ — προέλθῃ μικρὸν ὑπεκδραμοῦσα — οὐ φαίνεται [f.78ᵛ] ἔστιν οὖν — ἐν βραχεῖ διείληπται). Cum figura. — Cf. cod. Ital. 15, f. 38ᵛ
Ἐκ τῆς Δημητρίου ποιήσεως ἑκάστῃ (?) σφαίρ(α) ἀναλόγως (Ὀκταπλασίασον (?) τὴν ἐξωτέραν τῆς ἐσωτέρας — ἀστέρων γνωσθεῖ... ἐκ τοῦ ὀρ... [Litterae evanidae]). — Praemittitur figura.

F. 78' Τοῦ αὐτοῦ περὶ τοῦ ἐντὸς τῆς Σελήνης ὁρωμένου μέλανος (Ἐπειδὴ τὴν Σελήνην — ἂν σχοίη συντιθεμένους). Cum figura. = Cod. Paris. Suppl. gr 1159, f. 48 (Δίωνος Νικαέως περὶ etc.). Cf. cod. Ital. 15, f. 38ᵛ?

F. 80. Περὶ τῶν κλιμάτων τῆς γῆς ἐν οἷς συμβαίνει αὔξησιν καὶ μείωσιν τοῦ νυχθημέρου ἐναλλάξ (Κλίματα ἑπτὰ τῆς — τοῖς βορείοις μέρεσι). — Ed. e cod. Paris. gr. 854 Cramer, *Anecdota graeca bibliothecae Parisiensis*, I p. 362, 1 - 364 7.

F. 80ᵛ. Ἀδαμαντίου σοφιστοῦ περὶ ἀνέμων Ἐπειδὴ ἐκ τῶν τῆς γῆς — τοῖς σώμασιν ἡμῶν). = Aetii Amideni *Librorum medi-*

For each month, seek the hour.... The useful days of the months .... Useless days of the months - August 4th, 15th. Cf. supra codd. 27, f. 277; 39, f. 648; cod. Venet. 5, f. 307.

On the right side. These three things are necessary: Seek in the punctuation marks its hour, whether it is useful

The illuminated days of the Moon: days 1st, 2nd, 3rd... The unilluminated: 4th, 5th, 6th, 21st, 29th, 30th - Cf. Catal., III, p. 40, 22-25.

First beard, the bearded serpentine one.

[In marg. This was sought and demonstrated by the friend Solomon]. Note that you will find the punctuation marks whether they are correct or not correct — superfluous. Which was what was sought. Cf. de Salomone, Heeg, Catal., VIII, 2, p. 139.

[In marg. Of the same]. What then shall we say — are only the even numbers judges — it has happened as a result of the final composition. Cf. ibid.

That is, those from the daughters will of necessity be or even and both.

On the configurations of the Sun, the first — for 7 months.

De sedecim domiciliis. The first (?) which is called the bearded one is called joy, and if it falls in the first house, it signifies cheerfulness, success of inquiry and signifies assemblies, beasts, reptiles, a market of women. — The final part is missing.

F. 78. Demetrius Triclinius (It should be known that no one yet this of the second figure – those who investigate such things).

On the left side. Another figure of the aforementioned, more clearly.

Figure. - Cf. cod. Ital. 15, f 42.

On the right side. Demetrius Triclinius (It is necessary to know that the configurations of the Moon – having advanced a little by running ahead it does not appear [f.78] therefore — has been treated briefly). With figure. - Cf. cod. Ital. 15, f. 38

From the composition of Demetrius, each (?) sphere proportionally (Multiply (?) the outer by the inner — of the stars it will be known ... from the dr... [Letters faded]). - A figure is placed before it.

F. 78v By the same author, on the dark matter active within the Moon (Since the Moon — it might have when combined). With a figure. Cod. Paris. Suppl. gr 1159, f. 48 (Dio of Nicaea on etc.). Cf. cod. Ital. 15, f. 384?

F. 80. On the climatic zones of the earth in which an increase and decrease of the day-and-night alternately occurs (Seven climates of the — northern regions). Ed. from cod. Paris. gr. 854 Cramer, Anecdota graeca bibliothecae Parisiensis, I p. 362, 1 – 364 7.

F. 80v. Adamantius the sophist, on winds (Since from the earth's in our bodies). Aetii Amideni Librorum medi-

cinalium t. I, Venetiis, 1534, III, cap. 163, f. 62. Cf. Valentin Rose, *Anecdota graeca*, I, p. 49.

Ζήτ(ει?). Ὑγροὶ δὲ μάλιστα τῶν ἀνέμων ἀργέστης καὶ εὖρος — πνέοντες ἀπόγειοι λέγονται.

Notula brevis fortasse alia manu. Σημείωσαι πῶς οὐκ — ἴση ἡ ἔκλειψις. Figura.

F. 81. Τοῦ ὑπάτου τῶν φιλοσόφων κυρίου (?) Ἰωάννου (?) διακόνου τοῦ Πεδιασίμου καὶ χαρτοφύλακος Βουλγαρίας τῆς πρώτης Ἰουστινιανῆς σύνοψις περὶ μετρήσεως καὶ μερισμοῦ γῆς (Πολλοὶ τῶν ἀμυήτων — μοδίου τετάρτου ὀγδόου). — Ed. Friedlein, *Die Geometrie des Pediasimus*, Progr. Ansbach, 1866. Cf. Bassi, *Rendiconti dell' Istituto Lombardo*, Ser. II, XXXI, 1898, p. 1413.

F 85ᵛ Ὅτι ἐὰν τὴν διάμετρον τοῦ κύκλου — ἔσται τὸ ἐμβαδόν.

Ὅτι ἐὰν ταύτην τοῦτο τὸ ἐμβαδόν.

Ἄλλη μέθοδος ἐκ μόνου τοῦ τῆς περιφερείας πολυπλασιασμοῦ εὑρίσκειν τὸ ἐμβαδόν (Τὴν περίμετρον πολυπλασιαστέον — ἐστὶν τὸ ἐμβαδόν).

Ἑτέρα μέθοδος δι' ἧς ἐκ μόνης τῆς περιφερείας εὑρίσκεται τὸ τοῦ κύκλου ἐμβαδόν (Τὸ ἥμισυ τοῦ ποσοῦ — ἐστὶν τὸ ἐμβαδόν).

Ἑτέρα μέθοδος ἀκριβεστέρα καὶ ῥάων, δι' ἧς εὑρίσκεται ἡ ποσότης τοῦ ἐμβαδοῦ τοῦ κύκλου (Τὴν διάμετρον πολυπλασιάσας εἶναι τὸ ἐμβαδόν).

Notula brevis. Ἔκτισται ἡ Κωνσταντινούπολις ἕως τῆς σήμερον κατέχεται ωοθ' (1371).

Περὶ χρόνων Ζωῆς (Ἴδε κατὰ τὴν γενέθλιον ἡμέραν τοσούτους ἔζησε χρόνους). = Codd. Florent. 8, f. 304ᵛ, cap. υνς'; Venet. 7, 205, cap τνθ'.

Ἄλλως (Ἔτυχεν ἡ Σελήνη ἀφέτης — ἀπὸ Ἡλίου ἂν ἐδέδοτο). Τῶν ἀπλανῶν ἀστέρων φάσις λέγεται ὅταν ὁ ἀστὴρ — τὰ μὴ συσχηματιζόμενα. — Cf Venet. 7, f. 383ᵛ, cap. κβ'; Roman. 19, f. 131 Vindob. 6, f. 251ᵛ, cap. κβ'; German. 20, f. 142ᵛ; 22, f. 152ᵛ

Περὶ ἀφετῶν ἀλλήλοις (Ἀφέται τόποι εἰσὶν ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ — ἐπὶ τῆς γενέσεως ἐκείνης). — Cf. codd. Florent. 8, f 215, cap. τα'; Venet. 7, f. 384ᵛ, cap. λ'; German. 20, f. 143 22, f 153ᵛ

Περὶ ἀκτινοβολίας (Εἰ μὲν τύχοι αὐτὸν τὸν ὡροσκόπον — ἢ κατὰ ἀκτῖνα τετραγωνίζοντες ἢ διαμετροῦντες). — Cf. cod. Venet. 7, f 384ᵛ cap. λα'.

Περὶ ὡριμαίας (Εἰ δὲ τύχοι αὐτὸν τὸν ἀφέτην — καὶ ὡριμαῖα κέκληται). — Cf. codd. Florent. 8, f. 216, cap. τβ'; Venet. 7,

cinalium t. I, Venetiis, 1534, III, cap. 163, f. 62. Cf. Valentin Rose, Anecdota graeca, I, p. 49.

Seek (?). The most humid of the winds are the argestes and the eurus [redacted] blowing from the land are called offshore winds.

Brief note, perhaps in another hand. Σημείωσαι πῶς οὐκ [redacted] equal the eclipse. Figure.

Γ. 81. Synopsis on the measurement and division of the (Many of the uninitiated of the quarter and eighth of a modius) by the consul of philosophers, lord (?) John (?) the deacon of Pediasimos and chartophylax of Bulgaria [redacted] the first Justinianea. - Ed. Friedlein, Die Geometrie des Pediasimus, Progr. Ansbach, 1866. Cf. Bassi, Rendiconti dell' Istituto Lombardo, Ser. II, XXXI, 1898, p. 1413.

Γ 85 That if the diameter of the circle [redacted] the area will be.

That if this [redacted] this area.

Another method for finding the area from the multiplication of the circumference alone

(The perimeter is to be multiplied; [redacted] the result is the area).

Another method by which the area of the circle is found from the circumference alone (Half of the quantity [redacted] the area).

Another more precise and easier method by which the quantity of the area of the circle is found

(Having multiplied the diameter, [redacted] the result is the area).

Brief note. Constantinople was founded; [redacted] until the today it is held in the year 1371.

On the years of life (See: on the birth day he lived so many years). = Codd. Florent. 8, f. 304, cap. uvG'; Venet. 7, 205, cap ενθ'. Otherwise (The Moon [redacted] happened to be the apheta — it would have been given from the Sun). The phase of the fixed stars is said to occur [redacted] when the star those not in [redacted] aspect. Cf Venet. 7, 1.383', cap. κβ'; Roman. 19, f. 131 Vindob. 6, f. 251*, cap. κ8'; German. 20, f. 142; 22, f. 152 [redacted]

On aphetas in relation to one another (The apheta places are in the hemisphere above the earth at the time of [redacted] that nativity). _ Cf. codd. Florent. 8, f 215, cap. τα'; Venet. 7, f. 384r, cap. λ'; German. 20, f. 143 22, f 153☒

On the Emission of Rays (If the horoscope itself should happen to be – [redacted] in a square ray or in opposition). [redacted] Cf. cod. Venet. 7, Γ. 384 cap. λα'.

On the Apheta (And if it happens that the apheta itself [redacted] is also called the horimala). — Cf. codd. Florent. 8, f. 216, cap. τβ', Venet. 7,

f. 384ᵛ, cap. λβ'; Roman. 19, f. 132ᵛ; German. 20, f. 143; 22, f. 153ᵛ Paris. 15, f. 96; 20, f. 229ᵛ.

Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖν δὲ λέγεται ἀστὴρ — ἐν τῷ Καρκίνῳ). — Hephaestio, I, 16, p. 74 ed. Engelbrecht. In ima pagina, tabula.

F. 86. Definitiones quaedam. Στηριγμὸς λέγεται ὁτὰν etc. Ἀφαιρέτης δὲ λέγεται ἀστὴρ etc. Προσθέτης δὲ πάλιν etc. Ex Hephaestione? — Cf. codd. Florent. 8, f. 215, cap. σqδ', σqβ', σqγ'; Venet. 7, f. 383ᵛ, cap. ιη'-κ'; Roman. 19, f. 131; Vindob. 6, f. 251, 251ᵛ, cap. ιη-κ German. 20, f. 142; 22, f. 152ᵛ.

Ἔμπρακτοι ἡμέραι λέγονται — καὶ τῶν λοιπῶν. — Palchi? Cf. Hephaestionis cap. III, 6 ab Olivieri editum, *Studi italiani di filologia classica*, VI, 1898, p. 22, 19 - 23, 1; codd. Roman. 2, f. 103, cap. κ'; Paris. 4 [gr 2419] f. 71 cap. κα'.

Περὶ ὡρῶν ("Ωρα δὲ ἔμπρακτος ὅταν — τῶν ἐμπράκτων ἄπρακτα) — Palchi? Cf. Hephaest., ibid.; codd. Roman. 2, f. 103ᵛ cap. κα' Paris 4, f. 71 cap. κβ'

Περὶ καταρχῶν ἐκ τῆς ιβ' τρόπου Ορφέως κατὰ ζῴδιον (Τῶν τροπικῶν ζῳδίων ὡροσκοπούντων ὁ ὡροσκόπος, παρερχομένη ταῦτα). — Theophili. Cf. codd. Ital. 18, f. 321 Roman. 7 (*Catal* V 1, p. 68).

Οἴκους δὲ πάλιν οὕτως ἔσχον ἀστέρες — τὰ διάμετρα τῶν ὑψωμάτων. — Iohannis Camateri περὶ ζῳδιακοῦ κύκλου etc., ed. Miller, *Notices et extraits*, XXIII, 2, 1872, p. 53 sqq., vv. 41-48; 49, 50, 52, 54, 56, 58, 60, 62; 170-179; 339-345; 149-152.

Ἀριστοτέλους περὶ κόσμου (Πολλάκις μὲν ἔμοιγε — εὐθὺς εἰ μέτοχος εἴη). — Ed. Bekker *Aristoteles*, I, 1831, p. 391.

Ff. 89-92 vacant.

F. 93. [Ἀ]λεξάν[δρου Αφροδισέως ἐπί τισι φυσικαῖς ἀπορίαις λύσεις ([Τῶν] προβλημάτων τὰ μὲν αὐτόθεν — τὴν χολὴν πᾶσαν ἐκκαυθῆναι καὶ ἀναλωθῆναι. τέλος. ταῦτα γὰρ εὕρηται μόνα. δόξα σοι ὁ θεός). — Haud raris locis huius codicis scriptura discrepat ab editione Ideler, *Physici et medici graeci minores*, I, p. 3. V supra f. 62ᵛ.

F. 96ᵛ. Φίλωνος περὶ κόσμου (Οὐδὲν τῶν ὄντων — εἴρηται κατὰ δύναμιν. δόξα σοι ὁ θεός). — Ed. Richter, *Philonis Iudaei opera*, VI, p. 148. Cf. Cumont, *Philonis de aeternitate mundi*, p. XXVII

F. 99. Ἀριστοτέλους περὶ ἀρετῆς (Ἐπαινετά ἐστιν τὰ καλὰ — τῶν ψεγομένων ἐστίν. δόξα σοι ὁ θεός). — Ed. Bekker, *Aristoteles*, II, 1831, p. 1249.

f. 384°, cap. Aß'; Roman. 19, f. 132; German. 20, f. 143; 22,nf. 153 Paris. 15, f. 96; 20, f. 229°,
On Ray-casting (A star is said to cast rays when it is in Cancer).
-- Hephaestio, 1, 16, p. 74 ed. Engelbrecht. At the bottom of the page, a table.

F. 86. Certain Definitions. Stationing is said to occur when etc. The subtractive star is said to be a star etc. The additive star again etc. From Hephaestio? Cf. codd. Florent. 8, f. 215, cap. σqd', συβ', στ'; Venet. 7, f. 383r, cap. ιη'- κ'; Roman. 19, f. 131; Vindob. 6. f. 251, 251', cap. τη -κ German. 20, f. 142; 22, f. 152'. Active days are said to be those and the rest. — Palchus? Cf. Hephaestionis cap. III, 6 edited by Olivieri, Studi italiani di filologia classica, VI, 1898, p. 22, 19-23, 1; codd. Roman. 2, f. 103, cap. x'; Paris. 4 [gr 2419] f. 71 cap. κα'. On Hours (An active hour is when, of the active hours, those that are inactive) Palchus? Cf. Hephaest., ibid.; codd. Roman. 2, f. 103 cap. και Paris 4, f. 71 cap. κβ' On inceptions from the 12th method of Orpheus according to zodiac sign (When the tropical signs are on the horoscope, the horoscope, passing through these). — Theophilus. Cf. codd. Ital. 18, f. 321 Roman. 7 (Catal V 1, p. 68).

The stars, in turn, held their houses thus — the opposites of the exaltations. ----Iohannis Camateri, On the Zodiacal Circle, etc., ed. Miller, Notices et extraits, XXIII, 2, 1872, p. 53 sqq., vv. 41-48; 49, 50, 52, 54, 56, 58, 60, 62; 170-179; 339-345; 149-152.

Aristotle's On the World (Often indeed to me, if one immediate were to partake). - Ed. Bekker, Aristoteles, 1, 1831, p. 391. Ff. 89-92 are blank.

F. 93. Alexander of Aphrodisias, Solutions to Certain Physical Problems ([Of] the problems, some of them that all the bile was burned up and consumed. End. For only these have been found. Glory be to God). In not a few places the writing of this codex differs from the edition of Ideler, Physici et medici graeci minores, I, p. 3. See above f. 62v.

G. 969. Philo's On the World (Nothing of existing things has been said according to its capacity. Glory be to God). Ed. Richter, Philonis Iudaei opera, VI, p. 148. Cf. Cumont, Philonis de aeternitate mundi, p. XXVII.

G. 99. Aristotle's On Virtue (Praiseworthy things are the noble — is among the blameworthy. Glory be to God). Ed. Bekker, Aristoteles, II, 1831, p. 1249.

F. 99v. Θεοφυλάκτου ἀπὸ ὑπάρχων σχολαστικοῦ τοῦ Σιμοκάτου διάλογος περὶ διαφόρων φυσικῶν ἀπορημάτων καὶ ἐπιλύσεων αὐτῶν (Ἡ διάλεξις τοῦ διαλόγου. Τὰς χελιδόνας ὑπὸ — τῆς Ἑλλάδος ἡμετέρα). — Ed. Ideler, *Physici et medici graeci minores*, I, p. 168. V supra f. 62v et infra f. 102.

F. 100. Tabulae astronomicae, quarum una in annos ,ϛωοθ' (1371)— ,ϛϡ' (1392).
Dextra parte, in ima pagina, thema astrologicum.

F. 100v. Notulae breves maximam partem astronomicae, inter quas : ⊕ ἔτους ϛωπα' 1373 περσικοῦ ψμαου etc.

F. 101. Sinistra parte. Θεμέλ(ιον) τῆς κινήσεως Ἡλίου ἐν τοῖς ἀπὸ κτίσεως κόσμου ἔτεσι κατὰ τὸ μῆκος τῶν οβ' etc. Tabula imperfecta in annos ϛωοθ' (1371) ,ϛϡ' (1392).
Dextra parte. Θεμέλ(ιον) τῆς κινήσεως Ἡλίου etc. Tabula.
In inferiore paginae parte. Διὰ τί ἐν τῇ αὐθημερινῇ τοῦ Ἡλίου κινήσει qqνθη τέθειται — ὧραι ε', μοῖραι κγ'. Tabulae.

F. 101v. Μέση (?) ὁδὸς κινήσεως Ἡλίου εἰς τ(ὰς) ὥρ(ας). Tabula imperfecta.

F. 102. Theophylacti Simocattae> Τὰ τοῦ διαλόγου πρόσωπα Ἀντισθένης καὶ Πολυκράτης — τῶν λεγομένων ὁ ἔπαινος. — Ideler, *Physici et medici graeci minores*, I p. 169, 1 - 177, 16. V supra f 99v.
Ἐντεῦθεν ἐκτίθησ(ι) τὰ λειπόμενα ἐν τῷ πρώτῳ διαλόγῳ. Ζήτει ὄπισθεν πρὸ ἑνὸς φύλλου τοῦ τετραδίου τούτου ἤγουν φύλλου θου ὄπισθεν.

F. 103. De Paschae tempore. Δῆλον ἤδη εὐθὺς καὶ πόστην τοῦ μηνὸς τὸ Πάσχα δεῖ ἡμᾶς ἑορτάζειν — ὅπερ ἔτι μᾶλλον τῷ ἀποστολικῷ νόμ(ῳ) συμβαίνει
Sinistra parte Tabula imperfecta.
Media parte. Ἰστέον ὅτι περιέχουσιν τὴν τῆς Σελήνης περίοδον ἑνιαυτοὶ ιθ' ξζ' ιδ' κη'
Dextra parte. Κύκλος προσνεύσεων. Figura.
Folii pars inferior vacat.

F. 103v. [Litterae fere evanidae sunt] ... ἐξήγησις ἀρίστη (?) περὶ τοῦ Πάσχα (?) ἀποστόλων κανονίου καὶ περὶ τοῦ γενομένου ὑπὸ τῶν πατέρων (?) κανονίου πρὸς τὴν καθ' ἕκαστον ἔτος τοῦ Πάσχα εὕρεσιν (.. [summa charta hic desquamata est] γε Πάσχα καλεῖται (?) τῶν ἀποστόλων τοιοῦτον· εἴ τις ἐπίσκοπος ἢ πρεσβύτερος — τὸ προκείμενον ἐκ τοῦ ῥάστου θηρῶμεν). — Cf. cod German. 7, f. 17v?

F. 104v. Κύκλοι τοίνυν ἐτέθησαν τῇ μὲν Σελήνῃ ιθ' — τούτων ἔργον διεξελθεῖν.
[In marg. περὶ (?) τῶν τῆς Σελήνης κύκλων]. Διὰ τί ιθ' εἰσιν οἱ

G. 99. Theophylact Simocatta, former scholasticus, Dialogue on Various Physical Problems and Their Solutions (The discourse of the dialogue. The swallows under [redacted] of the our Greece). [redacted] Ed. Ideler, Greek Physicists and Physicians minores, I, p. 168. See above f. 62' and below f. 102.

F. 100. Astronomical tables, of which one covers the years ϛωοθ' (1371) — ,ϛϑ' (1392).

On the right side, at the bottom of the page, an astrological chart.

F. 100. Brief notes, for the most part astronomical, among which: Ο ἔτους ϛωπα 1373 περσικού ψμαου etc.

F. 101. Left side. Θεμέλιον) τῆς κινήσεως Ηλίου ἐν τοῖς ἀπὸ κτίσεως κόσμου ἔτεσι κατὰ τὸ μῆκος τῶν οβ' etc. Incomplete table for the years Γωοθ' (1371) ,' (1392). ϛϑ

Right side. Θεμέλιον) τῆς κινήσεως Ηλίου etc. Table.

In the lower part of the page. Διά τί ἐν τῇ αὐθημερινῇ τοῦ Ἡλίου κινήσει φανθη τέθειται [redacted] ὡραι ε', μοῖραι κγ'. Tables.

F. 101. Μέση (?) οδός κινήσεως Ηλίου εἰς τάς) ὥρας). Incomplete table.

F. 102. Theophylacti Simocattae> The characters of the dialogue Antisthenes and Polycrates — the praise of what is said. Ideler, Physici et medici graeci minores, I p. 169, 1 - 177, 16. V supra f 99.

From here he sets out the remaining parts of the first dialogue. Seek behind, one leaf before this quire, that is, on the back of leaf 9.

F. 103. On the time of Easter. It is already immediately clear also on what day of the month we must celebrate Easter [redacted] which even more so with the aposto- [redacted] accords with the apostolic law

On the left side, an incomplete Table.

Middle part. It is to be known that 19 years, 6 [hours], 14 [minutes], 28 [seconds] [redacted] contain the period of the Moon.

Right part. Cycle of inclinations. Figure.

The lower part of the folio is blank.

F. 103. [The letters are nearly faded] ...the best explanation (?) concerning the Passover (?) of the canon of the apostles and concerning the canon made by the fathers (1) for the annual finding of Passover ([the top of the page is flaked here] the Passover of the apostles is called (?) such: if any bishop or presbyter — we pursue the matter set before us by the easiest means). — Cf. cod German. 7, f. 17?

Γ. 104. The cycles, therefore, were established: for the Moon 19 [redacted] the work of these [years] to complete.

[In the margin: concerning (?) the cycles of the Moon]. Why are the cycles of the Moon 19

τῆς Σελήνης κύκλοι (Μέχρι μὲν οὖν τῶν ιθ' — τῶν φώτων ἀμφοῖν). — Cf. cod. Ital. 4, f 3.
[In marg. Περὶ τῶν τοῦ Ἡλίου κύκλων]. Διὰ τί εἰσιν κη' οἱ τοῦ Ἡλίου κύκλοι (Εἰς κη' δὲ κύκλους ἄνεισι ὁ τοῦ Ἡλίου δρόμος — ἢ τρίτῳ, ὃ ἐπεγινώσκετο). — Cf. codd. Venet. 8, f. 1; Ital. 4, f. 2.
[In marg. <Περὶ> τῆς (?) ἀρχ(ῆς) τῶν κύκλων [καὶ] θεμελίου Σελήνης]. Διὰ τί ἀπὸ τοῦ Ἰαννουαρίου οἱ τῆς Σελήνης κύκλοι καὶ θεμέλιος ἄρ[χονται] (Ἀπὸ δὲ τοῦ Ἰαννουαρίου μηνὸς — καὶ ὢν καὶ καλούμενος). — Cf. codd. Ital. 4, f. 3; German. 7, f. 12.
Διὰ τί ἀπὸ τοῦ Ὀκτωβρίου οἱ κύκλοι τοῦ Ἡλίου ἄρχονται (Ἀπὸ δὲ τοῦ Ὀκτωβρίου τὰς — ἐγένετο καὶ πρώτη τῆς ἑβδομάδος). — Cf cod. German 7 f. 12ᵛ
Πῶς ὁ τῆς Σελήνης εὑρίσκεται κύκλος (Ἀλλ' ἡνίκα τὸν τῆς Σελήνης κύκλον ὁ κύκλος τῆς Σελήνης). — Huius capituli finis paene ad verbum consentit cum Georgii Chrysococcae cap. IX extrema parte (Usener *Ad historiam astronomiae symbola*, p. 35). Nota : ... τὸ ἐφ' ἡμῶν (?) ωμγ' (1335)...
Ἄλλως (Εἰ δὲ βούλει, κράτησον — τρανῶς τὸν τῆς Σελήνης κύκλον). — Cf. Chrysococcam *op. it* p. 36.
Manu posteriore in ima pagina notula brevis. Επ]ὲι κατὰ τὸ ,ϛϡ' (1392) ἔτος εὕρηται ὁ Ἥλιος — ἕξομεν κύκλον Ἡλίου.

F. 105. Τὸν δὲ ταύτης θεμέλιον (?) — καὶ οὕτως τὴν ποστὴν τὴν σεληνιακὴν εὑρεῖν ἂν δυνηθείης μηνός. — Cf. codd. Ital. 19, f. 458; German. 7 f. 14?
Πῶς ὁ τοῦ Ἡλίου κύκλος εὑρίσκεται (Ὡσαύτως καὶ ἐπὶ τοῦ Ἡλίου κράτησον ταῖς χερσὶν — ὁ κύκλος ἐστὶν τοῦ Ἡλίου). — Cf. Chrysococcam, *op. cit.*, p. 36 (Περὶ τῆς εὑρέσεως τῶν κύκλων τοῦ Ἡλίου et Ἄλλως); cod. Venet. 8 f. 1.
Ἀλλὰ μηδὲ ταύτην ἀπαξιώσ(ας) τὴν μέθοδον καὶ ῥᾷστα τὸν ἐπιζητούμενον κύκλον καὶ ἀμφοτέρων τῶν φώτων συνήσεις [l.συνοίσεις] (Ὁ ιθ^ος τῆς Σελήνης κύκλος — ἃ δὴ πέφυκε ὁ κύκλος τοῦ Ἡλίου). — Nota ... πρὸς τὸ σήμερον τυχὸν ,ϛωμε' (1337) ἔτος...
Πῶς εὑρίσκεται ἡ Ἰνδικτος (Οὕτω καὶ ἐπὶ τοῦ ἰνδίκτου — ἀπὸ κτίσεως κόσμου συμφθεγγόμ(ενοι) χρ(όνοι)).
Ὅπως τὸ νομικὸν εὑρίσκεται Πάσχα (Ἀλλὰ καὶ ἐπὶ τὴν εὕρεσιν ἤδη — ἐκεῖ δὲ τὸν ν').
Ὅπως τὸ χριστιανῶν εὑρίσκεται Πάσχα (Καὶ οὐ (?) μὲν ἡ ἐν τῷ νομικῷ — τὸ χριστιανικὸν εἶναι Πάσχα).
Ὅπως εὑρίσκεται ἡ ἀπόκρεως (Μετὰ δὲ τὸ τὴν ἡμέραν — τοῦ μηνὸς ἡμερῶν).

F. 105ᵛ. <Pselli, περὶ τῆς κινήσεως τοῦ χρόνου, τῶν κύκλων τοῦ

cycles of the Moon (Up to the 19th therefore of the luminaries of both). Cf. cod. Ital. 4, f 3.

[In marg. On the Cycles of the Sun]. Why are the cycles of the Sun 28 (The course of the Sun rises to 28 cycles, or in the third, which was recognized). Cf. codd. Venet. 8, f. 1; Ital. 4, f. 2.

[In marg. <On> the beginning (?) of the cycles [and] the foundation of the Moon]. Why do the cycles of the Moon and the foundation begin from January? (But from the month of January — both being and being called). — Cf. codd. Ital. 4, f. 3; German. 7, f. 12. Why do the cycles of the Sun begin from October (But from October it came to be and the first of the week— mados). Cf. cod. German 7 f. 12v

How the cycle of the Moon is found ('But when the cycle of the Moon — the cycle of the Moon). The end of this chapter agrees almost word for word with the final part of chapter IX of Georgius Chrysococca (Usener, Ad historiam astronomiae symbola, p. 35). Note: ... τὸ τὸ ἐφἐφ' ' ἡμῶν ἡμῶν ((??))ωμγ' (1335)... τὸ ἐφ' ἡμῶν (?) ωμγ' (1335)... *Otherwise (But if you wish, you will clearly grasp the cycle of the Moon cycle). - Cf. Chrysococcam op. cit. p. 36.

In a later hand, a brief note at the bottom of the page. Since in the year ,Γ' (?1392) the Sun is found, we shall have the cycle of the Sun.

F. 105. The foundation of this (?) — and thus you would be able to find the monthly lunar position. Cf. codd. Ital. 19, f. 458; German. 7 f. 14?

How the cycle of the Sun is found (Likewise also for the Sun, hold with your hands — this is the cycle of the Sun). Cf. Chrysococcam, op. cit., p. 36 (On the finding of the cycles of the Sun and Otherwise); cod. Venet. 8 f. 1.

But do not disdain this method either, and you will most easily understand the sought cycle of both luminaries [l. you will bring together] (The 19th cycle of the Moon is indeed the cycle of the Sun). - Note: ***toward the present, say, year σωμέ (1337)...

How the indiction is found (Thus also with the indiction, speaking from together with the years of the creation of the world)).

How the legal Passover is found (But also for the finding already there the 50th).

How the Christians' Passover is found (And not (?) indeed the one in the legal the Christian Passover to be).

How Apokreo is found (But after the day the of the month of days).

F. 105. <Psellus, On the movement of time, the cycles of the

Ἡλίου καὶ τῆς Σελήνης etc.>. Διὰ τί ὁ ἅπας χρόνος νυχθήμερα ἔχει τξε' ὃς" καὶ οὔτε πλείονα οὔτε ἐλάσσονα καὶ πόθεν τοῦτο συμβαίνει ὥστε μηδέποτε τὰς ἡμέρας τοῦ χρόνου παντὸς μήτε πλείονας εἶναι μήτε ἐλάσσονας (Πρὸ τῶν ἄλλων ἁπάντων — τοῦ μέλλοντος ἄρχεται). — Initium e cod. Vindob. phil. gr. 190, f. 18ᵛ edidit Usener, *Ad historiam astronomiae symbola*, p. 25, n. 2. Cf. Nessel, *Catalogus bibliothecae Vindobonensis* IV, p. 107 Lambecius, *Commentaria de bibliotheca Vindobonensi*, ed. Kollarius, VII, p. 512. Opusculi primum capitulum, ultimis versibus omissis, praebent codd. Paris. 47, f. 182 German. 25 f 97 Cf. German. 13, f. 1.

F. 106. Διὰ τί ιβ' εἰσὶν οἱ ὅλοι μῆνες τοῦ χρόνου καὶ διὰ τί οἱ μῆνες οὐκ ἰσάζουσιν, ἀλλ' οἱ μὲν ἔχουσιν ἀνὰ νυχθήμερα λ', οἱ δὲ ἀνὰ λ' καὶ α', ὁ δὲ Φεβρουάριος κη' καὶ διὰ τί κατὰ δ' χρόνους ὁ Φεβρουάριος μὴν νυχθήμερα ἔχει κθ' καὶ καλεῖται τὸ ἔτος τοῦτο βίσεξτον (Δι' ἣν αἰτίαν κατὰ — μὴν κη ὃς"). — Pselli. Διὰ τί ἑβδομάσι καταμετροῦσιν τὸν ὅλον χρόνον καὶ οὐχὶ ὀγδοάσιν ἢ ἐννεάσιν ἢ ἑτέρῳ ἀριθμῷ καὶ εἰ νβ' εἰσὶν ἑβδομάδες ἐν (?) ὅλῳ χρόνῳ διὰ τί οὐκ εἰσι καὶ νυχθήμερα τξδ' ἀλλὰ τξε' ὃς" ἑπτάκις γὰρ νβ' τξδ γίνονται. πόθεν δὲ συμβαίνει καὶ τῆς νουμηνίας τοῦδε ἢ τοῦδε τοῦ μηνὸς ὡς ἐν τύπῳ εἰπεῖν κατὰ τόνδε τὸν χρόνον ἐν τῇ πρώτῃ ἡμέρᾳ τῆς ἑβδομάδος εὑρισκομένης, κατὰ τὸν ἐπιόντα χρόνον ἐν τῇ δευτέρᾳ ἡμέρᾳ εὑρίσκεσθαι καὶ ἔτι κατὰ τὸν ἐπιόντα ἐν τῇ τρίτῃ ἡμέρᾳ καὶ ἐπίσης εὑρίσκεσθαι εἰς τὰ ἑξῆς (Μεμαθήκαμεν ἀπὸ τοῦ — φθείρειν χρ(όνον) ὠνόμασται) Psell

F. 106ᵛ. Διὰ τί ιε εἰσιν οἱ (?) ἰνδικτιῶνες καὶ οὔτε πλείους οὔτ' ἐλάσσους (Διὰ τί μὲν οὖν — τὸ ἐσχατόγηρον, τὸ μακρόβιον). — Pselli Partim edidit Usener, *loc cit.*

Πόθεν δῆλον ὅτι οὐ ψευδόμεθα ἑνεστῶτας αὐτῆς κύκλους. Ποῖον ἔτος ὀφείλομεν λαμβάνειν τὸ ψηφιζόμενον ἀπὸ τοῦ χρόνου τῶν βασιλέων ἤγουν ,εφ' ἔτος ἢ τῶν τῆς Ἰουδαίας ἀρχιερέων ἀπὸ χρόνου, ἔτος ,εφδ' φασκόντων εἶναι τὸν χρόνον τῆς τοῦ Κυρίου παρουσίας (Παράδοξόν τι ἀποκυηθήσεται — ζη ἐτύγχανεν ἡμέρα)

F. 107. Πόθεν συμβαίνει αὐξομένης τῆς Σελήνης — κατὰ τὸ σ (?) πάθος.

Physiognomonica. Ὅσοις τὸ βλέμμα ἐστὶν ἀνανεῦον — πολλάκις πρὸς τὴν τῆς ὕλης ἐπικράτησιν ἡ γνώμη ἀνθισταμένη ἀλλοποιεῖ — Haec nonnullis locis cum Adamantii epitome Matritensi (*Scriptores physiognomonici*, ed. Foerster, I, p. 295) conspirant; maximam vero partem, videntur inedita.

Sun and the Moon etc.>. Why the whole of time has 365 days and 6 hours and neither more nor fewer, and how it comes about that the days of the whole year are never either more or less (Before all other things — of the future it begins). - Initium e cod. Vindob. phil. gr. 190, f. 18 edidit Usener, Add historiam astronomiae symbola, p. 25, n. 2. Cf. Nessel, Catalogus bibliothecae Vindobonensis IV, p. 107 Lambecius, Commentaria de bibliotheca Vindobonensi, ed. Kollarius, VII, p. 512. Opusculi primum capitulum, ultimis versibus omissis, praebent codd. Paris. 47, f. 182 German. 25 f 97 Cf. German. 13, f. 1.

F. 106. Why are there 12 months in the whole year, and why are the months not equal, but some have 30 day-and-night periods each, others 31, while February has 28, and why every 4 years February has 29 day-and-night periods and this year is called bissextile — For what reason according to the month 28, etc.). – Of Psellus. Why do they measure the whole year in weeks and not in periods of eight, nine, or some other number, and if there are 52 weeks in the whole year, why are there not 364 day-and-night periods but 365, etc. — for seven times 52 makes 364. And how does it happen that the new moon of this or that month, speaking generally, being found on the first day of the week in a given year, is found on the second day in the following year, and likewise on the third day in the year after that, and so on in succession (We have learned from the corruption

χρόνον) has been named) **Psell**

G. 106. Why the indictions exist and are neither more nor less sous (Why then — the extreme old age, the long-lived). Psellus Partly edited by Usener, loc. cit.

From whence is it clear that we are not lying about its present cycles. What year ought we to take as calculated from the time of the kings, that is the year 5506, or of the high priests of Judea from the time, saying the year 5504 to be the time of the coming of the Lord. Something paradoxical will be brought forth (it happened to be the day)

Γ. 107. Why it happens that as the Moon waxes according to the σ (?) passion.

Physiognomonica. Those whose gaze is frequently directed upward, the mind resisting the domination of matter, is altered. These passages in some places agree with the Matritensis epitome of Adamantius (Scriptores physiognomonici, ed. Foerster, I, p. 295); but for the most part, they appear to be unedited.

F. 108. ..... ιβ' ἑβδομάδας νβ' ἡμέραν μίαν καὶ ὃς'' νυχθήμερα τξε' ὃς'' τὸ αὐτὸ ποσὸν συνάξει.
Τόσον γὰρ τὸ περὶ τῆς μεγαλοδωρεᾶς τοῦ Κυρίου ὅτι οἷς ἡμᾶς εὐ ποιεῖ — ἐκτὸς βλασφημίας τὰ περὶ Χριστοῦ λεγόμενα.

F. 108ᵛ. Theologica. Διὰ ποῖαν οὖν αἰτίαν ἴδια τὰ πάθη τῶν ἀνθρώπων (?) πεποί[η?] ἐν (?) τῇ κατὰ τὸν θάνατον διδασκαλίᾳ τοῦτο σαφῶς ἄριστον (Ἐπειδὴ πάθει πάθος ἐβούλετο ἀναιρεῖν καὶ διὰ τῶν ὁμοειδῶν τὰ ὁμοειδῆ — τὴν Μαρίαν).
Περὶ τῶν ἀστέρων (Οἱ μὲν τὴν γένεσιν παρεισάγονται ἐκ τῶν ἤδη φαινομένων ἀστέρων — αὖθις ἐγένετο ἀφανής).
Sequuntur pauca theologica.

46. Cod. Paris. gr. 2426. — Chartaceus; cm. 25 × 17,5; f. 2 + 118; saec. XVI exaratus, partim anno 1562 a Zacharia Scordyli (f. A, *Descriptus ex antiquo exemplari et recognitus a Zacharia graeco impensa cor. uno. 1562*; cf f 118ᵛ), partim a Zacharia Scordyli et Nicolao Turriano (f. 39, *Recognoverunt Zacharias Scordilli et Nicolaus Turrianus Cretenses*) cf. Vogel et Gardthausen, *Die griechischen Schreiber*, p. 126, 358. — Ex bibliotheca Hurault de Boistaillé (v ff. 39, 89); olim Regius 2733. — Cf Omont, *Inventaire*, II, p. 259; Tannery, *Notices et extraits*, XXXI, 2. 1886, p. 243 Maass, *Analecta Eratosthenica*, p. 140 et 149 n.

F. 1. Κύκλοι τῆς Σελήνης Κύκλοι Ἡλίου Tabula.

F 1ᵛ. Διάγνωσις τῆς πρώτης ἡμέρας τῆς Σελήνης ἀπὸ τοῦ κύκλου αὐτῆς etc Tabula.

F. 2. Σεληνοδρόμιον (Τῆς Σελήνης ἐν Κριῷ — τούτοις συναφὴν ποιήσεται). Cf infra cod 47 f 126.

F. 3ᵛ. Πλάξ ἐν ποίῳ ζῳδίῳ ἵσταται ἡ Σελήνη καθ' ἑκάστην ἡμέραν ἀπὸ τῆς ποσότητος τῶν ἡμερῶν αὐτῆς etc. Tabula. — Cf. infra f 9.

F. 4. Ἀρχὴ τοῦ σεληνοδρομίου (Ὁ πρῶτος κύκλος τῆς Σελήνης — εἰς ὥραν ὃ ς''). Cf supra cod 43, f. 303.

F. 4ᵛ. Περὶ ἐκβολῆς χρόνου ἑρμηνεία (Γίνωσκε ὅτι ἀπὸ ἔτη ὡς ἔφαμεν).
Περὶ περιόδου (Περίοδός ἐστιν ἀνακύκλωσις — κη' γίνονται φλβ').

F. 5. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης (Ἰστέον ὅτι ἡ Σελήνη — εἰς κορυφὴν ἀμυδρότερον).

F. 5ᵛ. Μέθοδος πῶς διαμερεῖσαι [*sic*] τὸν Ἥλιον (αβ' εἰς μέρη τρία ψῆφον, ἐστὶν ἄριστος).
Περὶ τοῦ εὑρεῖν τὸν Ἥλιον ἐν ποίῳ ζῳδίῳ ἵσταται (Ἀρίθμησον τὰς ἡμέρας — τὸ ζῴδιον ἐκεῖνο).

F. 6. Περὶ τῶν κύκλων τῆς Σελήνης καὶ Ἡλίου (Ὁ κύκλος τῆς Σελήνης — κύκλος τῆς Σελήνης). — Ex Isaaco Argyro (Petavius, *Uranologion*, 1630, p. 384). Cf. supra codd. 43, f. 317ᵛ; 44, f. 338.

F. 108. ..... 12 weeks, 52 days, one day and who day-and-night periods 365 2° will gather the same quantity.

So much then concerning the generosity of the Lord, that with which He does good to us — the things said about Christ, excluding blasphemy.

F. 108. Theologica. For what reason, then, did He make the sufferings of men His own (?) in the teaching concerning death — this is clearly the best (Since by suffering He wished to destroy suffering, and through like things to destroy like things — Mary).

On the Stars (Some who are introduced to birth from the already visible stars again became invisible).

A few theological passages follow.

46. Cod. Paris. gr. 2426. - Paper; cm. 25 × 17.5; ff. 2 + 118; written in the 16th century, partly in the year 1562 by Zacharias Scordylis (f. A. Copied from an old exemplar and revised by Zacharias the Greek at the expense of one crown. 1562; cf. f. 118'), partly by Zacharias Scordylis and Nicolaus Turrianus (f. 39, Revised by Zacharias Scordylis and Nicolaus Turrianus, Cretans); cf. Vogel and Gardthausen, Die griechischen Schreiber, p. 126, 353. - From the library of Hurault de Boistaille (ff. 39, 89); formerly Regius 2733. Cf. Omont, Inventaire, II, p. 259; Tannery, Notices et extraits, XXXI, 2, 1886, p. 243; Maass, Analecta Eratosthenica, p. 140 and 149 n.

F. 1. Cycles of the Moon. Cycles of the Sun. Table.

F. 1. Determination of the first day of the Moon from its cycle, etc. Table.

F. 2. Lunar course (The Moon in Aries will make a conjunction with these). Cf. below cod. 47 f. 126. A

F. 3. plate showing in which sign the Moon stands each day according to the number of its days, etc. Table. Cf. below f. 9.

F. 4. Beginning of the lunar course (The first cycle of the Moon at hour 4 6"). Cf. supra cod. 43, f. 303.

Γ.4. On the Casting of Time, an Interpretation (Know that from years as we said).

On the Period (A period is a recurrence 28 they make 532').

F. 5. On the Eclipse of the Sun and Moon (It should be known that the Moon to the apex more dimly).

F. 5. Method of how to divide [sic] the Sun (102' into three parts the count, it is the best).

On finding in which Zodiac sign the Sun stands (Count the days, that sign).

F. 6. On the Cycles of the Moon and Sun (The cycle of the Moon the cycle of the Moon). From Isaac Argyros (Peta- vius, Uranologion, 1630, p. 384). Cf. above codd. 43, f. 317v; 44, f. 338.

Περὶ Ἡλίου (Ὁ δὲ κύκλος τοῦ Ἡλίου — ἐστὶν ὁ κύκλος). — Ex Isaaco Argyro. Cf. ibidem.
Περὶ τῆς [Σελήνης add. manu post.] (Ὁ κύκλος ταύτης — κύκλος τῆς Σελήνης). — Ex Isaaco Argyro. Cf. ibidem.
Περὶ βισέξτου (Ὁ κύκλος τούτου — ὁ κύκλος τούτου). — Cf. supra cod 43, f. 320ᵛ.
Πρὸς εἰσακήκοα Κύριε (Δεῖγμα ἐκ τῶν Ἡλίου — ὅλως μηδὲν ἔκβαλε).

F. 6ᵛ Μέθοδος Πετόρησις Νουχέψετο [Πετοσίρεως νουνεχέστατον supra versum, Νεχεψὼ in marg. manu posteriore] ὄργανον [ρ add. manu posteriore] περὶ ζωῆς καὶ θανάτου (Σκόπει τοῦ κατακλιθέντος — τοῦτο καθώσπερ ὁρᾶς). V. figuram infra f. 16. — Cf. Riess *Philologus*, Supplementband VI, p. 386; Diels, *Abhandl. preuss. Akad.*, 1906, I, p. 82; Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 243.
Tabula α αφπθ' λ αρμζ'
De solis et lunae eclipsibus. Αἱ ἐκλείψεις Ἡλίου — Ὀκτοβρίῳ [*sic*] ιη Ἡλίου.
Ἰστέον ὅτι εἰς ιθ ποιεῖ ἐκλείψεις δ'.

F. 7. Sine inscriptione. Ἰστέον ὅτι κατὰ ἀστρονόμους ϛ [Ἑρμῆς supra vers.] κύκλος ἐστὶν — ὁμοίων αὐτοῦ πλευρῶν.
Figura zodiaci. Ἐντεῦθεν λαμβάνουσι τὰς αἰτίας τῶν ἀποτελεσμάτων οἱ ἀστρονόμοι περὶ τὰς τῶν ἀνθρώπων γενέσεις ἀπότ [l. ἀπό τε?] τοῦ Κρόνου καὶ τῶν ἑξῆς.
F 7ᵛ vacat.

F 8. Sine inscriptione. Σφαῖρα ἐστὶν σχῆμα — τὰ μέρη περατουμένη. — Ex Gregorio Solitario. Cf. infra cod. 47, f. 84.
Sphaerae figura.
Sine inscriptione. Ἡ γραμμὴ διὰ μέσου τῆς σφαίρας — ἔξωνος [l. ἄ-] ἀκινήτων μενόντων. — Ex Gregorio Solitario? V supra.
F 8ᵛ vacat.

F. 9. Σκόπει κατὰ μῆναν [*sic*] τὴν τῆς Σελήνης γέννησιν ἀκριβῶς, εἶθ' οὕτως βλέπε τὸν παρόντα δρόμον αὐτῆς, ἄνωθεν μὲν τοὺς μῆνας ἐκ πλαγίου. τὰς ἡμέρας τῆς Σελήνης ἀριθμουμένας καὶ εὕρεις ἀπταίστως ἐν ποίῳ ζῳδίῳ ἵσταται καὶ ποίᾳ ἡμέρᾳ ἡ Σελήνη. Tabula. — Cf. supra f. 3ᵛ.
In ima pagina, sinistra parte, thema astrologicum.
Dextra parte. Τὰ ζῴδια ἐν οἷς χαίρουσιν οἱ ε' ἀστέρες — Ἑρμῆς ἐν Παρθένῳ. — Ex Hephaestione. Editum *Catal.*, I, p. 90, 3-4. Cf. codd. Florent. 7, f. 106; Venet. 7, f. 221ᵛ, cap. τϛθ'; Ital. 4, f 34, cap β'

On the Sun (The cycle of the Sun – is the cycle).
From Isaac Argyros. Cf. ibid.
On the Moon add. by a later hand] (The cycle of this – this cycle of the Moon). From Isaac Argyros. Cf. ibid.
On the Bissextile (The cycle of this – the cycle of this). – Cf. above cod. 43, f. 320.
Toward "I have heard, O Lord" (A specimen from the tables of the Sun nothing at all cast out).

F. 6 V Method of Petōrēsis Nouchepseto [Petosiris' most prudent supra versum, Nechepsō in marg. manu posteriore] instrument [p add. manu posteriore] concerning life and death (Observe this regarding the patient as you would do). V. figuram infra
4. 16. - Cf. Riess Philologus, Supplement band VI, p. 386; Diels, Abhandl. preuss. Akad., 1906, I, p. 82; Tannery, Notices et extraits, XXXI, 2, 1886, p. 243.
Table α 1489 30 1347
On solar and lunar eclipses. The eclipses of the Sun in October [sic] 1st of the Sun.
It is known that in 19 it produces 4 eclipses.

F. 7. Without title. It is known that according to astronomers. [Hermes supra vers.] there is a cycle — of its similar sides.
Figure of the zodiac. From this the astronomers derive the causes of the effects concerning the nativities of men
from Saturn and those that follow.
F 7 is blank.

F 8. Without title. A sphere is a figure bounded by its parts.
From Gregory the Solitary. Cf. infra cod. 47, f. 84. Figure of the sphere.
Without title. Η γραμμή διά μέσου τῆς σφαίρας ἔξω νος [1. ἄ-] ἀκινήτων μενόντων. From Gregory the Solitary? V above.
F 8 is blank.

F. 9. Σκόπει κατὰ μῆναν [sic] τὴν τῆς Σελήνης γέννησιν ἀκριβῶς, εἶθ' οὕτως βλέπε τὸν παρόντα δρόμον αὐτῆς, ἄνωθεν μὲν τοὺς μῆνας ἐκ πλαγίου, τὰς ἡμέρας τῆς Σελήνης ἀριθμουμένας καὶ εὕρεις ἀπταίστως ἐν ποίῳ Ζῳδίῳ ἵσταται καὶ ποίᾳ ἡμέρᾳ ἡ Σελήνη. Table. Cf. above f. 3v.
At the bottom of the page, on the left side, an astrological chart.
On the right side. Τα Ζώδια ἐν οἷς χαίρουσιν οἱ ε' ἀστέρες Ἑρμῆς ἐν Παρθένῳ. - From Hephaestion. Published in Catal., 1, p. 90, 3-4. Cf. codd. Florent. 7, f. 106; Venet. 7, f. 221, cap. τη θ'; Ital. 4, f 34, cap β'

Ψώρας, λέπρας, λιχίνας [*sic*] — τοὺς οὕτω γεννηθέντας. — Rhetorii Ed. Boll, *Catal.*, I, p. 147, 6-10.
Περὶ ζῳδίων ἀσελγῶν καὶ σινοποιῶν (Ἀσελγῆ καπαθοποίαι [l. καὶ παθοποιὰ] ζῴδια — μικρὸν καὶ Λέων). — Ex Rhetorio. Cf. *Catal.*, I, p. 147, 11-19.

F. 9ᵛ. Ἱππάρχου περὶ τῶν δώδεκα ζῳδίων (Ζῴδιον πρῶτον. ♈ ὁ Κριός. Μὴν Μάρτιος ἔχων — μελαγχόλους καὶ πηρούς). — Ed. Maass, *Analecta Eratosthenica*, p. 141.

F. 12. Sine inscriptione [λείπ(ει) manu post. Δηλοῖ ἀγαθὸν τὸ ἀποτέλεσμα ἀγαθὸν τὸ ἀποτέλεσμα.

F. 12ᵛ. <Apomasaris?> Περὶ ἀποδημοῦντος εἰ ἄρα ἐπιτείνεται ἡ ἐπιδημία αὐτοῦ (Ἐὰν τίς σε περὶ τούτου — κακοποιῶν τὸ ἀνάπαλιν). = Cod Venet 7, f 116, cap ρκδ'.
Περὶ τοῦ ἐπιτυχεῖν ἀξίας τινὸς ἢ μὴ ἐπιτυχεῖν (Ὅς ἂν περὶ τούτου — καὶ βλάβην δηλοῦσιν). = Codd. Venet. 6, f. 78ᵛ, cap. ϛα' 7, f. 116ᵛ cap ρκϛ'

F. 13. Περὶ κατ' ἐχθρῶν νίκης (Ἐὰν ἵς σε — δηλοῦσιν τὸ ἀνάπαλιν). = Codd. Venet. 6, f. 76ᵛ, cap. οθ'; 7, f. 117, cap. ρκθ'.
Περὶ τοῦ γενέσθαι ἢ μὴ γενέσθαι τι (Σκόπει τὸν οἰκοδεσπότην — λέγε ὅτι γίνεται). = Cod. Venet. 7, f. 117, cap. ρλ'
Τίνες ὀξύτεροι τῶν ἀστέρων καὶ τίνες βραδύτεροι ἐξ ὧν καὶ τὰς μεταβολὰς δεῖ παρατηρεῖσθαι (Εἰ παρατηρεῖν δεῖ — Κρόνος καὶ Ζεύς). = Codd. Venet. 6, f. 66, cap. ιγ'; 7, f. 117 cap. ρλγ'.
Περὶ ἐννόμων καὶ ἀνόμων γάμων (Εἰ ὁ κύριος τοῦ ὡροσκόπου — περὶ οὗ ἡ ἐρώτησις). Cod. Venet. 7, f 118, cap. ρλζ'.

F 13ᵛ. Περὶ ὑπολήψεων τινῶν εἰ ἥμαρτον (Ἔστω ὁ κύριος τοῦ ὡροσκόπου — τῆς τέχνης μεθόδῳ). — Cf. codd. Venet. 6, f 67ᵛ, cap. λη' (v. Addenda) 7, 118, cap. ρλη
Περὶ τῶν συμπασῶν τιμιωτέρων τεχνῶν (Ἐπειδὴ τῶν μελλόντων — καθήκοντο τῆς προγνώσεως). — Stephani philosophi. Ed. e cod. Venet. 7, f. 26ᵛ Cumont, *Catal.* II, p. 184, 25 - 185, 1.

F. 14. Correctoris notula : ἐξισώθη κατὰ τὸ ἑαυτοῦ πρωτότυπον.
F. 14ᵛ vacuum est.

F. 15. Σημείωσις τῶν ἀποτελουμένων ἐκ τῆς ἑκάστης [*sic*] βροντῆς καθ' ἕκαστον ἔτος μετὰ τὴν τοῦ Κυνὸς [Κηνὸς prima manu] ἐπιτολήν (Ἐκείνην χρὴ πρώτην — θάνατον ἀνδρῶν ἐν δύσει). — Zoroastri. = *Geoponica* I 10.

F. 15ᵛ. Sine inscriptione. Σημειωτέον ὅτι ὁ Ἥλιος εἰσέρχεται εἰς Κριὸν — ἡμέρας λ', ὥρας [*sic*]. Cum figura. — Cf. supra cod. 30, f. 150.
Ἀπὸ τῶν δ' κλημάτων [*sic* — λιβόνοτον καὶ εὐρόνοτοι [*sic*]. Cum figura. — Dionys = *Geoponica*, I, 11 1-5.

Scabies, leprosy, lichen [sic] [illegible] those born under such conditions. [illegible]
Rhetorii Ed. Boll, *Catal.*, I, p. 147, 6-10.

On Licentious and Harmful Signs (Licentious and Affliction-causing [l. καὶ παθοποιὰ] Signs, small and Leo). From Rhetorius. Cf. Catal., I, p. 147, 11-19.

G-Th. nF. Hipparchus on the Twelve Signs (First Sign. The Ram. The month of March having — melancholic and maimed). - Ed. Maass, Analecta Eratosthenica, p. 141.

F. 12. Without inscription (lacking) by a later hand. Δηλοῖ ἀγαθὸν τὸ ἀποτέλεσμα ἀγαθὸν τὸ ἀποτέλεσμα.

F. 12. <Apomasaris> About emigrants εἰ ἀρα πίτητεία ἡνὴπιδιμία αὐτοῦ (If they tell you about this - evildoers τὸναπαλιν). ---Cod Venet 7, f 116, cap rkd'.

About the achievement of some value or not (even if they also declare harm). [illegible] Codd. It comes 6, f. 78° cap. 94' 7, f. 116v cap pr [illegible]

F. 13. On victory over enemies (If someone asks you [illegible] declare the rest lin). [illegible] Codd. Venet. 6, f. 76', cap. οθ'; 7, f. 117, cap. ρκθ'.

About what happens or not happens (He aims at the host and [illegible] says that it happens). ==Cod. Venet. 7, f. 117, ch. pl'

Which stars are faster and which are slower, from which changes must also be observed (Whether one must observe — Saturn and Jupiter). [illegible] Codd. Venet. 6, f. 66, cap. ιγ'; 7, f. 117 cap. ρλγ'.

On lawful and unlawful marriages (If the lord of the horoscope — concerning which the question is asked). Cod. Venet. 7, f. 118, cap. ρλζ'. Γ 13. On certain assumptions, whether I have erred (Let the lord of the horoscope of the art be by method). Cf. codd. Venet. 6, f. 67, cap. An' (v. Addenda) 7, 118, cap. ρλη'.

On all the most honorable arts (Since of things to come — belonging to foreknowledge). — Of Stephanus the philosopher. Ed. from cod. Venet. 7, f. 26 Cumont, Catal. II, p. 184, 25 – 185, 1.

F. 14. Corrector's note: Collated against its own original.

F. 14r is blank.

F. 15. A record of the outcomes produced by each thunder according to each year after the rising of the Dog Star [first hand: Κηνός] (That first one must be: death of men in the west). — Of Zoroaster. = Geoponica I 10.

F. 15. Without heading. Note that the Sun enters Aries on day 30, hour [sic]. With a figure. Cf. above [illegible]

code. 30, page 150.

From the 4 regions [31 [illegible] libonotus and euronotai [sic]. With a figure. — Dionys [illegible] Geoponica, I, 11 1–5.

F. 16. Πυθαγόρου μέθοδοι συμβολικαὶ περὶ δίκης ἀντιδίκων (Εἰ μὲν οὖν ἀρχὴ — εἶναι λοιποὺς ὀκτώ). Cum figuris. — Ed. Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 253. De his pseudo-Pythagoricis, cf. supra cod 44, f. 333.

F. 16ᵛ. Ἐκ τῶν ἰατρομαθητικῶν [*sic*] Ἑρμοῦ καὶ Πετοσίρεως <καὶ> τῶν συναγωγῶν Πρωταγόρου (Φασὶν γὰρ οὗτοι — εἴ τις δὲ παρελήφθη [*sic*]). Ed. Olivieri e codice Florent. 12, *Catal.*, I, p. 126, 5 128, 2 [1] Cf. cod Ital. 4, f 66.

F. 17. Περὶ Σελήνης πόσας ὥρας καὶ λεπτὰ [*sic* corrector in rasura] λάμπει (Δεῖ σε εἰδέναι τὴν ποστὴν — καὶ δ' ἥμισυ τετραπλασιάζεις). — Cf cod. Rom. 20 f 242ᵛ?

F 17ᵛ. Ἔκθεσις περιληπτικὴ τῆς τῶν ιβ ζῳδίων ἐνεργείας (Ἀρσενικὰ μὲν ϛ' — μονογενὲς Ὑδροχόος, θηριοειδὲς Τοξότης). = Codd. Florent. 7 f. 213ᵛ; Venet. 7, f. 95ᵛ, cap. πγ'; Mediol. 23, f. 253ᵛ Paris 4 [gr. 2419], f. 18, cap. ιϛ'

F. 18 Περὶ ἀποτελεσμάτων αὐτῶν (Σημαίνειν φασὶν οἱ ἀστρολόγοι — πλέοντας, ὁδεύοντας, πραγματευομένους). = Codd. Florent. 7, f. 214; 12, f. 134; Venet. 7, f. 96ᵛ, cap. πδ'; Paris. 4, f. 18ᵛ. Ed. Ludwich, *Maximi et Ammonis reliquiae*, p. 110.

F. 18ᵛ. Περὶ τῶν σημειώσεων ἑκάστου τῶν γεννηθέντων τῶν ζῳδίων ὥρα σκοπούτων [ὡροσκοπούντων corrector in marg.] (Φ. Κριοῦ μὲν ὡροσκοποῦντος βραδέως φθεγγόμενοι, ἰδιοπράγμονες). Hephaestionis. Ed. Ruelle, *Catal.*, VIII, 3, p. 58, 17 - 59, 19. Cf. codd. Florent. 7, f. 213; Venet. 7, f. 97, cap. πε

F 19ᵛ Ταῦτα μὲν γὰρ τὰ τῶν ζῳδίων σημαινόμενα, τῶν δὲ πλανητῶν εἰσι ταῦτα (♄. Κρόνος μὲν γὰρ μέλανας — Σελήνη δὲ εὐσάρκους, εὐκράτους). — Hephaestionis. Ed. Ruelle, *ibid.*, p. 59, 20-30. Cf codd. cit.

Περὶ τῶν λϛ δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ τίνος ἀστέρος ἕκαστος πρόσωπον φέρει (Τοῦ ζῳδιακοῦ κύκλου — τοῦ γενομένου ἔπανδρον θυμικόν [-ή- manu post.]). — Ex Porphyri *Isagoge* Ed. Wolf, Basileae, 1559, p. 199. Cf. cod Venet. 7, f. 97 cap. πζ etc.

F. 20. Περὶ κτηνῶν (Κτηνῶν τὰ μὲν προδεδαμασμένα — τῆς Σελήνης ὄντων). = Hephaestio, III, 19. Cf. codd. Venet. 7, f. 100, cap ϛγ Paris. gr 2417 164.

Περὶ τοῦ γνῶναι ἀπὸ τῶν ζῳδίων πόσους χρόνους κρατήση
κκ θ γ
[l. -σει] ὁ βασιλεύς (Αμαλ Φ, Θεβούρ ☿ — τὰς ἀρχὰς τῶν γεννησομένων *i* Cod Venet. 7, f. 165, cap. σι'.

[1] P 27 16 τετρ νον ... dice Parisino supplendum est.

F. 16. Pythagoras's symbolic methods concerning the judgment of litigants (If therefore the beginning — the remaining eight). With figures. - Ed. Tannery, Notices et extraits, XXXI, 2, 1886, p. 253. On these pseudo-Pythagorean works, cf. above cod. 44, f. 333.

Γ. 16'. From the iatromathematical [sic] works of Hermes and Petosiris <and> the collections of Protagoras (For these say — if anyone was received [sic]). Ed. Olivieri from codex Florent. 12, Catal., I, p. 126, 5 128, 21 Cf. cod. Ital. 4, f. 66.

Γ. 17. On how many hours and minutes [sic corrector in rasura] the Moon shines (You must know the date — and 4 and a half quadruple you care). Cf. cod. Rom. 20 f. 242?

Γ. 17. A summary exposition of the activity of the 12 Zodiac signs (Masculine indeed Γ' – unique Aquarius, bestial Sagittarius). from Codd. Florent. 7 f. 213; Venet. 7, f. 95', cap. πγ΄; Mediol. 23, f. 253 Paris. 4 [gr. 2419], f. 18, cap. 17'

C. 18 On their effects (The astrologers say they signify — those sailing, traveling, doing business). = Codd. Florent. 7, f. 214; 12, f. 134; Venet. 7, f. 96%, cap. nd'; Paris. 4, f. 18". Ed. Ludwich, Maximi et Ammonis reliquiae, p. 110.

Γ. 18. On the signs of each of those born under the zodiac signs at the hour of examination [ώροσκοπούντων corrector in marg.] (Γ. With Aries ascending, slow of speech, self-reliant). Of Hephaestion. Ed. Ruelle, Catal., VIII, 3, p. 58, 17 - 59, 19. Cf. codd Florent 7, f. 213; Venet. 7, f. 97, cap. πε

Γ 19 For these are the significations of the Zodiacal Signs, and those of the planets are as follows ()B. For Saturn produces dark complexions, and the Moon produces well-fleshed, well-tempered ones). Hephaestionis. Ed. Ruelle, ibid., p. 59, 20-30. Cf codd. cit.

On the 36 decans and the stars rising alongside them and which star each bears the face of (Of the Zodiacal circle that was made vigorous and spirited — ή — manu post.]). Ex Porphyri Isagoge Ed. Wolf, Basileae, 1559, p. 199. Cf. cod Venet. 7, f. 97 cap. π' etc.

F. 20. On Animals (Of animals, some are already tamed — of the Moon's). Hephaestio, III, 19. Cf. codd. Venet. 7, f. 100, cap Gr Paris. gr 2417 164.

On knowing from the Zodiacal Signs how many years the king will hold power [1. -σει] the king (Amal, The four θ the beginnings of of those about to be born Cod Venet. 7, f. 165, cap. στ'.

1P 27 16 fixed MY must be supplied from the Parisian codex.

Περὶ μαρτυρίας πῶς λέγονται μάρτυρας [l. -ες] (Τοὺς πρὸς ἀλλήλους — κατὰ δὲ μοῖραν οὐκέτι). = Ibid. f. 165ᵛ, cap. σια'.

F. 20ᵛ. Εἰ βούλει εὑρεῖν τὸν καιρὸν τῆς ἐπικρατείας βασιλέως ἢ ἄρχοντός τινος ἢ στρατιγοῦ [*sic*] (Λάβε τὰς ἀναμεταξὺ Ἡλίου — μῆνας ἢ χρόνους). = Cod. Ital. 4, f 69.

Περὶ κρυπτοῦ θησαυροῦ (Βλέπε τὸν ζ' τόπον — καὶ οὗτος ἀποφαίνει). = Cod. Ital. 4, f 68ᵛ

F. 21. Περὶ μετοικίας πρὸς ἑτέραν γῆν εἰ συμφέρει αὐτῷ (Ὅταν μετοικῆσαι θέλεις — ἔχων τὸ αὔταρκες). — Codd. Venet. 6, f. 72ᵛ cap. ξδ' 7, f 302, cap. φνζ' Ital. 4, f 68ᵛ.

Περὶ τοῦ εὐτυχῆσαί τινα ἀπὸ δούλου ὃν μέλλει λαβεῖν (Ἔστω ὁ κύριος τοῦ ὡροσκόπος [*sic*] — ἐπιτεύξεται οὗ ἐπιθυμεῖ). = Codd. Venet. 7, f. 118, cap. ρλθ'; f. 300, cap. φμγ'; Ital. 4, f. 67, cap. ρμη'.

Περὶ φρεάτων ὀρυγῆς καὶ λάκκων (Φρύττων [Ὁ manu post.] δὲ λάκκους — πραχθείη τὸ ἔργον). — Hephaestio, III, 15. Cf codd. Venet. 6, f. 66ᵛ, cap. ιθ' 7, f. 180, cap. σμζ' (cf. cap. ρδ', p. 69); Roman. 20, f. 174, cap. ιβ'; Ital. 4, f. 65ᵛ, cap ρμ'.

F. 21ᵛ. Ἐὰν εὑρεθῇ ὕδωρ καλόν (Ἐὰν λάχῃ ὡροσκόπος — ἐστὶν ὕδωρ καλόν). — Antecedentis capituli altera pars videtur.

Τότε δὴ [l. Πότε δεῖ] ἄρχοντα καὶ δυνάστην συντιχεῖν [l. -τυ-]. Ἡφαιστίωνος (Ἀρμόζει δὲ ἄρχοντα — πεπεδευμένα [*sic*] τῷ Ἑρμῇ). = Hephaestio, III, 20. Cf. codd. Florent. 7, f. 171ᵛ; 8, f. 102, cap. ρθ'; Roman. 20, f. 167ᵛ; Vindob. 1, f. 278, cap ρλς'

F. 22. Περὶ γεωργίας (Σελήνης οὔσης ἐν Κριῷ αὔξει γὰρ τὰ κακά). — Hephaestio, III, 14. Cf. codd. Florent. 7, f. 170ᵛ; Venet. 6, f. 66ᵛ, cap. ιη'; 7, f. 79, cap. μη'; Ital. 4, f. 49ᵛ, cap. ξς'.

Sine inscriptione. Γίνωσκε ὅτι εὔκολα τὰ ζῴδια καὶ ἀγαθὰ λέγουσιν — ἐν πολέμῳ ἀπέρχου.

F. 22ᵛ. Περὶ τοῦ πότε δεῖ κτίζειν οἴκους εἴρηται (Ὅτι Σελήνης αὐξηφωτούσης [*sic*] καὶ [f. 22ᵛ] ὑπὸ τοῦ Κρόνου). — Cf. cod. Venet. 7, f. 219, cap. τιζ

47. Cod. Paris. gr. 2494. — Chartaceus, cm. 21 14, ff. 260, saec. XV, partim circa annos 1440-1446 (v. ff. 66ᵛ, 119, 199ᵛ), variis manibus exaratus. — Olim Fontebladensis (Omont, *Catal. des mss. grecs de Fontainebleau*, 1889, p. 112, n. 331), Regius 3211. — Cf. Omont, *Inventaire*, II, p. 270. — Ex foliis 140-228 huius codicis magna pars codicis German 25 videtur descripta.

F. 1. Κλεομήδους κυκλικῆς θεορίας μετεώρων τῶν δύο πρῶτον. περὶ κόσμου βιβλίον πρῶτον (Τ]οῦ κόσμου πολλαχῶς — τὸν Ποσιδώνιον [*sic*] εἴληπται. τέλους [*sic*] Κλεομήδους κυκλικῆς

On testimony, how witnesses are called (The [planets] toward one another – but no longer [illegible] degree). Ibid. f. 165', cap. σια'. Γ. 20. If you wish to find the time of the dominion of a king or some ruler or general [sic] (Take the months or years between the Sun). — Cod. Ital. 4, f 69.

On hidden treasure (Look at the 7th place – and this one reveals). = Cod. Ital. 4, f 68°

F. 21. On moving to another land, whether it is beneficial for him (When you wish to relocate [illegible] having sufficient means). [illegible] Codd. It comes 6, f. 72° cap. Ed 7, f 302, cap. qvZ Ital. 4, f. 68. On whether someone will prosper from a slave he is about to receive (Let the lord of the horoscope [sic] [illegible] obtain what he desires). [illegible] Cod. Venet. 7, f. 118, cap. ρλθ': f. 300, cap. φμγ'; Ital. 4, 1. 67, cap. ρμη'.

On the digging of wells and cisterns (While digging ['O by a later hand] cisterns [illegible] the work may be accomplished). Hephaestio, III, 15. Cf codd. Venet. 6, f. 66', cap. 10' 7, 1. 180, cap. σμζ' (cf. cap. ρδ', p. 69): Roman. 20, τ. 174, cap. ιβ'; Ital. 4, f. 65', cap ρμ'.

F. 21. If good water is found (If the horoscope falls — it is good water) [illegible] good water). [illegible] This appears to be the second part of the preceding chapter.

Then indeed [l. When must] a ruler and a potentate be met [l. -ty-]. Of Hephaestio (It is fitting for a ruler — fettered [into] by [sic] Hermes). Hephaestio, III, 20. Cf. codd. Florent. 7. f. 171; Hermes). 8, f. 102, cap. pe'; Roman. 20, f. 167; Vindob. 1, f. 278, cap ρλς'

F. 22. On agriculture (When the Moon is in Aries [illegible] for it increases evil things). [illegible] Hephaestion, III, 14. Cf. codd Florent 7, f. 170; It comes 6, f. 66v, cap. ιη'; 7, f. 79, cap. μη'; Ital. 4, f. 49v, cap. ξς'.

Without inscription. Γίνωσκε ότι εύκολα τα Ζώδια καὶ ἀγαθὰ λέγουσιν [illegible] ἐν πολέμῳ ἀπέρχου.

Γ. 22. On when one should build houses it has been said ("That when the Moon is waxing giving light [sic] and [illegible] [f. 22v] by Saturn). [illegible] Cf. cod. It comes 7, f. 219, chap. τ

47. Cod. Paris. gr. 2494. —Paper, cm. 21×14, ff. 260, 15th century, partly 14, ff. 260, 15th century, partly around the years 1440-1446 (see ff. 66v, 119, 199′), written by various hands. — Formerly from Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, 1889, p. 112, n. 331), Regius 3211. — Cf. Omont, Inventaire, II, p. 270. — From folios 140–228 of this codex a large part of codex German 25 appears to have been copied.

F. 1. Cleomedes' circular theory of celestial phenomena, the first of two books. On the world, book one (The world in many ways has been taken up by Posidonius [sic]. End [sic] of Cleomedes' circular theory

θεωρίας μετέωρον [*sic*] δεύτερον) cum scholiis. — Ed. Ziegler, Cleomedis *De motu circulari* 1891, p. 2-228.

F 58. Τὸ μὲν οὖν τῶν ἀπλανῶν ἀστέρων πλῆθος ἐστὶν ἀνεξεύρητον ἀνθρώποις καίπερ ἐπὶ μιᾶς κινουμένων ἐπιφανείας — ὁ τῆς Σελήνης μέχρι τῆς ὁρίζεται.

F 58 pars inferior vacat.

F. 58ᵛ. Ἡ τοιαύτη μέθοδος ἀπεκαλίφθει [l. ἀπεκαλύφθη] τῷ προφήτῃ Χαὴλ [Χαληθ supra versum δι' ἀγγέλου Κυρίου. τῶν δέκα ἐξ τούτων σχημάτων καὶ προεφήτευσε τῷ λαῷ τῶν μελλόντων. Γίνεται δὲ οὕτως (Λαβὼν τὸ ἅγιον εὐαγγέλιον ἢ τὸ ψαλτίριον [*sic*] — εἰς τὸ ἐναντίον μετατρέπει). — V. supra cod. 30, f. 73ᵛ

F. 60. Περὶ τῆς οὐρανοῦ καὶ γῆς κατασκευῆς (Ταίττερον ἐκλάχημα [l. Τεττάρων ἐκ λαχημάτων] τῶν αἰτιῶν — ἀποχὴν ἀπὸ τῆς γῆς). — Citatur Iohannes Damascenus. Cf. codd. Paris. 4 [gr. 2419] f. 141, cap. οϛ'; Mediol. 7, f. 18; 17, f. 356.

F 61. Περὶ μιλείων [*sic*], σταδίων, ὀργίων [*sic*], σπιθαμῶν καὶ δακτίλων [*sic*] (Τὸ μίλειον [*sic*] ἐστὶν — ἐστὶ δάκτηλοι [*sic*] ιβ'). — Cf codd. Paris. 4, f 142, cap. οθ' 61 f 47

F 61ᵛ. Περὶ τῶν δώδεκα ὅρων [*sic*] τῆς γῆς (Δώδεκα ὅρη εἰσὶ — θάλασσα τῶν Λατίνων). — Cod. Paris. 4, f. 142, cap. ο'.

F 62. Περὶ ἀντιπόδων τῶν ὑποκάτω τῆς γῆς ἀνθρώπων καὶ τῶν λοιπῶν ζῴων (Φασί τοινὲς [l. τινες] τῶν φιλοσόφων — τεσσάρων στοιχίων [*sic*] ἵσταται). — Edet e cod. Paris. 4, f. 142ᵛ, cap. π', Cumont, *Catal.*, VIII, Cf. cod Paris. gr. 395, f. 41.

Περὶ σεισμοῦ τῆς γῆς πῶς γίνεται (Ἡ γῆ ἔχει φλέβας — τὴν γῆν, ἐσείσθη ἅπασα). — Ed. Kunze, *Hermes*, XXXIV, 1899, p. 358. Cf. codd. Paris. 4, f. 142ᵛ, cap. πγ'; Ital. 18, f. 337; 19, f 317 German. 31 f. 6.

F. 62ᵛ. Περὶ τῶν τεσσάρων θαλασσῶν (Ἡ πρώτη Ἐρυθρὰ — εἰσὶ καὶ λύμναι λί-]). — Cf. codd. Paris. 4, f. 143, cap. πδ'; Mediol. 7, f 18 17 f 356 Ital. 18, f 337

F. 63. Περὶ τοῦ Ὠκαιανοῦ [*sic*] ποταμοῦ (Γύρωθεν τῆς γῆς — ταῦτα μὲν οὕτως) — Cf. codd. Paris. 4, f. 143, cap. πε'; Mediol. 7, f 18; 17, f 356 Ital. 18, f. 337ᵛ

Περὶ δὲ τῶν θερμῶν ὑδάτων (Πολλοὶ πολλὰ διεσάφησαν· ὁ μὲν Ἐφραὶμ ὁ Σύρος — ἐστὶν ἡ ἀλήθεια). — Cf. codd. Paris. 4, f. 143, cap. πϛ' Ital. 19, f. 317.

F. 63ᵛ. Χρὴ γινώσκειν ὅτι ὁ πρῶτος καὶ νεὸς μὴν ἔστι τοῦ ἐνιαυτοῦ ἀπὸ τῆς κα — ιη' τοῦ Ἀπριλίου.

Αὗται αἱ ἡμέραι εἰσὶν ἃς ἐφανέροσε [*sic*] Κύριος Ἐσδρᾷ τῷ προφήτῃ — Αὐγούστῳ δ', ιε'). — Cf. supra cod. 42, f. 56ᵛ, Ἡμέραι σεσημειωμέναι etc.

of celestial phenomena [sic], the second) with scholia. Ed. Ziegler, Cleomedes, De motu circulari, 1891, pp. 2–228.

Γ 58. The multitude of the fixed stars is undiscoverable by men, even though they move on a single surface, the [one] of bounded as far as the Moon.

F 58 lower part is blank.

Γ. 58. Such a method was revealed [1. was revealed] to the prophet Chaēl Chalēth (above the line) through an angel of the Lord. Of these sixteen figures he also prophesied to the people of things to come. It is done as follows (Taking the holy Gospel or the Psalter [sic] — he turns it to the opposite). See above, cod. 30, f. 73v.

Γ.60. On the Construction of Heaven and Earth (Taitterōn eklachēma [1. Tettarōn ek lachmaton] of the causes — abstinence from the earth). Citatur Iohannes Damascenus. Cf. codd. Paris. 4 [gr. 2419] f. 141, chap. Oϊ; Medium 7, f. 18; 17, f. 356

Γ 61. On miles [sic], stadia, fathoms [sic], spans, and fingers [sic] (A mile [sic] is — is fingers [sic] 12). Cf codd. Paris. 4, f 142, cap. 08' 61 f 47

Γ 615. On the twelve boundaries [sic] of the earth (There are twelve mountains — sea of the Latins). Cod. Paris. 4, f. 142, cap. o'.

Γ 62. On the antipodeans, the people below the earth, and the remaining living creatures (Some [1. certain] of the philosophers say — stands upon four elements [sic]). - To be edited from cod. Paris. 4, f. 142, cap. π', Cumont, Catal., VIII. Cf. cod Paris. gr. 395, f. 41.

On the earthquake of the earth, how it occurs (The earth has veins — the earth, it was all shaken). Ed. Kunze, Hermes, XXXIV, 1899, p. 358. Cf. codd. Paris. 4, f. 142', cap. πγ'; Ital. 18, f. 337; 19, f 317 German. 31 f. 6.

Γ. 62. On the Four Seas (The first is the Red Sea — there are also lakes [-[-]]). - Cf. codd. Paris. 4, f. 143, cap. πδ'; Mediol. 7, f 18 17 f 356 Ital. 18, f 337

Γ. 63. On the River Ocean [sic] (Around the earth — thus these things). Cf. codd. Paris. 4, f. 143, cap. πε'; Mediol. 7, f 18; 17, f 356 Ital. 18, f. 337

On hot waters (Many have explained many things; Ephraim the Syrian is the truth). Cf. codd. Paris. 4, f. 143, cap. 86, Ital. 19, f. 317.

Γ. 63. One must know that the first and new month of the year is from the 21st — 18th of April.

These are the days which the Lord revealed [sic] to Esdras the prophet August 4th, 15th). Cf. above cod. 42, f. 56, Marked days etc.

Ἑτέρα μέθοδος (Ἡμέρᾳ κυριακῇ, ὥρα πρώτη παρατηρήσιμος — καὶ γέροντες τελευτοσιν [*sic*]). — Esdrae? Cf. ibid., f 110-111.

F. 64. Σημείωσις τῶν ἀποτελουμένων ἐκ τῆς πρώτης βροντῆς καθ' ἕκαστον ἔτος μετὰ τὴν Κυνὸς ἐπιτολήν (Ἐκείνην δὲ [*sic*] πρώτην — θάνατον ἀνδρὸς δυνατοῦ). — Zoroastris. = *Geoponica*, I 10.

F. 64v. Ἐπιτολαὶ [*sic*] καὶ δύσις φανερῶν ἀστέρων (Ἐπειδὴ ἀναγκαῖον ἐστὶν — Κύων ἑῷος δύνη [*sic*]). — Quintilii. = *Geoponica*, I, 9. Sine inscriptione. Ἐπειδὴ πολλὰ ἔργα τῆς γεωργίας — ἀνατολῆς πάλιν Ἡλίου. — Zoroastris. = *Geoponica*, I, 7.

F. 65. Excerpta ex *Geoponicis*, X, 2, 13; 2, 1-2; 23, 6-7; 24; 25; 29, 3; etc.

F. 66 pars inferior vacua est.

F. 66v. Ἰστέον δὲ ὅτι ἀπὸ τοῦ Ἀδὰμ ἕως τοῦ κατακλυσμοῦ — ἕως νῦν ὅπερ ἐστὶν ἔτους [*sic*] ,ϛϡν', ,αυμϛ' [1442 : 1446]. Cf. infra f. 119.

F. 67. Ἀριστοτέλους περὶ κόσμου (Πολλάκις μὲν ἔμοιγε — εὔθυς μέτοχος εἴη. τέλος τῆς περὶ τοῦ κόσμου κυκλικῆς θεωρίας Ἀριστοτέλους). Ed. Bekker, *Aristoteles*, I, 1831, p 391.

F 84. Ἄθροισις εὐσύνοπτος ἀστρονομίας [Εὐθυμίου μοναχοῦ, ἢ τοῦ Ψελλοῦ addidit Angelus Vergecius] Σφαῖρά ἐστιν σχῆμα στερεὸν — λογικοῦ σφαλερῶς παραιτούμεθα. Σὺν θεῷ τέλος τῆς ἀστρονομίας). — Gregorii Solitarii. V. cod. German. 39, f. 97 *Catal.*, VII, p 79).

F 96. Περὶ τοῦ ἰατρεῦσαι τινὰ ἀπὸ τῆς δαιμονικῆς ρ' ὥ [l. ὥρας?] βεβλαμμένον (Ὀφείλεις προσκαλέσασθαι πρεσβύτερον τῇ βοηθείᾳ τοῦ θεοῦ).

F 96v. Manu posteriore. Εἰ θέλεις εὑρεῖν ἐν ποίῳ ζῳδίῳ ευρήσισε ται [*sic*] ἡ Σελήνη — τὸν Διδιμ(ον) [*sic*] καὶ καθεξῆς. — Cf. infra f. 126; supra cod. 42, f. 113; cod. German. 7, f. 42v.

F. 97. Prima manu. Ἡμέραι Σελήνης. Tabula.
Ἰστέον ὅτι δῆ [l. δεῖ] λαμβάνειν τὴν Σελήνην ἀπὸ τὸ θεμέλιον πόσων ἡμερῶν ἐστὶν — Σελήνης φήσομεν εἶναι.
Πῶς γοῦν εὑρίσκεται τὸ θεμέλιον — ποίησον ὡς προσετάγεις [l. -γης].

F. 97v. <Περὶ> ἀποφάσεως καὶ καταφάσεως (Χρὴ γινώσκειν ὅτι ἡ κατάφασις — [f. 97v] τὴν μίαν ἀληθεύειν).

F. 119. Μέθοδος διαφόρων ψίφων [*sic* Ἡλίου καὶ Σελήνης καὶ ἰνδίκτου καὶ πασχαλίου καὶ ἀνέμων Ἀπὸ κτήσεως [*sic*] κόσμου ἕως τοῦ Νῶε κατακλησμοῦ [*sic*] ἔτη βρμβ' — ἀπὸ τοῦ Χριστοῦ ἕως τὴν σήμερον ἔτη ,αυμε' [1445]. ὁμοῦ τὰ πάντα ἔτη ,ϛϡν'). Καὶ εἰ μὲν θέλεις εὑρεῖν τὸν κύκλον τοῦ Ἡλίου οὕτως ποίει.

Another method (On Sunday, at the first hour, let us observe — and the old men die [sic]). — Esdrae? Cf. ibid., f 110-111.

F. 64. A note on the outcomes derived from the first thunder of each year after the rising of the Dog Star (That one indeed [sic] first — the death of a powerful man). — Zoroastris. — Geoponica, I 10.

F. 64'. The risings [sic] and setting of visible stars (Since it is necessary — the Dog Star rises and sets [sic]). — Quintilii. = Geoponica, I, 9. Without title. Since many works of agriculture [depend on] the rising again of the Sun. — Zoroastris. = *Geoponica*, I, 7.

F. 65. Excerpts from the Geoponica, X, 2, 13; 2, 1-2; 23, 6-7; 24; 25; 29, 3; etc.

F. 66, the lower portion is blank.

F. 66. It should be known that from Adam until the Flood — until up to now, which is the year, αυμς' [1442 : 1446). Cf. infra f. 119.

F. 67. Aristotle's On the World (Many times indeed to me — may — straightway he be a partaker. End of the cyclical treatise on the world by Aristotle). Ed. Bekker, Aristoteles, 1, 1831, p. 391. F. 84. A concise compendium of astronomy [of the monk Euthymios, or of Psellos, added by Angelus Vergecius] A sphere is a solid figure — we erroneously set aside from rational consideration. With God's help, end of the astronomy). — Gregorii Solitarii. See cod. German. 39, f. 97 (Catal., VII, p. 79).

Γ 96. On healing someone harmed by a demonic ω [I. hour?] (You must summon an elder with the help of God).

F 96. In a later hand. If you wish to find in which Sign the Moon will be found — Gemini [sic] and so on. Below f. — Cf. 126; above cod. 42, f. 113; cod. German. 7, f. 42°.

F. 97. First hand. Days of the Moon. Table.

It should be known that one must [I. δεῖ] take the Moon from the foundation of how many days it is — we say it belongs to the Moon. How then the foundation is found — do as you were instructed [I. -γης].

F. 97. On negation and affirmation (one must know that the affirmation — [f. 97'] that the one is true).

F. 119. Method of various calculations [sic] of the Sun and Moon and of the indiction and of Easter and of winds. From the creation [sic] of the world to the flood of Noah [sic], years 2242; from Christ to the present day, years 1445 [I. 1445]. All years together: [number]). And if you wish to find the cycle of the Sun, do as follows.

ὕφειλον τὰ ἀπὸ κτήσεως [*sic*] ἔτη πρὸς κη' — καὶ Σελήνη ἄρχει ἀπὸ τὸν Ἰανουάριον ... καὶ εἰ με [ν add. manu post.] θέλεις εὑρεῖν αὐτῆς τὸν κύκλον ὕφειλον — ἡ δὲ ἔνδυκτος [*sic*] ... καὶ εἰ μὲν θέλεις εὑρεῖν τὸν κύκλον τῆς ἰνδίκτου — καὶ ἰδοὺ τὸν ἐνεστοτα [*sic*] ἔτος ,ϛϑμε [1437] ... κύκλος ἰνδικτιῶνος ιε').
Γίνωσκε ὅτι ὁ Ἥλιος ἔχη [*sic*] ἡμέρας τξε' — ἡ νηστεία τῶν ἁγίων ἀποστόλλων [*sic*

F. 119ᵛ Αἱ δὲ εὑρέσεις τῶν ἀρχῶν τῶν μηνῶν ἡ μέθοδος αὕτη· κράτησον τὰς ἡμέρας τοῦ χρόνου — Αὔγουστος δ', Σεπτέβριος ζ'.
F. 119ᵛ in marg. manu posteriore. Αὕτη ἐστὶν ἡ μέθοδος ἡ λεγομένη κουντοῦρα, ἣν ἐποίησεν ὁ Δαμασκηνός (α'. β', β'. κβ' — καὶ τὰ φασκάλεια). — Cf. Du Cange, *Glossarium graec*, s. v. Κούνδουρα, Κούντουρον.

F. 120. Ἰστέων [*sic*] ὅτι μετὰ τὸ ἑνδεκαπλασιάσαι τὸν κύκλον τῆς Σελήνης — ὁ δὲ τῆς θαλάσσης μέχρι τῶν ξ'.
Ἰστέων [*sic*] δὲ ὅτι χρὴ φυλάττειν τὴν ιδ' τῆς Σελήνης ἀπὸ Μαρτίου κα' — ἐν τοῖς φλβ' χρόνοις.

F. 120 in marg. inferiore, manu posteriore. Ἴσθη [*sic*] οὖν καὶ τοῦτο ὅτι ἐν τῷ πρώτῳ κύκλῳ τοῦ Ἡλίου — εἰς τὰ βίσεξτα.

F 120ᵛ. Γίνωσκε ὅτι ἡ ἡμέρα ἔχει ὥρας κδ' — αὐτὴν τῷ Ἡλίῳ.
Ε μὲν θέλεις εὑρεῖν τὴν Σελήνην πόσων ἡμερῶν ἐστιν, οὕτως ποίει· κράτησον τὸ θεμέλιον αὐτῆς — τὰς ἐναπολειφθείσας κράτησον.
Manu posteriore. Εὑρέθη δὲ ἐν ἔτει ,ϛϑμε' [1437] μηνὶ Σεπτε(μβ)ρ(ίῳ) κύκλος Ἡλίου — ρπε
Eadem manu. Παράδειγμα. καὶ εἰδοῦ [*sic*] τὸν ἐνεστότα — στιγμὰς ϑο
Prima manu in marg. Ὥρα μία στιγμαὶ — τὸ ι', ρη'.

F 121. Prima manu. Ἑτέρα μέθοδος (Οὗτος ὁ μέγας [*sic*] ἀστὴρ — εἰ δὲ λοξῶς, ὥραν μίαν).
Περὶ ἀνέμων [rubro]. Περὶ τῶν προσηγοριῶν τῶν ἀνέμων καὶ πόσοι εἰσὶ καὶ πόθεν ἕκαστος πνεῖ (Ἀπὸ τῶν δ' κλημάτων τέσσαροις [*sic*] — Δεκεμβρίου θ' καὶ ιδ'). — Dionysii. Cf. supra codd 32, f. 78ᵛ 43, f. 248.
Ἰστέον ὅτι οἱ πάντες ἄνεμοί εἰσι ιβ'· ἔθνη δὲ οἰκεῖ τὰ πέρατα, κατὰ ἀπειλιώτην [*sic*] Βακτρίνοι, κατ' εὖρον Ἰνδικοὶ — Κασπία θάλασσα καὶ Σάκαι.

Καληνται [οὖν manu post.] δὲ καί τιναις ἄνεμοι αὖραι — τὸ κατάστημα καλῆται [*sic*] νεηνεμία [l. νηνεμία]. οὕτως Ἀπολόγιος [l. Ἀπολλώνιος?] ἐν τῷ κοσμολογικῷ διαλέγεται.
Δὴ [l. Δεῖ] εἰδέναι ὅτι τὰ σημία [*sic*] τῶν χειμόνων καὶ τῶν ἀνέμων οὐ κατὰ πᾶσαν ἡμέραν — ἢ δ' δεῖ ἐκδέχεσθαι.

they subtracted the years from acquisition [sic] up to 28 [illegible] and the Moon rules from January ... and if you [μέν add. by a later hand] wish to find its cycle, subtract [illegible] but the indiction [sic] ... and if you wish to find the cycle of the indiction, [illegible] and behold the current [sic] year 5945 [1437] ... cycle of indictions [illegible] 15). Know that the Sun has 365 days [illegible] the fast of the of the holy apostles (sic

F. 119. The method for finding the beginnings of the months is as follows: reckon the days of the year — [illegible]gust 4th, September 7th.

F. 119, in the margin, in a later hand. This is the method called koutoura, which was composed by the Damascene (1st, 2nd, 2nd, 22nd — and the paschal tab[illegible]s). — Cf. Du Cange, Glossarium graec, s. v. Kundura, Kunturon.

F. 190. It should be known [sic] that after multiplying the cycle of the Moon by eleven [illegible] and that of the sea up to 5.

It should also be known [sic] that one must observe the 14th of the Moon from March 21st — in the 532 years.

F. 120, in the lower margin, in a later hand. Let it also be known [sic] that in the first cycle of the Sun — regarding the bissextile years.

F. 120. Know that the day has 24 hours [illegible] it to the Sun [illegible]

If you want to find how many days old the Moon is, proceed as follows: hold its foundation – retain [illegible] the remainders.

By a later hand. Found in the year 1437, in the month of September, the solar cycle [illegible] 185

By the same hand. Example. And behold [sic] the present moment, [illegible] 20 points

By the first hand in the margin. One hour, points – the 10th, 108.

F 121. By the first hand. Another method (This great [sic] star – but [illegible] if obliquely, one hour).

On winds [in red]. On the names of the winds and how many there are and from where each blows (From the four quarters, four [sic] – December 9th and 14th). — Of Dio[illegible]ysius. Cf. above, codd. 32, f. 78v; 43, f. 248.

Know that all the winds are twelve; and peoples inhabit the ends of the earth, toward the Apeliotes [sic] the Bactrians, toward the Eurus the Indians —— the Caspian Sea and the Sacae.

They are called [then, by a later hand] also by some, winds; breezes, [illegible] condition is called calm [corr. νηνεμία]. Thus Apologius [corr. Apollonius?] discourses in the cosmological work.

One must [corr.] know that the signs of storms and of winds are not for every day — but [illegible] one must await them.

F. 121v. Τῶν δὲ ἑπτὰ πλανήτων τὰ ὀνόματα εἰσὶ ταῦτα — κατοτέρα [*sic*], τὴν Σελήνην. ☾. — Ex Iohanne Damasceno (Migne, *Patr. graec.*, XCV, p. 236).
Καὶ ἄλλως [in marg. ἄλλως] (Ὁ πρῶτος καλῆται [*sic*] Δικεὺς, ὃς ἐστι Κρόνος, καί ἐστιν ἐν ἡμέρᾳ Σαββάτου· ὁ δεύτερος καλῆται Κομίτ(ης) [l. Κομήτης? καί ἐστι Ζεὺς καὶ ἄρχει ἐν ἡμέρᾳ πέμτῃ· ὁ τρίτος καλῆται Ἐληθείας, ὃς ἐστιν Ἄρης, καὶ ἄρχει ἐν ἡμέρᾳ τρίτῃ· ὁ τέταρτος καλῆται Ῥοδωειδής, ὃς ἐστιν Ἥλιος — Λαμπὰς, Κίων καὶ Δάδας)
Καὶ ἄλλως περὶ τῶν οἴκων τῶν ἀστέρων ἤτοινες [l. οἵτινες] λέγονται καὶ ζῶναι (Τῇ κυριακῇ Ἥλιος — καὶ τὸν Ὑδροχόν [*sic*]) Idem capitulum f. 123v iteratur
Συντρέχουσιν οὖν δρόμον — [f. 124v] ἐστὶ καὶ ἀνύεται τάχυον [*sic*]. — Capituli finis, nisi capitulum totum, est Iohannis Damasceni. Cf. Migne, *Patr. graec.*, XCV, p. 236. V. supra cod. 39, f. 654v
Hic textus aliis opusculis, quae ff. 122-123 praebent, interscinditur. In imo f 121v manu post. ἀνάδραμε φύλλα β'.

F. 122. Alia manu. Initio mutila. Κανονίῳ [κα manu posteriore] διαλαμβανομένη πανσεληνιακὴ — τὸ παρρησιάζεσθαι παραιτήσωνται. — Isaaci Argyri. Ed., omissa quidem capituli extrema parte, Petavius, *Uranologion*, 1630, p. 381 e-382. Cf. cod. Florent. 7, f. 90:

F. 122v. Eadem manu. Τὸ διορθωθὲν πασχάλιον ὑπὸ Νικηφόρου φιλοσόφου τοῦ Γρηγορᾶ, περὶ οὗ καὶ ὁ Ἀργυρὸς ἐν τῇ ἀνωτέρω ῥηθείσῃ μεθόδῳ διελάμβανε Tabula. — Ed. Petavius *op. cit.*, p. 383.

F. 123. Κανόνιον συνόδων καὶ πανσελήνων ψηφοφοριθὲν [*sic*] κατὰ τὸ ,ϛωϙη' ἔτος [1390 οπερ ετυχων [*sic*] οἱ κύκλοι Σελήνης. Tabula.

F. 123v. Manu posteriore. Μέθοδος εἰς τὸ εὑρεῖν τὴν τῆς Σελήνης γένναν (Ἰστέον ὅτι αἱ ὧραι — εἰς ἡμέραν τρίτην).
Eadem manu. Οἶκοι τῶν ἀστέρων καὶ ζόναι [*sic*]. — Idem capitulum supra f. 121v
Eadem manu. Εἰς τὸ εὑρεῖν τὸ τῆς Σελήνης θεμέλιον, ὁ λεγόμενος ποιμενηκός [*sic*] (Σκόπησον τὸν κύκλον — αἱ αὗται β'). — Cf. supra cod. 32, f. 80.
Eadem manu. Περὶ ἡμεροευρέσιον τῆς Σελήνης (Κράτησον τὸ θεμέλιον — καὶ εἰσὶν αὗται).
Eadem manu. Γίνωσκαι *sic*] ὅτι πᾶσα ἀπόχυσις — σύνοδος ἐν ἡμέρᾳ. — Cf. cod. German. 7, 15?
Alia manu, in ima pagina. Ισθη [*sic*] ὅτι ἔτους ,ϛϑμϛ' [1438]..
Finis notulae compaginatoris cultro abscissus est.

G. 121. The names of the seven planets are these – lower [sic], the Moon. G. From John of Damascus (Migne, Patr. graec., XCV, p. 236).

And otherwise (in margin: otherwise] (The first is called Dikeus, who is Saturn, and his day is Saturday; the second is called Komites) [corr. Kometes?] and he is Zeus and rules on Thursday; the third is called Eletheias, who is Ares, and rules on Tuesday; the fourth is called Rhodoeidēs, who is the Sun; Lampas, Kiōn and Dadas

And otherwise concerning the houses of the stars, which are also called zones (On Sunday the Sun and Aquarius [sic]) The same chapter at f. 123 is repeated

They run together a [f. 124] is and is accomplished swifter [sic] course. The end of the chapter, unless the entire chapter, is that of John of Damascus. Cf. Migne, Patr. graec., XCV, p. 236. See above cod. 39, f. 654

This text is interrupted by other short works, which ff. 122–123 provide. At the bottom of f. 121v, in a later hand: ἀναδραμε φύλλα β΄. F. 122. In another hand. Mutilated at the beginning. Κανονίψ [κα in a later hand] διαλαμβανομένη πανσεληνιακή -- το παραρρησιάζεσθαι παραιτήσων- ται. — Of Isaac Argyrus. Edited, though with the final part of the chapter omitted, by Petavius, Uranologion, 1630, p. 381e–383. Cf. cod. Florent. 7, f. 90:

F. 122. In the same hand. The corrected Paschal table by Nicephorus the philosopher Gregoras, concerning which Argyrus also treated in the above-mentioned method. Table. Ed. Maplive on. cit., p. 383.

F. 123. A canon of conjunctions and full moons computed [sic] according to the year 6898 [1390], in which [sic] the cycles of the Moon occurred. Table.

F. 123. In a later hand. A method for finding the birth of the Moon (It should be known that the hours fall on the third day).

In the same hand. Houses of the stars and Zones [sic]. The same A chapter above at f. 121v

In the same hand. For finding the foundation of the Moon, called the shepherd's [method] [sic] (Examine the cycle, the same two). Cf. above cod. 32, f. 80.

In the same hand. Concerning the daily reckoning of the Moon (Hold the foundation and these are they).

In the same hand. Know [sic] that every outpouring — conjunction on a day. — Cf. cod. German. 7, 157

In another hand, at the bottom of the page. Ισθη [sic] ὅτι ἔτους, σωμα' [1438]...

The end of the binder's note has been cut off with a knife.

σ'

F. 124. V. supra f 121v. — In ima pagina, manu posteriore. εγνω ὅτι τὸ αὐτὸ ἔτος οἷον κ 418] — ὥραν κα ωμβ'.

F 124 Οἶκοι πλανήτων (Κριὸς καὶ Σκορπίος Ἑρμοῦ — καὶ Ὑδροχόος Κρόνου).
In ima pagina manu posteriore. Καὶ ἄλλως (Οἶκος Ἄρεος ♂ Κριὸς ♈ — Δίδυμος

F 125. De duodecim signis. ♈ Πρῶτον ζῴδιον ἐαρινὸν — Ἑρμοῦ ἐστιν ἐναντίωμα.
In marg. manu posteriore Ἰστέον ὅτι ... ἐν ἔτη [*sic*] ,ϛϡ' [1392] etc.
In imo f. 125 r° et v° planetarum et zodiaci signorum sigla.
Σελήνης ☾ — Ἰχθύων

F 125 De zodiaci signorum siglis. Γράφεται δὲ οὕτως — τοῦ Ὑδροχόου ♒.
Ὑψώματα (Κριὸς Ἡλίου, Ταῦρος — Ἰχθύες Ἀφροδίτης).
Τὰ σχήματα τῆς Σελήνης (Σύνοδος ὅτε γένηται — καὶ μίαν λιγοῦση Cf supra cod 30, f 131.
Μέθοδος ὁποίας κράσεως εὑρίσκετε ὁ ἐνιαυτός (Δέων τυθέναι τὰ ἀπὸ Ἀδὰμ ἔτη Ὑδροχὸς καὶ Ἰχθύς [*sic*]).
Cf od a V infra f 140.
Ἰστέων [*sic* ζῳδιακος κυκλος λοξῶς κινῆται [*sic*] - τὸ ὑπὲ, ἣν ημισφέριον ι ρπ

F. 126. Εἰ θέλεις εὑρεῖν τὸν Ἡλιον ἐν ποίῳ ζῳδίῳ ἐστὶν ἡμέραις ὅσαις εὑρέθησαν. — Cf. supra cod. 42, 113; codd. Ital. 19, f 461 erman 7 42 23, 206.
Εἰ θέλης [*sic*] δὲ εὑρεῖν καὶ τὴν Σελήνην ἐν ποίῳ ζῳδίῳ τὸ [Ι τῷ] ζῳδίῳ κείνῳ V supra f 96
Καὶ ἄλλως (Εἰ δὲ πρωτον πόσων ἐστὶν ἡ Σελήνη). — V. ibidem.
Sine inscriptione. Οὔσης δὲ αὐτῆς ἐν τῷ Κριῷ ὅδευε — καὶ πόλεμον ὅδευ Cf. supra cod. 46 f 2.

F 126v. Ἡμέρᾳ Σαββάτου Κρόνου πωλεύοντος [*sic*] οἱ γεννηθέντες — μεγάλων πραγμάτων ταχθήσονται. — Cf. codd. Flor. 12, f 137v V net 6, f. 208
Διάγνωσις ἀκριβεῖς [*sic*] (Ἐὰν ζητῇς πρᾶγμα, μάθε πότε ἐδραπέτευσε κε κζ' κθ — De his pseudo-Pythagoricis v. Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 231 sqq.; cf. supra cod. 44 f. 333.
Ἰστεων [*sic* ὅτι ἡ Σελήνη ἔχει ἀριθμὸν — ὡς ἄνωθεν εἴρηται.

F 127 Περὶ ἐπιτολῆς καὶ Κινὸς [*sic*] καὶ προγνώσεως τῶν ἐξ αὐτῶν συμβαινόντων (Ἡ τοῦ Κινὸς ἐπιτολὴ — καὶ λιμοὶ ἔσονται). — Zoroas = *Geoponica*, I, 8.
Ἑτέρα μέθοδος (Ἴσθει [*sic*] ὅτι ἕκαστον ζῴδιον ἔχει δεκανοὺς

to

F. 194. V. supra f 121. — On the same page, in a later hand. εγνω ὅτι τὸ αὐτὸ ἔτος οἶον Κ 418] – ὥραν και ωμβ΄.

Γ 124 Houses of the planets (Aries and Scorpio of Mercury, and Aquarius of Saturn).

On the same page, in a later hand. Καὶ ἄλλως (Οἶκος Αρεος σ' Aries στο Gemini

F 125. On the twelve signs. The first sign is vernal, of Hermes it is the opposition.

In marg. manu posteriore If ... in the year [sic]n[sic], [1392] etc.

In the bottom of f. 125 recto and verso, sigla of the planets and signs of the zodiac.

Moon (Pisces

F 125 On the signs of the zodiac symbols. It is written thus the Aquarius ♒.

Hypsomata (Aries of the Sun, Taurus - Pisces of Venus).

The phases of the Moon (Conjunction when it occurs and one waning

Cr supra cod 0, f 131.

Method by which the temperament is found the year (Leo to be sacrificed the years from Adam Aquarius and Pisces [sic]).

Cf a V below 140.

Of course The zodiac circle moves obliquely [sic] - the above half-sphere p.p

F. 126. If you wish to find in which zodiac sign the sun is days in as many as were found. Cf. above cod. 42, 113; codd. Ital. 19, f 461 germany 7 42 23, 206.

If you wish [sic] also to find the Moon in which zodiac sign the [I in] that Zodiac sign V above f 96

And otherwise (But if first how many the Moon is). — V. ibidem

Without title. When she is in Aries, travel — travel to and war Cf. above code. 46 f 2.

Γ 126v. Day of Saturn the Saturday [sic], those born when Saturn is in dominion will be appointed to great matters. Cf. codd. Flor. 12, If 137 V net 6, f. 208

Precise diagnosis [sic] (If you seek a matter, learn when it fled 25 27 29 On these pseudo-Pythagorean matters v. Tannery, Notices et extraits, XXXI, 2, 1886, p. 231 sqq.; cf. above code. 44 f. 333.

Isteon [sic that the Moon has a number as has been said above.

Γ 197 On the rising and the Dog Star [sic] and the foreknowledge of events resulting from them (The rising of the Dog Star and there will be famines). -

Zoroas — *Geoponica*, I, 8.

Another method (Know [sic] that each Sign has decans

τρεῖς καὶ τὸ γεννηθὲν ἔχει τὴν διάκρισιν. [f. 127v] <δ>εκανῷ πρώτ(ψ) τοῦ Κριοῦ ♈ ποιεῖ ἐπικινδείνους [l. δύ-] — ἐν τέκνοις λυπιθήσεται [l. -πη-]). — Doctrina est Heliodori, forma quidem contracta V *Catal* IV, p 152.

F. 128. Νικηφόρου μοναχοῦ πρεσβυτέρου τοῦ Βλεμμίδους εἰσαγωγικῆς ἐπιστίμης [*sic*] ἐκ τοῦ δευτέρου βιβλίου (Περὶ οὐρανοῦ καὶ ὅτι — ὅλως ἐν ἑαυτῇ). = Nicephori Blemmydae *Epitome physica* (*Patrol. grae* ed. Migne, CXLII), cap. XXIV, XXV XXVI XXXI.

F. 139 pars inferior et ^ 139v vacant.

F. 140. Μέθοδος ὁποίας κράσεως εὑρήσκεται [*sic*] ὁ χρόνος (Κράτησον τὰ ἀπὸ κτήσεως *sic* τῶν δώδεκα ζῳδίων). = Cod. German. 25, f. 1.

F. 142. Περὶ σημείων τῶν ζ' πλανήτων (Σημεῖα σκέψεως τῶν — ὁ καθεῖς κεῖται ἀστέρα). — Petosiridis (v. f. 144, in ima pagina ... καθὰ καὶ ἐν τῷ περὶ πλανήτων ἀστέρων ὑπεδείξαμεν λόγῳ). = Ibid., 5v

F. 142v. Ἕτερον ὅμοιον τῶν ιβ ζῳδίων (Κριὸν οἱ ἔχοντες — ἰξευταί, ὀρνεοτρόφοι, πραγματευταί). — Petosiridis = Ibid., f. 7. Cf. codd. German. 26, f. 170 [= infra cod. 60, f. 175v]; Mediol. 4, f 101.

F 144. Ἑρμηνεία (Οὕτως ἐξακριβευσάμενος ἑκάστου ἀστέρος — ιβ' Ἰχθύες ψ, ω). — Petosiridis. Cod German. 25, f. 10. Cf. cod. German. 26, f. 170, 172, 73 = cod. Paris 60, f. 175v, 179, 181 Edidit Boll *atal* VII p. 161.

F. 144v. Μέθοδος ἑτέρα rubro . Ἑτέρα μέθοδος (Τῶν τοίνυν ζῳδίων — Φαιανία, Γασαμῶν, Γαραμαντική). — Lydu *De ostentis*, ed. Wachsmuth², p. 158, 10 - 160, 6. Initium capituli cod. German. 25, f. 10 errore repetiit Boll, *Catal.*, VII, p. 162.

F. 145 <Περὶ ἐνιαυτοῦ διαιρέσεως (Τὸν ἐνιαυτὸν τοῦτον τὸν τρόπον — ἐπιτέλλων ἅπαξ ἡμέρας). = Codd. German. 25, f. 11; 26, f. 167v codd. Pari 8, f. 60 f. 170]. Edidit Boll, *op. cit.*, p. 162.

Tonitruale. [In marg. Ἀπρίλιος]. Σελήνης οὔσης ἐν τῷ Κριῷ — θηλυκὸν τὸ ζῴδιον. — Edidit codice German. 25, f. 12, Boll, *op. it* p. 163.

F 146v. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμοῦ (Ἀπρίλιος. Ἡλίου ὄντος εἰς ἀγαθὰ ἐλεύσονται). Edidit ex eodem codice, f. 15 Bo *p it* p. 167.

F. 148. Περὶ των φαινομένων φλογῶν καὶ τὸ τοιοῦτον ἡμερόνυκτον διαιρεῖ N e ho Blemmydae *Epitome physica*, cap. XII, XIII, XIV, XVIII, XIX, XX, XXII, XXIII, XXVII, XXVIII (f. 166 in marg. rubro prima manu Περὶ διαφορᾶς

three, and the one born has the distinction. [f. 127] In the first decan of Aries it produces dangerous [I. dy-] — among children he will be grieved [l. -pē-]. The doctrine is that of Heliodorus, in indeed abridged form V Catal IV, p 152.

F. 128. From the introductory science of Nicephorus the monk and presbyter of Blemmydes, from the second book (On the heavens and that — wholly within itself). = Nicephori Blemmydae Epitome physica (Patrol. grae ed. Migne, CXLII), cap. XXIV, XXV XXVI XXXI.

F. 139 lower part and *139* are blank.

F. 140. Method for finding the temperament of the year (Retain the [signs] from acquisition to the twelve Zodiac signs). Cod. German. 25, f. 1.

F. 142. On the signs of the 7 planets (Signs of observation of the — each of which a star is placed). Petosiridis (v. f. 144, at the bottom of the page ... just as I also showed in the work on the planetary stars — in reason). Ibid., 5v

F. 142. Another similar [text] on the 12 Zodiac signs (Those who bird-catchers, have Aries are bird-keepers, merchants). Petosiridis Ibid., f. 7. Cf. codd. German. 26, f. 170 [= infra cod. 60, f. 175*]; Mediol. 4, f. 101.

F. 144. Interpretation (Having thus examined precisely each star 'B' Pisces ψ, ω): Petosiridis. Cod. German. 25, f. 10. Cf. cod. German. 26, f. 170, 172, 73; cod. Paris 60, f. 175*, 179, 181. Edited by Boll, Catal. VII p. 161.

Γ. 144. Another method in red. Another method (Of the zodiac signs Phaenia, Gasamón, Garamantike). Lydus, On Omens, ed. Wachsmuth, p. 158, 10 - 160, 6. The beginning of the chapter cod. German. 25, f. 10 was repeated in error by Boll, Catal., VII. p. 162.

F. 145 "On the Division of the Year (In this year in the following manner rising once daily). Cod. German. 25, f. 11; 26, f. 167 codes Pari 8, f.np. 162. 60 f. 170]. Edited by Boll, op. cit.,

Thunder-omen. [in margin: April]. Selenis Ọsis ἐν τῷ The sign is feminine. Edited by Kriῷncodice German. 25, f. 12, Ball, op. it p. 163.

Γ 146. Of Hermes Trismegistus, on earthquakes (April. The Sun being being they shall come to good things). Edited from the same codex, f. 15 Bo Pnp it p. 167.

F. 148. On the Phenomena of Flames and such a day-and-night period divides e ho N Blemmydae Epitome physica, cap. XII, XIII, XIV, XVIII, XIX, XX, XXII, XXIII, XXVII, XXVIII (F. 166 in marg. rubro prima manu On the Difference

τόπων τῆς ἐκλείψεως τοῦ Ἡλίου). XXIX, XXX (cum figura f. 172) = Cod. German. 25, f. 18ᵛ sqq.

F 172ᵛ. <Πε>ρὶ οὐρανοῦ καὶ γῆς, Ἡλίου καὶ ἀστέρων (<Ὁ> οὐρανὸς ἐν σχήματι κύβου — τὸν Ἥλιον τῆς γῆς). — Dionysii? Edidit e codice Paris. gr. 854, f. 192ᵛ, Cramer, *Anecdota graeca bibliothecae Parisiensis*, I, p. 370, 30 - 373, 28. = Ibid., f. 75ᵛ. Cf. supra cod. 32, f 103.

F 173ᵛ. Περὶ μεγέθους καὶ διαφορᾶς τῶν λεγόντων περὶ συγκρίσεως Ἡλίου καὶ Σελήνης πρὸς τὴν γῆν (Πάλιν δὲ τῆς Σελήνης — νομήζεσθαι [*sic*] καὶ ὀνομάζεσθαι). — Eiusdem scriptoris. Edidit Cramer *loc. cit.*, p. 373, 28 - 381, 17. = Cod. German 25, f 78 Cf supra cod 32, f 103.

F. 177. Ἐκ τῆς εἰς τὸν ὄγδοον ψαλμὸν ἐξηγήσεως (Οἱπῶν [*sic*] ὁ προφήτης — ὁμολογήσαιεν τῷ θεῷ). — Nicephori Blemmydae *Epitome physica*, cap. XXXII. — Cod. German. 25, f. 87.

F. 181ᵛ Manu recentiore. Εἰ θέλεις εὑρεῖν τὰς ἐπακτὰς τῶν μηνῶν — υφιλον [*sic* πρὸς ζ Ibid., 96ᵛ

F 182. Prima manu. Τοῦ σοφοτάτου [*sic*] Ψελλοῦ περὶ τῆς κινήσεως τοῦ χρόνου, τῶν κύκλων τοῦ Ἡλίου καὶ τῆς Σελήνης καὶ τῆς ἐκλείψεως αὐτῶν καὶ τῆς τοῦ Πάσχα εὑρέσεως, διὰ τί ὁ ἅπας χρόνος νυχθήμερα ἔχει τξε' δς" καὶ οὔτε πλέω οὔτε ἐλάσσω, καὶ πόθεν τοῦτο συμβαίνει ὥστε μήποται [*sic*] τὰς ἡμέρας τοῦ παντὸς χρόνου μήτε πλέον [*sic*] εὑρίσκεσθαι μήτε ἐλάσσονας (Πρὸ τῶν ἄλλων ὁ ὅλος χρόνος συμπληροῦται). — Ibid., f. 97ᵛ. Initium edidit Usener, *Ad historiam astronomiae symbola*, p 25, n. 2. V. supra cod 45, f. 105ᵛ

F 183ᵛ. Περὶ τοῦ νομικοῦ φασκαλίου (Τέσσαρις [*sic*] εἰσὶ τροπαὶ — ἐτύγχανεν ἤτοι Σάββατον). — Pselli? — Ibid., f. 101. Cf. supra cod. 45, f. 105ᵛ sqq.

F 190ᵛ. Βιβλίον δεύτερον περὶ τῆς χρόνου ἐπινεμήσεως (Διὰ τί τῆς κοσμοκτισίας — καὶ οὐ πλήον [*sic*]). — Pselli. — Ibid., f 116ᵛ Cf. supra cod. 45, f 105ᵛ sqq.

F 197ᵛ. Manu recentiore. Μέθοδος εἰς τὸ εὑρεῖν τὸ νομικὸν φάσκα — οὗ σόσουσιν [*sic*] με'. — Ibid., f. 131ᵛ. Scriptor pro exemplo anno ~ϑμϛ' 1438 litur
Alia manu Precatio. Παντοκράτωρ θεὲ αἰώνιε — ἐπεροτεῖσαι τὸν χρυσμον *ic* Ibidem.

F. 198. Prima manu. Νικηφόρου πατριάρχου Κωνσταντοῦ πόλεως [*si* ὀνειροκριτικὸν κατὰ ἀλφαβήτου διὰ στίχων ἰαμβικῶν (Ἀρχὴ πρὸ πάντων — πρὸς πλοῦτον φέρει. τέλος). — Ibid., f. 132. Edidit Rigaltius, *Artemidori Oneirocritica*, 1603. Cf. Ruelle, *Revue des études grecques*, VIII, 1895, p. 251.

F 199ᵛ. Ἑρμηνία περὶ τῆς συντελίας [*sic*] (Ἐβασίλευσεν ὁ ἅγιος — Χριστοῦ τοῦ θεοῦ). = Ibid., f. 134ᵛ.

places of the eclipse of the Sun), XXIX, XXX (cum figura f. 172) — Cod. German. 25, f. 18v sqq.

F 172. "On heaven and earth, the Sun and the stars (<0> the heaven in the form of a cube, the Sun of the earth). — Dionysii ? Edited from cod. Paris. gr. 854, f. 199, Cramer, Anecdota graeca bibliothecae Parisiensis, I, p. 370, 30-373, 28. — Ibid., f. 75v. Cf. supra cod. 32, ff. 103.

Γ 173. On the magnitude and difference of those who speak concerning the comparison of the Sun and Moon with the earth (But the Moon again — being considered [sic] and named). — By the same author. Edited by Cramer loc. cit., p. 373, 28 - 381, 17. = Cod. German 25, f 78. Cf. supra cod. 32, f. 103.

Γ.177. From the commentary on the eighth psalm (Saying [sic] the prophet — they would confess to God). - Nicephorus Blemmydes, Epitome physica, cap. XXXII. - Cod. German. 25, f. 87.

F. 181. In a later hand. If you wish to find the epacts of the months — that's all toward Ibid., 96v

F 182. In the first hand. Of the most wise [sic] Psellus on the movement of time, the cycles of the Sun and Moon and their eclipse and the finding of Easter, why the whole time has 365 days and 6 hours and neither more nor less, and whence it comes about that the days of the whole time are found neither more [sic] nor fewer (Before all else the whole time is completed). Ibid., f. 97. The beginning was edited by Usener, Ad historiam astronomiae symbola, p. 25, n. 2. See supra cod. 45, f. 105.

Γ 183. On the Legal Passover (There are four [sic] turnings — it happened, that is, Saturday). - Pselli? — Ibid., f. 101. Cf. See above cod. 45, f. 105 sqq.

Γ 190. Second Book on the Distribution of Time (Why of the creation of the world and no more [sic]). Pselli. Ibid., f 116v Cf. above cod. 45, f. 105″ sqq.

F 1977. In a more recent hand. Method for finding the legal Passover — which they save [sic] 45. Ibid., f. 131. The scribe as an example let's 45 1438 color

In another hand. Prayer. Almighty eternal God, to ask me the oracle. Ibidem.

F. 198. In the first hand. Dream interpretation of Nikephoros, Patriarch of Constantinople [sic], arranged alphabetically in iambic verses (The beginning before all things — leads to wealth. end). - Ibid., f. 132. Edited by Rigaltius, Artemidori Oneirocritica, 1603. Cf. Ruelle, Revue des études grecques, VIII, 1895, p. 251.

Γ 1997. Interpretation concerning the consummation [sic] (The holy one of Christ the God reigned). = Ibid., f. 134.

In margine, alia manu. Εὑρέθησαν τότε μὲν ὡς ἤρηται [l. εἴρηται] ἔτει ,εωλη' ἀπὸ κτίσεως κόσμου, νῦν δέ ἐστι ,ϛϑμη' [1440] — ἕως νῦν).

F. 200. Prima manu. Ὁ Ζεὺς ἐφεῦρε — Χαλδαῖοι ἀστρολογίαν καὶ γενεθλιαλογίαν — Τυρσινοὶ [*sic*] τειχίζειν πόλεις. = Ibid., f. 135.

F 200 maior pars vacat.

Ff. 200ᵛ-203 vacua sunt

F. 204. [Προγνωστικὰ ἐκ σημείων ἑκάστου μηνὸς manu Angeli Vergecii; immo Danielis prophetae apocalypsis] Πίναξ σὺν θεῷ ἁγίῳ τῆσδε τῆς βίβλου — εἶδε τὰ ἄδηλα. τέλος τούτων [rubro]; [alia manus addidit τῶν Περσικῶν ἐφευρεμάτων]. = Ibid., f. 137ᵛ sqq. Opusculi initium ex codice 44 in appendice edetur.

F. 229. Ἐκ τῆς βίβλου τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἀνδρέου τοῦ διὰ Χριστὸν Σαλοῦ (Κεφάλαιον α Εὐκαιρήσαντός ποτε τοῦ ἁγίου Ἐπιφανίου καὶ τοῦ ὁσίου Ἀνδραίου [*sic*] — [f. 231] τὰς διμοσίους [*sic*] ὁδούς). Cf. cod. Paris. gr. 1771, f. 160 sqq. V. Krumbacher, *Byzantinische Litteratur*², p. 197.

Eadem manu rubro : Ἄπελθε φύλλα ϛ' καὶ εὑρήσεις τὰ λειπὰ [*sic*] κεφάλαια. V infra f. 236ᵛ

F. 233. Κανὼν νοητικὸς ἐν ἀκρυβίᾳ ἡχ(ὴ) πευ (Ὠδὴ α'. Ὑγρὰν διοδεύσ(ας). τῶν ἀπαλιέων καὶ προφητῶν πάπα ὑπολίτου [l. πάππα Ἱππολύτου], Δανῆὴλ, Ἀνδρέου πιστοῦ τοῦ διὰ Χριστὸν Σαλοῦ τε ῥήσεις εὐσεβοφρόνως πιστοὶ μελλωδήσωμεν. Ὅταν θεορήσας λύκος ποιμὶν — ἁμαρτόντας ἀτρώτους φύλαξον [*sic*]).

F. 236ᵛ. Ζήτησον τὴν ἀρχὴν τῶν κεφαλαίων ὄπισθεν φύλλ(α) ϛ' [rubro]. καὶ β' [manu posteriore]. Ἐκ τῶν κεφαλαίων τῶν ἐν ἁγίοις πατέρων ἡμῶν Ἀνδρέου καὶ Ἐπιφανίου καὶ Συμαιῶν [*sic*] τοῦ διὰ Χριστὸν Σαλοῦ (Κεφάλαιον ϛε'. Ἐν γὰρ ταῖς ἡμέραις ἐκείναις — καθ' ἑαυτὸν προσευχόμενος). — V. supra f. 229.

F. 242. Εὐχαὶ Ἀνδρέου καὶ Ἐπιφανίου καὶ πάντων τῶν ἁγίων — [f. 242] ἡμέρᾳ τῆς κρίσεως. ἀμήν, ἀμήν. ἀμήν. — V. ibidem.

F 242ᵛ. Tabula in qua prognostica ex fulguribus, tonitribus, terrarum motibus, eclipsibus, caelestibus arcubus in singulis mensibus inde ab Octobri usque ad Septembrem demonstrantur.

F. 243. Κεφάλαια μεγάλα. XXI circulis XXI litterae rubro inscriptae sunt. Incipit: Ἡ μέθοδος τοῦ παρόντος πονήματός ἐστι τοιαύτη. Εὗρε πρῶτον εἰς τὰ κεφάλαια τῶν κλήρων τὸ ζητούμενον — τὴν λύσιν τοῦ ἐροτίματός [*sic*] σου. — F. 243ᵛ. Ἀρχὴ τῶν κλήρων. ιβ' εἰ πλεύσω ἀκινδύνως etc. — F. 244. Ἀρχὴ τοῦ ὀνοματολογίου. ιγ' θεοῦ κράτος etc. — F. 245. Ἀρχὴ εὑρέ-

In the margin, in another hand. They were found then, as has been said, in the year 6038 from the creation of the world, but now it is 6948 (1440) up to now).

F. 200. In the first hand. Zeus discovered the Chaldeans astrology and genethlialogy The Tyrrhenians [sic] to fortify cities. Ibid., f. 135.

F The greater part of folio 200 is blank.

Folios 200–203 are blank.

F. 204. [Prognostics from signs for each month, in the hand of Angelus Vergecius; actually the Apocalypse of the prophet Daniel] Table, with the help of the holy God, of this book — he saw the hidden things. End of these [in red]; [another hand added: of the Persian inventions]. Ibid., f. 137 sqq. The beginning of the opuscule from codex 44 will be published in the appendix.

F. 229. From the book of our father among the saints, Andrew the Fool for Christ (Chapter 1: When the holy Epiphanius and the blessed Andreas [sic] [f. 231] once had leisure on the public [sic] roads). Cf. cod. Paris. gr. 1771, f. 160 sqq. See Krumbacher, Byzantine Literature[2], p. 197.

In the same hand, in red: "Go back 3 leaves and you will find the remaining [sic] chapters." See below f. 236.

F. 233. A rational canon, composed with precision, in tone (Ode 1. Having traversed the watery path). Sayings of the fishermen's and prophets' pope Hypolitus [i.e. pope Hippolytus], Daniel, and faithful Andrew the Fool for Christ — let us, the faithful, piously and devoutly chant them. When a wolf, having spotted a shepherd — keep the sinners unharmed [sic]). F. 236. Seek the beginning of the chapters behind [so many] leaves [in red], and 2nd [in a later hand]. From the chapters of our fathers among the saints, Andrew and Epiphanius and Symeon [sic] the Fool for Christ (Chapter 85: For in those days, praying by himself). — See above f. 229.

Γ. 242. Prayers of Andrew and Epiphanius and all the saints [Γ. 242] on the day of judgment. Amen, amen, amen. — V. ibidem.

F 242. A table in which prognostics derived from lightning, thunder, earthquakes, eclipses, and celestial arcs are shown for each month from October through September. Γ. 243. Major chapters. XXI letters inscribed in red within XXI circles. Incipit: The method of the present work is as follows. First find in the chapters of the lots the answer to your question. Γ. 243. Beginning of the lots. 12. Whether I shall sail safely, etc. — Γ. 244. Beginning of the nomenclature. 13. The power of God, etc. F. 245. Beginning of the discov-

σεως. Α [*sic*] πρῶτον κεφάλαιον Ῥουβήμ. ξθ'. π' Ἀρὰμ etc. Desinit f. 254ᵛ : ι' ἀπαλάσ(εις) τῆς γυναικὸς ἄρτι. — Astrampsychi. Ed. Hercher, *Progr.*, Berlin, 1863.

48. Cod. Paris. gr. 2502. — Chartaceus; cm. 20 × 14.5; f. 115; saec. XVI eadem manu atque codex Vindobonensis med. gr. 23, ol. 50 (Lambecius-Kollarius, *Comment.*, VI, p. 374; Nessel, *Catal.*, III, p. 33) exaratus. Ex bibliotheca cardinalis Mazarin, postea Regius 3159. — Cf. Omont, *Inventaire*, II, p. 273; Ruelle ap. de Mély, *Les lapidaires de l'antiquité et du moyen-âge*, II, pp. xx, 275 sqq.

F. 1. Βίβλος ἰατρικὴ σύντομος τοῦ τρισμεγίστου Ἑρμοῦ κατὰ μαθηματικῆς ἐπιστήμης καὶ φυσικῆς ἀπορροίας τῶν ἄστρων ἐκδοθεῖσα πρὸς τὸν μαθητὴν αὐτοῦ Ἀσκλήπιον (Κριοῦ ἐλελίφασκος [*sic*], Ταύρου γὰρ καὶ οὐλοῖ. [F. 12ᵛ.] Πᾶσε σαφηνιασμένων οὖν τῶν καθ' ἕκαστον [*sic*] ... Ποία βοτάνη Ἡλίου. Πρώτη βοτάνη Ἡλίου προσαγορευομένη ἡλιοτρόπιον — τοῖς ὕγροις ἀναλαμβάνων χρῶ. [F. 18.] Ἕλεις [*sic*] ἐν βραχὺ [*sic*] συντάγματι — τῆς ἐπιστήμης ἐνεργήματα). — Edetur in appendice ex codice 41.

F. 19. Ἑτέρα βίβλος Ἑρμοῦ τοῦ τρισμεγίστου ἱερὰ πρὸς τὸν αὐτοῦ μαθητὴν Ἀσκλήπιον (Τῶν ἐν τοῖς ζῳδίοις — φυσικῶς ἔλαβεν βοτάνη. τέλος) — Ed Pitra, *Analecta sacra*, V, 2, p. 284; Ruelle, *Revue de philologie*, XXXII, 1908, p. 247.

F. 30ᵛ. Βίβλος ἰατρικὴ σύντομος τοῦ τρισμεγίστου Ἑρμοῦ κατὰ μαθηματικῆς ἐπιστήμης καὶ φυσικῆς ἀπορροίας τῶν ζῴων ἐκδοθεῖσα πρὸς τὸν μαθητὴν αὐτοῦ Ἀσκλήπιον (Ἀρχὴ περὶ ἀετοῦ, ἤτοι τῶν πτηνῶν. Ἀετός ἐστι με [*sic*] — ἐν συντόμοις φυήσονται τρίχαι [*sic*]). — Ed. Ruelle ap. de Mély, *Les lapidaires* II, p 275.

F. 113. Περὶ ἐσοχάδων καὶ ἐξοχάδων, ἐντοχεμένων [*sic*] κοιμωμένων (Βοτάνη ἐστὶν ἡ λεγομένη δρακοντέα — τοῦτο μετὰ μέλιτος).

Τοῦ ὑπερτίμου κυροῦ Μιχαὴλ τοῦ Ψελλοῦ περὶ παραδόξων ἀκουσμάτων (Μηδὲ καινῶν ἀναγνωσμάτων — τινὰ ὀνομάζει παράδοξα). — Ed. Westermann, Παραδοξόγραφοι, p. 143.

F. 114. Εἰς τοὺς πάσχοντας τὸ ἧπαρ καὶ τὸν πνεύμονα καὶ εἰς νεφροαλγίαν καὶ εἰς ἄλλα πολλὰ δυσκατανόητα παθήματα τῷ ἀνθρώπῳ οὕτως ποίει ἐγκλυστήριον (Λαβὼν μελίλητον [*sic*], δαμάσκηνα εὐδοκίᾳ θεοῦ αθήσεται).

F. 114ᵛ. Ἕτερον ἐγκλυστήριον, τοῦ ποιῆσαι εἰς φιάγκο (Λαβὼν νεοσσοὺς περιστερῶν μεγάλα ὁ πάσχων).

F. 115. Ἑρμηνεία εἰς φιάγκο (Ἔπαρον σκορπίους χερσαίους — νεφροὺς καὶ αθήσονται

ery. The first chapter, Reuben. 69. 80. Aram, etc.
Ends at f. 254: 10. (release) from the woman just now.
Astrampsychus. Ed. Hercher, Progr., Berlin, 1863.

48. Cod. Paris. gr. 2502. Paper; cm. 20 × 14.5; f. 115; 16th century, written by the same hand as the Vienna manuscript ined. gr. 23, formerly 50 (Lambecius-Kollarius, Comment., VI, p. 374; Nessel, Catal., III, p. 33). From the library of Cardinal Mazarin, later Regius 3159. — Cf. Omont, Inventaire, II, p. 273; Ruelle ap. de Mély, Les lapidaires de l'antiquité et du moyen-âge, II, pp. xx, 275 sqq. F. 1. A brief medical book of Hermes Trismegistus, issued according to the mathematical science and natural emanation of the stars, addressed to his disciple Asclepius (Of Aries he-leliphascos [sic], for of Taurus and wounds. [F. 12.] When all the matters for each individual have been clarified [sic] ... Which herb belongs to the Sun. The first herb of the Sun called heliotrope, taking it up in liquids, use it. [F. 18.] You have [sic] in a brief [sic] compendium the operations of the science). To be published in the appendix from codex 41.

Γ. 19. Another book of Hermes Trismegistus, Sacred, addressed to his disciple Asclepius (Of those in the zodiac signs naturally the herb was taken. end) Ed. Pitra, Analecta sacra, V, 2, p. 284; Ruelle, Revue de philologie, 32, 1908, p. 247

Γ. 30. A concise medical book of Hermes Trismegistus according to mathematical science and the natural emanation of living beings published for his disciple Asclepius (Beginning concerning the eagle, that is, of birds. The eagle is me [sic] in brief hairs will grow [sic]). Ed. Ruelle ap. de Mély, Les lapidaires II, p. 275.

Γ. 113. On concavities and convexities, of those lying enclosed [sic] asleep (The herb is the one called dragonwort, this with honey).
Of the most honorable lord Michael Psellus on paradoxical hearings (Neither does he name certain new readings paradoxical). Ed. Westermann, Παραδοξόγραφοι, p. 143.

Γ. 114. For those suffering from the liver and the lung, and for nephralgia and for many other ailments difficult to understand for man, thus prepare an enema (Taking melilot [sic], damascene plums, by the grace of God it will be healed).

Γ. 114v. Another enema, to be prepared in a flask (Taking young pigeons, the sufferer greatly).

G. 115. Interpretation concerning fianco (Take land scorpions kidneys and they will suffer

49. Cod. Paris. gr. 2508. — Chartaceus, cm. 21,5 × 14 ff. 268, saec. XV. — Ex bibliotheca Catharinae de Medicis, postea Regius 3223. — Cf. Omont, *Inventaire*, II, p. 274.

F. 1. Sine inscriptione. Ὁ ἔχων δηλ^ητ [l. δηλωτικὸν?] τὸ ζῴδιον τοῦ Κριοῦ ἐστιν ἥμερος, πρᾶος, ἐλεήμων — ἁπλοῦς τε καὶ μέτριος. — Cf. cod. Ital. 18, f 330; supra cod. 47, f. 142^v.
Planetarum sigla.

F. 1^v. Ὁ δρόμος τῆς Σελήνης ἐπαναφερομένης τὰ ιβ' ζῴδια ἀνὰ β' ς'' ἡμερῶν. Tabula.

F. 2. Ἡμεροευρέσιον ἐν ᾧ τὴν τῶν μηνῶν ἀρχὴν εὑρίσκομεν ἐν ποίᾳ ἡμέρᾳ ἐστίν. Tabula. — Cf. Isaaci Argyri κανόνιον τοῦ ἡμεροευρεσίου (Petavius, *Uranologion*, 1630, p. 365); Georgii Chrysococcae κ. τ. ἡ. (Usener, *Ad historiam astronomiae symbola*, p. 36 in adnot. ad cap. X).

F 2^v. Συνόδων et πανσελήνων tabula.

F. 3. Tabula ad Pascham inveniendam.
Ex transverso. Περὶ τῶν βισέκτων ἰστέον ὅτι — κ', κδ', κη'.
Dextra parte. Τὸ μὲν πρῶτον πάγιον ἔχει — τῶν χριστιανῶν Πάσχα.
Ἰστέον ὅτι ὁ Ἥλιος ἔχει κύκλους κη' — τῆς πρώτης τοῦ Ἰανουαρίου.
Τὸ δὲ Πάσχα εὕρῃς οὕτως — [f. 3] ὁ Φεβρουάριος ἡμέρας κθ'.

50. Cod. Paris. gr. 2739. — Chartaceus, cm. 27 × 20, ff. 239, saec. XV a Michaele Apostolio exaratus, ut ex scriptura apparet (v. Omont, *Fac-similés de mss. grecs des XVe et XVIe siècles*, pl. 34; cf. Vogel et Gardthausen, *Die griechischen Schreiber*, p. 308). — Olim Fontebladensis (Omont, *Catal. des mss. grecs de Fontainebleau*, 1889, p. 65, n. 184), Regius 2803. — Cf. Omont *Inventaire*, III, p. 33.

F. 237^v. Εἰς τοὺς ἑπτὰ πλανήτας καὶ τὰς ἐν ἡμῖν δυνάμεις καὶ πάθη (Ἑπτὰ πολυπλανέες κατ' — καὶ κόσμος ἀπείρων) — Empedoclis. Ed. Maass, *Commentariorum in Aratum reliquiae*, 1898, p. 170.
Εἰς τὸν Πτολεμαῖον (Γαίης ἐν νώτοισιν — ὕστερα τέρμα λαχούσας). — Theonis Alexandrini Ed. Cougny, *Anthologia palatina* t. III, cap. 3 146.

F. 238. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν· ἐν ἄλλῳ Ὀρφέως (Φράζεο δὴ καὶ — [f. 239] καὶ κατὰ χώρας). — Ed. Abel, *Orphica*, p. 141.

51. Cod. Paris. gr 2843. — Chartaceus cm. 21 14, ff. 108, saec. XVI. — Ex bibliotheca Colberti (n. 4440), deinde Regius 3339, 2. 2. — Cf. Omont, *Inventaire*, III, p. 48.

49. Cod. Paris. gr. 2508 - Chartaceus, cm. 21.5 X 14, f. 268, saec. XV. - From the library of Catherine de' Medici, later Regius 3223. — Cf. Omont, Inventaire, II, p. 274.

F. 1. Without title. He who has as his sign [1. indicating?] Aries is gentle, mild, merciful, simple and moderate. Cf. cod. Ital. 18, f. 330; supra cod. 47, f. 142°. Planetary signs.

F. 1. The course of the Moon returning through the 12 signs, two or four days each. Table.

F. 2. A day-finding table by which we find on which day the beginning of the months falls. Table. Cf. Isaac Argyrus's canon of the day-finding table (Petavius, Uranologion, 1630, p. 365); George Chrysococces's canon of the same (Usener, Ad historiam astronomiae symbola, p. 36, in the note on ch. X).

F. 2. Table of conjunctions and full moons.

C.3. Table for finding Easter.

Transversally. On the intercalary days, it should be known that 20th, 24th, 28th.

On the right-hand side. The first fixed one has — Easter of the Christians.

It should be known that the Sun has cycles of the first of Jan- of Janu-ary.

You will find Easter thus — [f. 3] February has 29 days.

50. Cod. Paris. gr. 2739. — Paper manuscript, cm. 27 × 20, (F. 239, 15th century, written by Michael Apostolis, as appears from the handwriting (cf. Omont, Fac-similes de mss. grecs des XVe et XVIe siècles, pl. 34; cf. Vogel et Gardthausen, Die griechischen Schreiber, p. 308). Formerly Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, 1889, p. 65, n. 184), Regius 2303. — Cf. Omont Inventaire, III, p. 33.

F. 237. On the Seven Planets and the Powers and Passions Within Us (Seven wide-wandering [planets] according to — and a world of infinities) Start- docile Ed. Maass, Commentariorum in Aratum reliciee, n. 1898, p. 170

On Ptolemy (On the backs of the earth having received the furthest boundar). — Theonis Alexandrini Ed. Cougny, *Antho-* logia palatina t. III, cap. 3 146.

F. 238. Of Hermes Trismegistus on Earthquakes; in another [manuscript] of Orpheus (Take heed now and [F. 239] and throughout the regions). Ed. Abel, Orphica, p. 141.

51. Code. Paris. gr. 2843. — Paper manuscript cm. 21 14, ff. 108, 16th century. — From Colbert's library (n. 4440), then Regius 3339, 2. 2. - Cf. Omont, Inventaire, III, p. 48.

F. 107. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν. ἐν ἄλλῳ Ὀρφέως (Φράζεο δὴ καὶ — [f. 108] καὶ κατὰ χώρας. τέλος. τέλος. περὶ σεισμῶν). — Ed. Abel, *Orphica* p. 141.

52. Cod. Paris. gr. 2863. — Chartaceus, cm. 21,5 × 15, ff. 284, saec. XVI duabus vel tribus manibus exaratus. — Ex bibliotheca Catharinae de Medicis, deinde Regius 3342. — Cf. Omont, *Inventaire*, III, p. 51.

F. 261. Εἰς τοὺς ἑπτὰ πλανήτας καὶ τὰς ἐν ἡμῖν δυνάμεις καὶ πάθη (Ἑπτὰ πολυπλανέες κατ' — καὶ κόσμος ἀπείρων). — Empedoclis. Ed. Maass, *Commentariorum in Aratum reliquiae*, 1898, p. 170.

F. 261ᵛ. Εἰς τὸν Πτολεμαῖον (Γαίης ἐν νώτοισιν — ὕστερα τέρμα λαχούσας). — Theonis Alexandrini. Ed. Cougny, *Anthologia palatina* t. III, cap. 3, 46.
Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν, ἐν ἄλλῳ Ὀρφέως (Φράζεο δὴ καὶ — [f. 262ᵛ] καὶ κατὰ χώρας). — Ed. Abel, *Orphica*, p. 141.

53. Cod. Paris. gr. 3028. — Chartaceus, cm. 21 × 14, ff. 3 + 177, saec. XV magna ex parte (ff. -162) a librario Lemnio (f. 11 κακόν καλόν δ(ὲ?) τοῦ γεγραφῶτος ἐκ νήσου Λήμνου. ἀμὴν τῷ ἔχωντι καὶ γράψαντι Χ(ριστ)έ μου σώσον) exaratus; alia manu saec. XVI ff. A-B, f. 161, alia manu ff. 163-164, alia manu eiusdem saec. ff. 165-177 exarata sunt. — Ex bibliotheca Catharinae de Medicis, postea Regius 3358. Cf. Omont, *Inventaire* III, p 95.

F 1. Index in ff 15-162 prima manu confectus.

Ff. 11ᵛ 14 vacua sunt.

F. 14ᵛ. Oneirocriticon. Περὶ κεφαλῆς καὶ τῶν τριχῶν αὐτῆς. — [F. 15.] Κεφάλαιον πρῶτον (Ἐάν τις ἴδῃ τὰς τρίχας — ἢ θανάτῳ τελευτήσει).
β'. Περὶ πολιώσεως τριχῶν (Ἐάν τις ἴδῃ ὅτι ἐπολιώθη — ἧς ἔχει τεύξεται).
γ'. Περὶ κουρᾶς κεφαλῆς (Ἐάν τις ἴδῃ ὅτι ἐκούρευσε — ἡ ἀπώλεια αὐτοῦ).

F. 15ᵛ. δ'. Περὶ κεφαλῆς ἀληφθείσης [*sic*] ἔλαιον (Ἐάν τις ἴδῃ ὅτι ἤλειψε τὸ κάλλιον διαθήσει).

F. 16. ε'. Περὶ μόσχου καὶ γαλέου καὶ τῶν ὁμοίων (Ἐάν τις ἴδῃ ὅτι ἠλείψατο — τοῖς πλησίον ὑψωθήσεται)
ς'. Περὶ βαφῆς τριχῶν (Ἐάν τις ἴδῃ ὅτι βάφει — ὁ πλοῦτος αὐτοῦ ἐλαττωθήσεται).
Ne longus sim, capitulorum nonnullorum titulos, exempli causa, iam adnotabo

F. 16ᵛ. ζ' Περὶ γενειάδος καλῆς καὶ δασείας. — η'. Περὶ ξυρήσεως προσώπου. — F. 17. θ'. Περὶ θυμιατηρ(ίου) καὶ καπνίσεως. —

F. 107. Hermes Trismegistus, On Earthquakes. In another [manuscript], Orpheus (Φράζεο δὴ καὶ — [f. 108] καὶ κατὰ χώρας. end, end. On Earthquakes). Ed. Abel, Orphica p. 141.

52. Code. Paris. [redacted] gr. 2863. Paper, cm. 21.5 × 15, ff. 284, 16th century, written by two or three hands. From the library of Catherine de' Medici, then Regius 3342. — [redacted] Omont, Inventaire, III, p. 51.

F. 261. On the Seven Planets and the Powers and Passions within Us (Ἑπτὰ πολυπλανέες κατ[redacted] — καὶ κόσμος ἀπείρων[redacted]). Empedocile Ed. Maass, Commentariorum in Aratum reliciee, n. 1898, p. 170

F. 261. On Ptolemy (Γαίης ἐν νώτοισιν [redacted] ὕστερα τέρμα λαχούσας). — Theon of Alexandria. Ed. Cougny, Anthologia palatina t. III, cap. 3, 46.

Hermes Trismegistus on Earthquakes, in another [manuscript] of Orpheus (Consider now [f. 262'] and by regions). Ed. Abel, Orphica, p. 141.

63. Cod. Paris. gr. 3028. — Paper manuscript, cm. 21 X 14, ff. 3 + 177, 15th century, largely (f. -162) written by a scribe from Lemnos (f. 11: the bad is good d(?) of the one who wrote [this] from the island of Lemnos. Amen, for the one who owns and wrote [it], save him, my Christ); another hand, 17th century. A-B, f. 161, another hand ff. 163–164, another hand of the same century ff. 165–177 written. — From the library of Catherine de' Medici, later Royal [library] 3358. Cf. Omont, Inventaire III, p. 95.

F. 1. **Index in ff** ff. 15–162 written by the first hand.

Ff. 11v f. 14 is blank.

F. 14. Oneirocriticon. On the Head and its Hair. — [F. 15.] Chapter One (If someone sees the hairs... or he will die by death).

2. On the Greying of Hair (If someone sees that he has gone grey... [redacted] of which he will obtain).

3. On the Cutting of Hair (If someone sees that he has cut [his [redacted] hair]... his loss).

Γ. 15. δ'. On Anointing the Head with Oil (If someone sees that he anointed he will fare better).

Γ. 16. ε'. On Musk and Weasel and the Like (If someone sees that he anointed himself — he will be exalted among his neighbors)

Γ'. On the Dyeing of Hair (If someone sees that he is dyeing — his wealth will diminish).

Not to be too lengthy, I will now note the titles of several chapters by way of example

F. 16. 7. On the Beautiful and Thick Beard. [redacted] 8. On Shaving the Face. – [redacted] 17. 9. On the Censer and Fumigation. [redacted]

<ι'.> Περὶ συκιάσεως. — F. 17ᵛ. ια'. Περὶ πλησμονῆς τριχῶν κεφαλῆς. — ιβ'. Περὶ τριχῶν τοῦ λοιποῦ σώματος. — F. 18. ιγ'. Περὶ ὠτίων. — F. 18ᵛ. ιδ'. Περὶ φωνῆς καὶ ψαλμωδίας. — etc. — F. 160. τλζ'. Περὶ ὄρνιθος καὶ πετεινοῦ. — F. 160ᵛ. τλη'. Περὶ πέρδικος. — F. 161. τλθ'. Περὶ μυῶν καὶ κονώπων [*sic*]. — Manu post. τμ'. Περὶ ὀδόντων. — F. 162. Prima manu. Περὶ ἁγίων εἰκόνων (Ἐάν τις ἴδῃ ὅτι ὠφθῇ αὐτῷ ὁ κύριος — ἔσται καθώς ἐστιν ἐργάτης).

F. 163. Καλανδολόγιον σὺν θεῷ περιέχων [*sic*] ἀπὸ τοῦ ἑδρὰ [l. Ἔσδρα] (<Ἐ>ὰν ἐν ι' ἡμέρᾳ — καὶ τριτέων [*sic*] νόσοι πολλοί). — Ed. e cod. nostro 42, f 110-111, Boissonade, *Notices et extraits*, XI, 2, 1827, p. 186, n. 3. V. supra cod. 42, loc. cit.

F. 163ᵛ. Βροντολόγιον (Μηνὶ σεπτευβρίῳ ἐὰν βροντίσῃ [*sic*] — [f. 164ᵛ] ἀπομερισμὸν ἀγνωμόνων ἀνδρῶν). — Hoc brontologion cum Davidis tonitruali e cod. 44, f. 325ᵛ in appendice edito magna ex parte consentit

54. Cod. Paris. gr. 3047. — Chartaceus; cm. 21 × 14,5; ff. 200; anno 1420 a Georgio Chrysococca (f. 136ᵛ ετελειώθη τῇ πρώτη σεπτεβρίου Νος ιδης τοῦ ,ϛοῦ ϡοῦ κηου ἔτους διακόνου γεωργίου τοῦ χρυσόκόκκη) exaratus (cf. Vogel et Gardthausen, *Die griechischen Schreiber*, p. 86; Omont, *Fac similés de mss. grecs des XVᵉ et XVIᵉ siècles*, pl. 20). Ex bibliothecis Nicolai Michelozio (in tegumenti tergo: *A dño Nicolao Michelozio* (*et* deletum) *die 9 Ianuarii 1497* in folii membranacei tergo: *Nicolai Michelotti Florentini liber* Catharinae de Medicis (*nº XXVIIIº undecimo*), Regius 3357. — Cf. Omont, *Inventaire*, III, p. 99.

F. 88. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν (Φράζεο δὴ καὶ — καὶ κατὰ χώρας) — Ed. Abel *Orphica*, p 141.

F 89ᵛ. Ἐμπεδοκλέους εἰς τοὺς ἑπτὰ πλανήτας καὶ τὰς ἐν ἡμῖν δυνάμεις καὶ πάθη (Ἑπτὰ πολυπλανέες κατ' — [f. 89ᵛ] καὶ κόσμος ἀπείρων). — Ed. Maass, *Commentariorum in Aratum reliquiae*, 1898, p. 170.

55. Cod. Paris. Suppl. gr. 446. — Membranaceus, cm. 25 × 17, ff. 261, saec. X. — Olim Augerii de Busbecke (f. 1: *Augerius de Busbecke comparavit Constantinopoli*), deinde Vindobonensis medicus graecus 10 (= 19 Nessel). — Cf. Lambecius, *Comment. de aug. bibliotheca Caesarea Vindobonensi*, ed. Kollarius, VI, p. 215; Nessel, *Catalogus*, III, p. 29; Omont, *Inventaire*, III, p. 262.

F. 43ᵛ. Ὄργανον ἀστρονομικόν. Ἐπιστολὴ Πετοσίρεως πρὸς Νεχεψῶ βασιλέα Ἀσυρίων [*sic*] (Ψῆφος σελινιακὸς [σεληνιακὴ manu posteriore] δι' οὗ [ἧς manu posteriore] — Δαβὶδ τὸν Γολιάθ). — Ed. Riess, *Philologus*, VI Supplementband, p. 386. Cf. Diels, *Abhandl. preuss. Akad.*, 1906, I, p. 82.

<10.> On Cupping. – F. 177. 11. On the Fullness of Hair of the Head. — 12. On the Hair of the Rest of the Body. - F. 18. 13. On the Ears. — F. 185. 14. On the Voice and Psalmody. — etc. — F. 160. 337. On Bird and Fowl. - F. 160. 338. On the Partridge. F. 161. 339. On Mice and Gnats [sic]. By a later hand. 340. On Teeth. F. 162. By the original hand. On Holy Icons (If someone sees that the Lord appeared to him, he will be as he is a worker).

F. 163. A Kalendarion, with God's help, containing [sic] from Esdra [1. Esdras] (If on the day — and of tertian [sic] diseases many). - Ed. from our cod. 42, f. 110-111, Boissonade, Notices et extraits, XI, 2, 1827, p. 186, n. 3. See above cod. 42, loc. cit.

F. 163. Brontologion (In the month of September, if it thunders [sic] -- [f. 164] the portion of ungrateful men). This brontologion largely agrees with the thunderal brontologion of David, edited from cod. 44, f. 325r in the appendix.

54. Cod. Paris. gr. 3047. — Paper; cm. 21 × 14.5; ff. 200; written in the year 1420 by Georgios Chrysokokkes (f. 136v: completed on the first of September, year 6928, by the deacon Georgios Chrysokokkes) (cf. Vogel and Gardthausen, Die griechischen Schreiber, p. 86; Omont, facsimiles of Greek mss. of the 15th and 16th centuries, pl. 20). From the libraries of Nicolaus Michelozius (on the back of the cover: From lord Nicolaus Michelozius (and deleted) on 9 January 1497; on the back of a parchment leaf: Nicolai Michelotti Florentini liber); of Catherine de' Medici (no. XXVIII, eleventh), Royal 3357. — Cf. Omont, Inventaire, III, p. 99.

F. 88. Hermes Trismegistus, On Earthquakes (Consider indeed and and throughout the lands) - Ed. Abel Orphica, p. 141.

Γ. 89. Empedocles, On the Seven Planets and the Powers and Passions within Us (Seven much-wandering according to — [f. 89] and the world of infinite things). Ed. Maass, Commentariorum in Aratum remains, 1898, p. 170

65. Cod. Paris. Suppl. gr. 446. - Parchment, cm. 25 × 17, f. 961, 10th century. Formerly belonging to Augerius de Busbecke (f. 1: Augerius de Busbecke acquired [it] in Constantinople), then Vienna Greek medical [manuscript] 10 (= 19 Nessel). - Cf. Lambecius, Commentarii de aucta bibliotheca Caesarea Vindobonensi, ed. Kollarius, VI, p. 215; Nessel, Catalogus, III, p. 29; Omont, Inventaire, III, p. 262.

Γ. 43. Astronomical Instrument. Letter of Petosiris to Nechepso, King of the Assyrians [sic] (Lunar calculation [lunar, in a later hand] by which [by her, in a later hand] — David [defeated] Goliath). Ed. Riess, Philologus, VI Supplementband, p. 386. Cf. Diels, Abhandl. preuss. Akad., 1906, I, p. 82.

F. 44. Ἡμικύκλιον ἀναστάσεως ζωῆς, πράξεως καὶ εὑρέσεως. Figura cum inscriptionibus. Ἡμικύκλιον σκότους, ἀπολείας, ἥττας [*sic*] καὶ θανάτου — Cf. Riess, *op.* p. 387

56. Cod. Paris. Suppl. gr. 637. — Chartaceus, cm. 28 × 20 ff. 91, saec. XV. — Ex bibliotheca Minoïdis Mynae. Omont, *Inventaire*, III, p. 288.

F. 58. Manu posteriore saec. XVI. Ἔστω σοι ὑπόδειγμα τοῦτο. Ἐχέτω τις ὄνομα Λέων — καὶ ἐπὶ τῶν λοιπῶν ὁμοίως. — De his pseudo-Pythagoricis v. Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 231 sqq.; cf. supra cod. 44, 333.

F. 58v. Eadem manu. Figura ad textum antecedentem pertinens.

F. 59. Prima manu. [Inscriptio a Myna rescripta est] Προγνωστικὸν ἠκριβωμένον βιωφελὲς καὶ χρήσιμον ἀντι[γραφὲν ἐ]κ παλαιᾶς βίβλου. Πετώσιρις Νεχεψὼ τῷ τιμιωτάτῳ βασιλεῖ χαίρειν (Ἐπειδὴ βεβάρηταί σου ἡ θεία ψυχὴ — ἔνθα ἦν ὁ μικρὸς θάνατος). — Ed. Riess, *Philologus*, Supplementband VI, p. 384. Cf. *Catal.* IV, p. 120; Diels, *Abhandl. preuss. Akad.*, 1906, I, p. 82.

F. 59v. Ἰστέον ὅτι αἱ ἡμέραι τῆς Σελήνης αἱ μέν εἰσι πεφωτισμέναι — ἐν τῷ ὑπογείῳ ἀποθνήσκει. Figura. — Haec aliquantum cum eis congruunt quae in Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 259, cap. 12 et *Catal.*, III p. 40, 22 29 leguntur.

F 60 [Ἀριστοτέλους περὶ κόσμου. Τὸ δὲ τῶν πλα manu Mynae] νήτων εἰς ἑπτὰ μέρη r. 64 εὐθὺς μέτοχος εἴη. Ed. B kker *le* 183 p 392, 18 401.

57. Cod. Paris. Suppl gr. 654. Chartaceus, cm. 5 17 ff 299, saec. XIX a Minoïde Myna exara mon *In air* III, 90

F 220v. Ἑρμοῦ τοῦ τρ σμε ίστου περὶ σεισμῶν, ἐν ἄλλῳ Ὀρφέως (Φράζεο δὴ καὶ καὶ κατὰ χώρας). — Ed. Abel, *Orphica*, p. 141.

F. 221v. Ὀνειροκριτικὸν τῆς Σιβύλλης διὰ στίχων ἰάμβων (Λαλεῖν καθ' ὕπνους, νηπρεκὲς τοὔναρ τόδε — 223] ἡμέρου, ὄναρ καλόν στίχ 99).

F. 227v. « *Le même manuscrit* [f. 228v : *ce manuscrit* (saec. XVIII exeuntis? cf. enim 228, 24 *appartient à un moine particulier* (an montis Athonis?) ...] *contenait plusieurs pages d'un traité d' strologi et de* βροντολόγια *et* σεισμολόγια *et* ὀνειροκριτικά

1° Ὀνειροκριτικον κατὰ ἀλφάβητον.

2° Τὰ ἐπιγραφόμενα ἐπ ὀνόματι τοῦ ἁγίου Μεθοδίου Πατά-

Γ. 44. Semicircle of the resurrection of life, action, and discovery. Figure III with inscriptions. Semicircle of darkness, destruction, defeat [sic] and of death [redacted] Cf. Riess, op. p. 387

56. Cod. Paris. Suppl. gr. 637. [redacted] Paper, cm. 28 x 20, f. 91, 15th century. [redacted] From the library of Minordis Myna. Omont, Inventaire, III, p. 288.

F. 58. In a later hand of the 16th century. Let this be an example for you. Let someone have the name Leon — and similarly for the rest. [redacted]

On these pseudo-Pythagorean texts see Tannery, Notices et extraits, XXXI, 2, 1886, p. 231 sqq.; cf. above cod. 44, 333.

F. 58. In the same hand. A figure pertaining to the preceding text. F. 59. In the first hand. [The title was rewritten by Myna] An accurate prognosticon, useful for life and practical, copied from an ancient book. Petosiris to Nechepso the most honored king, greetings (Since your divine soul has been burdened — where the little death [redacted] was). Ed. Riess, Philologus, Supplementband VI, p. 384. Cf. Catal. IV, p. 120; Diels, Abhandl. preuss. Akad., 1906, I, p. 82.

F. 59v. It should be known that the days of the Moon, some of which are illuminated — dies in the subterranean [redacted] gion. Figure. These agree to some extent with what is found in Tannery, Notices et extraits, XXXI, 2, 1886, p. 259, chap. 12 and Catal., III p. 40, 22–29. F. 60 [Aristotle's On the Universe. But that of the planets into seven parts F. 60v] immediately would be a participant — in the hand of Myna Ed. Bekker the 183 183 p. 392, 18 401.

57. Cod. Paris. Suppl. gr. 654. Paper, cm. 5 17 of 299, century 19 or 90 Written by Minoides Myna mon In air III,

F 220. Of Hermes Trismegistus on earthquakes, in another [manuscript] of Orpheus (Φράζεο δὴ καὶ καί κατά χώρας). Ed. Abel, Orphica, p. 141.

G. 221. Oneirocriticon of the Sibyl in iambic verses (To speak during sleep, the true dream of this [day], a good dream, verse 99).

F. 227. "The same manuscript [C. 928: this manuscript (saec. XVIII exeuntis? cf. enim 228, 21 belongs to a particular monk (of Mount Athos?) ...] contained several pages of a treatise on astrology and brontologia and seismologia and oneirocritica.

1st. Oneirocriticon according to the alphabet.

2nd. The writings inscribed in the name of Saint Methodius Pata-

ρων περὶ τῶν μελλόντων ἐν τῷ τέλει ἔσεσθαι. — Cf. supra cod. 38, f. 104v?
3° Σεισμολόγιον ἡμερονύκτιον ὧν ιβ' ζῳδίων.
4° Περὶ εὑρέσεως τῶν 7 πλανητῶν.
5° Βροντολόγιον τῆς Σελήνης.
6° Περὶ τοῦ πῶς εὑρίσκειν τὸ βασιλεῦον ζῴδιον. — Cf. cod. Ital. 5, f 83v V *Catal.* V 1 p. 172, n. 8.
7° Περὶ τοῦ πότε εἰσέρχεται ὁ Ἥλιος εἰς ἕκαστον ζῴδιον. — Cf cod. German 32, f. 2v
8° Προγνωστικὸν τοῦ ἀστέρος τοῦ Κυνὸς ὅστις κυριεύει τῇ 20 τοῦ Ἰουλίου, ἐξεταζομένης καὶ τῆς Σελήνης ἐν ποίῳ ὑπάρχει ζῳδίῳ Zoroastris *Geopon a* I
9° Δωδεκαετηρὶς τοῦ Διὸς καὶ ὅσα ἀποτελεῖ περιπολεύων τοὺς 12 οἴκους τοῦ ζῳδιακοῦ κύκλου. — Zoroastris. = *Geoponica*, I, 12.
10° Ἕτερον προγνωστικόν.
11° Περὶ τῶν 7 πλανητῶν καὶ πρῶτον λέγομεν περὶ τῆς Σελήνης
12° Αἱ ἡμέραι ἐν αἷς κυριεύει ἕκαστος τῶν πλανητῶν (Τῇ κυριακῇ Ἥλιος ὁ Κρόνος ♄
13° Πῶς εἰσέρχονται εἰς τὰς ἑπτὰ ἡμέρας τὰ ιβ' ζῴδια καὶ ποίας ἡμέρας τῆς ἑβδομάδος ἔχει ἕκαστον ζῴδιον.
F 228. 14° Περὶ τῶν κύκλων καὶ τῶν 7 ἑπτὰ [*sic*] πλανητῶν καὶ τῶν οἴκων αὐτῶν τῶν ζῳδίων.
15° Ὑψώματα τῆς Σελήνης καὶ τῶν ἄλλων πλανητῶν.
16° Περὶ τοῦ πόσοι οὐρανοί.
17° Προγνωστικὸν ὠφέλιμον τῶν περιηγήσεων καὶ ὁδοιποριῶν μετὰ τῶν ὀκτὼ ἀνέμων ἐκ τῆς ἀστρονομίας τοῦ ὀφιδόχου [l. ὀφιούχου] ἀστέρος, ἐν ᾧ καὶ περὶ ἀγαθῶν καὶ κακῶν ἡμερῶν Σελήνης καὶ πλανητῶν καὶ ζῳδίων
18° Περὶ τοῦ ζῳδίου ἑκάστου ἀνθρώπου ποῖον ἂν εἴη.
19° Τὰ σχήματα τῆς Σελήνης.
20° Κανόνιον τοῦ εὑρεῖν τὴν Σελήνην ἐν τίνι ζῳδίῳ καθ' ἑκάστην ἡμέραν. — Κίνησις τῆς Σελήνης διὰ τῶν ιβ' ζῳδίων. — Εἴδησις καὶ χρῆσις τοῦ κανονίου.
21° Πόρισμα.
Περὶ κινήσεως τῶν πλανωμένων καὶ διαστήματος.
22° Θεωρία τῆς καταγραφῆς τοῦ κανονίου τῶν ζῳδίων.
23° Σχήματα τῆς Σελήνης πρὸς τὸν Ἥλιον.
24° Προγνωστικὸν παντοτεινὸν μὲ τοὺς πλανήτους [*sic*] καὶ μὲ σημεῖα οὐράνια ἅπερ ἐξέρχονται κατ' ἔτος καὶ σημειοῦσι τὸ πῶς ἔχει τελειοῦσθαι τὸ ἔτος. ἀρχόμενον ἀπὸ τοῦ πρώτου ἡλιακοῦ κύκλου καὶ λῆγον εἰς τὰ 28 καὶ αὖθις ἀρχόμενον ἀπὸ

ron concerning the things that will come to pass at the end. - Cf. above cod. 38, f. 104*?

3rd. Seismologion for the day and night of the 12 Zodiac signs. 4th. On finding the 7 planets.

5thBrontologion of the Moon.

6th. On how to find the reigning Zodiac sign. Cf. cod. Ital. 5, f 83V Catal: V 1 p. 172, n. 3.

7. On when the Sun enters each zodiac sign. Cf. cod. German 32, f. 2

8. Prognostication of the star of the Dog which rules on the 20th of July, with the Moon also examined in which zodiac sign it is located. Zoroastris Geopon a 1

9. The twelve-year cycle of Jupiter and all that it brings about as it revolves through the 12 houses of the zodiac circle. - Zoroastris. = Geoponica, I, 12.

10. Another prognostication.

11. On the 7 planets, and first we speak of the Moon.

12. The days on which each of the planets rules (On Sunday, the Sun; Saturn...)

13th. How the 12 Zodiac signs enter into the seven days and which day of the week each zodiac sign governs.

Γ 228. 14th. On the cycles and the 7 seven [sic] planets and their houses of the Zodiac signs.

15th. Exaltations of the Moon and the other planets.

16th. On how many heavens there are.

17th. A useful prognostication of journeys and travels with the eight winds from the astronomy of the Ophiuchus [l. Ophiuchus] star, in which also concerning the auspicious and inauspicious days of the Moon and the planets and the Zodiac signs.

18th. On what the Zodiac sign of each person might be.

19th. The phases of the Moon.

20th. A canon for finding the Moon in which zodiac sign on each day. — The movement of the Moon through the 12 zodiac signs. — Explanation and use of the canon.

21st. Corollary.

On the movement of the planets and their distances.

22nd. Theory of the description of the canon of the Zodiac signs.

2:30. Phases of the Moon in relation to the Sun.

24th Perpetual Prognostication with the planets [sic] and with heavenly signs which come forth each year and indicate how the year is to be completed. Beginning from the first solar cycle and ending at 28 and again beginning from

τοῦ πρώτου Ἡλίου [*sic*]. Κύκλος α' κτλ. ... Ἡλίου κύκλοι κϛ' (1798) Ἡλίου κύκλοι κζ' 1799. etc.

25° Περὶ τῶν ζῳδίων ἐν οἷς ἡ Σελήνη εὑρίσκεται καὶ σημαίνει ὠφέλειαν ἢ βλάβην ἐκ τῶν πράξεων ἡμῶν.

26° Σημειολόγιον τῶν λη' ἀστέρων τοῦ ὅλου ἐνιαυτοῦ.

27° Περὶ τῶν τεσσάρων στερεῶν ζῳδίων, Ταύρου, Λέοντος, Σκορπίου, Ὑδροχόου.

28° Περὶ τῶν δύω [*sic*] τροπικῶν ζῳδίων, Αἰγοκέρωτος καὶ Καρκίνου.

29° Περὶ τῶν τεσσάρων δισώμων ζῳδίων, Διδύμων, Παρθένου, Τοξότου καὶ Ἰχθύος

30° Περὶ τῶν ἀγαθῶν καὶ πονηρῶν ζῳδίων.

F. 228ᵛ. 31° Περὶ τῶν ἑπτὰ πλανητῶν καὶ τίνος (?) οἴκου ζῳδίου κυριεύει.

32° Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης.

33° Περὶ ζῳδιακοῦ κύκλου κινήσεως καὶ διαιρέσεως αὐτοῦ. *Suit une grande figure ronde.*

34° Περὶ ἀνέμων. — Ποῖον ἔθνος ποῖον τόπον οἰκεῖ. »

58. Cod. Paris. Suppl. gr. 682. — Partim membranaceus, partim chartaceus; cm. 27 × 21,5; ff. 131. Hic liber ex reliquiis quinque codicum (X-XIX saec.) consarcinatus est. Pars autem codicis, qua scripta astronomica traduntur, saec. XV exarata est. Ex bibliotheca Minoïdis Mynae. — Cf. Omont, *Inventaire*, III, p. 297.

F 24. Οἱ δώδεκα ἄνεμοι κατὰ Πτολεμαῖον. Figura. — Cod. 26 (*Catal.*, VIII, 2, p. 30), f. 18.

Ἐν τῷ ἑβδόμῳ τῆς μαθηματικῆς Πτολεμαίου συντάξεως περὶ τῶν ἀπλανῶν ἀστέρων διαλέγεται — βόρειον ἡμισφαίριον ἀστερισμοῦ. — Cod. 26 f. 18ᵛ

Ἐν τῷ ηΨ [l. θΨ] τῆς μαθηματικῆς αὐτοῦ συντάξεως ὁ Πτολεμαῖος διαλέγεται περὶ τῆς τάξεως τῶν σφαιρικῶν Ἡλίου καὶ Σελήνης — ἐν κεφαλαίοις ια Περὶ τῆς τάξεως τῶν σφαιρικῶν Ἡλίου καὶ Σελήνης καὶ τῶν ε' ἑτέρων (Ὅσα μὲν δὴ καὶ περὶ τῶν ἀπλανῶν — παράλλαξιν ἀπεργάσασθαι δυνήσεται). = Cod. 26, f. 18ᵛ. Ed. Heiberg, Ptolemaei *Syntaxis mathematica*, 1903, II, p. 206, 6 207, 22.

F. 24ᵛ. Καὶ τὰ ἑξῆς δὲ βιβλία τοῦ θαυμασιωτάτου Πτολεμαίου μέχρι τοῦ τρισκαιδεκάτου — μεθ' ἅπαντα ἐπίλογον ἐπάγει τοιόνδε (Προσαναπληρωθέντων οὖν καὶ — ἡ παροῦσα πραγματεία). = Ptolemaeus, *op. cit.*, p. 608, 2 - 10.

Ταῦτα δὲ ὡς ἐν συντόμῳ ἔγωγε τοῦ θαυμασίου Πτολεμαίου διελθὼν γέγραφα τινὰ ἀναγκαῖα ὅσα δὴ ἐνταῦθα, τἄλλα σὺν θεῷ ἔχων ἐν τῷ περσικῷ προχείρῳ εὐμετοχείριστα τῇ κανονικῇ

the first Sun [sic]. Cycle 1st etc. ... Solar cycles and
(1798) Solar cycles 27th 1799. etc.
25. On the Zodiac Signs in which the Moon is found and signifies benefit or harm from our actions.
26. Semeiology of the 38 stars of the whole year.
27. On the four fixed Signs of the Zodiac, Taurus, Leo, Scorpio, Aquarius.
28. On the two [sic] tropical signs of the zodiac, Capricorn and Cancer.
29. On the four bicorporeal signs of the zodiac, Gemini, Virgo, Sagittarius, and Pisces.
30' On the benefic and malefic Signs of the Zodiac.
F. 228. 31. On the seven planets and which (?) house of the Zodiac each rules.
3. On the eclipse of the Sun and Moon.
33. On the movement and division of the Zodiacal circle. Followed by a large round figure.
34. On winds. Which nation inhabits which place.

58. Cod. Paris. Suppl. gr. 682. - Partly parchment, partly paper; cm. 27 * 21.5; f. 131. This book was assembled from the remains of five codices (10th–19th c.). The part of the codex in which the astronomical writings are transmitted was written in the 15th century. From the library of Minoides Mynas. - Cf. Omont, Inventaire, III, p. 297.

C 24. The twelve winds according to Ptolemy. Figure. Cod. 26 (Catal., VIII, 2, p. 30), f. 18.
In the seventh book of Ptolemy's Mathematical Syntaxis he discusses the fixed stars — northern hemisphere of the constellation. - Cod. 26, f. 18v
In the 8th [read: 9th] book of his Mathematical Syntaxis, Ptolemy discusses the order of the spheres of the Sun and Moon in 11 chapters: On the Order of the Spheres of the Sun and Moon and of the 5 other [planets] (As many things indeed concerning the fixed stars — will be able to produce parallax). Cod. 26, f. 18. Ed. Heiberg, Ptolemaei Syntaxis mathematica, 1903, II, p. 206, 6 – 207, 22.
Γ. 249. And the following books of the most admirable Ptolemy up to the thirteenth all carry an epilogue as follows (The present treatise having been completed and supplemented). Ptolemaeus, op. cit., p. 608, 2 - 10.
Having briefly gone through these matters of the admirable Ptolemy, I have written down certain necessary things here, keeping the rest, with God's help, in the Persian handbook, manageable through canonical

θεωρίᾳ καὶ ἀριθμητικῇ ἀποδείξει καὶ οὐ γραμμικῇ. = Cod. 26, f. 18ᵛ.

F. 25. Ἐκ τῶν ἀστρονομικῶν ὑποτυπώσεων Πρόκλου διαδόχου Πλατωνικοῦ ἀπορήματα δέκα (Πρῶτον. Ἐπειδὴ δὲ ἡμεῖς ἐν προοιμίοις — τὸ μέτρον τῶν ἐν αὐτοῖς). = Cod. 26, f. 19. Ed. Carolus Manitius, Procli diadochi *Hypotyposis astronomicarum positionum*, 1909, p. 212, 9 - 238, 27.

F. 28 vacuum est.

F. 29. Incipit in medio enuntiato : ἐπεὶ ἔλαττον τοῦ ἡμίσεος ὁρῶμεν αὐτῆς — ἐκ τῶν Ποσειδωνίου εἴληπται. τέλος σὺν θεῷ. = Cleomedis *De motu circulari corporum caelestium*, ed. Ziegler, 1891 p. 198, 11 228, 5.

F. 33. Ἥρωνος (Σημεῖόν ἐστιν οὗ μέρος οὐθὲν — ἐστὶν ἐμβαδοκύκλων τεσσάρων). = Heronis Alexandrini *Geometricorum et stereometricorum reliquiae*, ed. Hultsch, 1864, p. 7, 10.

F. 33ᵛ. Τὰ δὲ μέτρα ἐξεύρηνται ἐξ ἀνθρωπίνων μελῶν — καὶ καθεξῆς ὡσαύτως. — Heronis. = *Metrologicorum scriptorum reliquiae*, ed. Hultsch, I, p. 187 14 191 4.

F 34. Κυροῦ Νικολάου Ἀρταβάσδου γεωμέτρου (Ὁ στατὴρ ὃν ἡ κοινὴ συνήθεια καὶ τοὺς πυρούς). — Ed. Tannery, *Notices et extraits* XXXII, 1 1886, p. 202.

Τοῦ αὐτοῦ ἄριστον (Φιλονεικοῦντι μοί ποτε μετά τινος Ἰουδαίου — σοι καὶ περὶ τούτων). — Pro exemplo anno ,ϛωμθ' [1341] utitur. Ed. Tannery *op. cit.* p. 192-196.

In margine, manu recentiore ζ^ψ λζ^ψ [1529] τήν τε ἀπόκρεω καὶ [τὸ] πάσχα — καὶ περὶ τούτων.

F. 34ᵛ. Ἑρμοῦ τοῦ τρισμεγίστου περὶ σεισμῶν ἔπη (Φράζεο δὴ καὶ — καὶ κατὰ χώρας). — Ed. Abel, *Orphica*, p. 141.

F. 35. Τοῦ ὑπάτου τῶν φιλοσόφων κυροῦ Ἰωάννου τοῦ Πεδιασίμου εἰς τοὺς ἑπτὰ ἀστέρας (Τὸ εἰς τοὺς ἀστέρας — ταῦτα μὲν οὕτω παραδέδοται). — Aegyptii citantur. Cf. Bassi, *Rendiconti dell' Istituto Lombardo*, ser. II, XXXI, 1898, p. 1416.

F. 35ᵛ. Ὁ δὲ Καῖσαρ ἐνομοθέτησεν ἄλλα τε πολλὰ καὶ τὰς ἡμέρας τῶν ἐτῶν — ἡμέρας ἐμβολίμου δέονται.

Σχῆμα τοῦ πρώτου λόγου. Figura. — Cf. cod. Ital. 15, f. 42.

F. 36. Σχῆμα τοῦ δευτέρου λόγου. Figura. — Nicolai Cabasilae. Cf. ibidem.

Physiognomonica. Τὰ τοῦ ἰοῦ δια(?) σημεῖα ἐκ προνοίας ἀδήλου — κυρτός, ὀφρυόδεσμος καναβός

F. 36ᵛ. Τὸ αὐτὸ τοῦ ὄπισθεν κανονίου. Tabula.

theory and arithmetical demonstration, and not geometrical. = Cod. 26, f. 18.

F. 25. From the astronomical hypotheses of Proclus, successor and Platonist, ten difficulties (First. Since we in the prefaces – the measure of those within them). = Cod. 26, f. 19. Ed. Carolus Manitius, Procli diadochi Hypotyposis astronomi- carum positionum, 1909, p. 219, 9 - 238, 27.

F. 28 is blank.

F. 29. Begins in the middle of a sentence: since we see less than half of it – taken from Posidonius. End, with God's help. Cleomedis De motu circulari corporum caelestium, ed. Ziegler, 1891 p. 198, 11 – 228, 5.

Γ. 33. Heron (A point is that of which there is no part is the area of four circles). Heronis Alexandrini Geometri- core and stereometric remains, ed. Hultsch, 1864, pp. 7, 10

Γ. 33. The measures were derived from human limbs — and so on in the same manner. Of Heron. metrological reli- because, ed. Hultsch, I, p. 187 14 191 4.

C F34. Cyrus Nicholas Artabasdos, geometer (The stater which common usage also [uses for] wheat). Ed. Tannery, Notices et extraits XXXII, 1 1886, p. 202.

By the same author, the best [method] (Once when I was disputing with a certain Jew – to you also concerning these matters). — As an example he uses the year δωμθ' [1341]. Ed. Tannery op. cit. p. 192-196.

In the margin, in a more recent hand ζῷ λζΨ [159] both the Apokreas and [the] Easter — and concerning these matters.

F. 34. Verses of Hermes Trismegistus on earthquakes (Mark well indeed — and throughout the lands). - Ed. Abel, Orphica, p. 141. By the consul of philosophers, lord John Pediasimos, on the seven stars (The [poem] on the stars – these things have thus been handed down). The Egyptians are cited. Cf. Bassi, Rendiconti dell' Istituto Lombardo, ser. II, XXXI, 1898, p. 1416.

F. 35.

F. 35. But Caesar legislated many other things as well, including the days of the years need an intercalary day.

Figure of the first discourse. Figura. Cf. cod. Ital. 15, f. 42.

Γ. 36. Figure of the second discourse. Figura. Of Nicholas Cabasilas. Cf. ibidem.

Physiognomonica. The signs of poison (?) from unknown providence – hunchbacked, with eyebrows joined, hemp-colored

Γ. 36. The same of the back canon. Tabula.

59. Cod. Paris. Suppl. gr. 684. — Chartaceus (praeter ff. 233-240 quae sunt membranaceae), cm. 16 × 11, ff. 240; ex circa quindecim codicum (XV-XVIII saec.) reliquiis confectus. — Ex bibliotheca Minoïdis Mynae. — Cf. Omont, *Inventaire*, III, p. 293

F. 35. Saec. XVI. De vita et morte prognostica. Incipiunt in medio enuntiato : ἂν πέσῃ, ἀσθενεῖ ἕως θανάτου, ἀλλὰ ὑγιαίνει : εἰς τὰς ϛ' ἐὰν δὲν συκοθῇ [l. σηλ' ἔχει φόβων συντόμως τελευτᾷ — εἰς τὰς θανάτου.
In alio codice saec XVI :

F. 89. Περὶ τῶν ἐνναιάτὸν [*sic*] οὐρανόν (Ἔστιν δὲ καὶ ἐναιάτος [*sic*] — τῶν μελὸντων προγινέκεις [*sic*]). — Edetur e cod. 61, f. 48 in appendice

F 90. Περὶ χρόνου ὅλου ὄμβρου καὶ ἀνομβρίας (Διεγραψάμεθα ὅτι τρία ζῴδια — ταῦτα τῶν προγινώσκη [l. προγνώσεων]). — Cf. cod. Paris. gr 2669, f. 298ᵛ; cod. Ital. 19, f. 15ᵛ.

F. 91ᵛ. Περὶ τοῦ πῶς δεῖ στρατεύεσθαι κατὰ τῶν ἐχθρῶν (Τῆς Σελήνης ☾ [*sic*] οὔσης οὐ νηκιθεῖ [l. νικηθῇ] πόπωτε [*sic*]). = Codd. Ital. 19, f. 16; German. 26, f. 132 [= infra cod. 60, f. 47].
F 92 maior pars vacat.

F 92ᵛ. Septem zonarum figura
Ventorum descriptio.

F. 93. Ἐν τῇ πρώτῃ ζώνῃ τοῦ οὐρανοῦ — τῇ ζ' Σελήνη ☾.
Δεῖ σε γίνωσκε [l. γινώσκειν] ὅτι οἱ [l. ἡ] γῆς μέσον τοῦ χάους ἐνι μὴ ἐγγίζουσον [l. ἐγγίζουσα] ποῦ (Ὁ οὐρανὸς ἔναι κύκλωθεν τῆς γῆς — μυριάδες ιβ' ς"). — Cf. infra cod. 61, f. 47.

F 94. Περὶ τῶν χιλιάδων τοῦ κόσμου (Ἔστω δὲ καὶ τοῦτο γνωστὼν [*sic* — [f. 95] γοργότερον αὐτὸν διέρχεται). — Edetur e cod 61 f 49ᵛ in appendice.

F 195ᵛ. Βροντολόγιον ἀποτελεσματικὸν κατὰ μέτρον τῶν δώδεκα ζῳδίων καθὼς ὁ πίναξ τοῦ ζῳδιατικοῦ περιέχει συνταχθὲν ὑπὸ Ἡρακλείου τοῦ βασιλέως ἐκ τῆς ἀστρονομίας [*sic*] κινήσεως. ἔστι δὲ ὁ πίναξ οὕτως (Απρίλλιος. Μὴν Ἀπρίλλιος, α' — [f. 196] λα' Λέων. Σεπτέβριος). — Finis desideratur. V. supra cod. 28, f. 108ᵛ.
In alio codice saec. XVI :

Ff. 207ᵛ-209. Ἀλφάβητος ἀστρονομική. — Sequuntur alphabeta novem.
In alio codice saec. XVI, in iatrosophio quod ff. 211-226 traditur :

F. 211ᵛ. Calendarium medicinale. Τὸ θέρος ἀρχίζει ἀπὸ — [f. 212ᵛ] τὸν μῆναν. διὰ κανέναν τρώπων [*sic*].

59. Cod. Paris. Suppl. gr. 634. Paper (except ff. 233–240 which are parchment), cm. 16 × 11, ff. 240; compiled from the remains of approximately fifteen manuscripts (15th–18th cent.). – From the library of Minoïdes Mynas. – Cf. Omont, Inventaire, III, p. 29

F. 35. 16th century. Prognostics on life and death. They begin in the middle of a sentence: if he falls, he is ill unto death, but he recovers: on the 30th, if he does not recover [read: he has fear of ends briefly - on the death].

In another codex of the 16th century:

F. 89. On those dwelling in heaven (There is also a dweller [sic]; foreknowledge [sic] of things to come). — Edited from cod. 61, f. 48 in the appendix.

F. 90. On the time of total rain and drought (We have noted that three zodiac signs; these of foreknowledge [read: prognostications]). — Cf. cod. Paris. gr. 2669, f. 298; cod. Ital. 19, f. 15v. F. 91. On how one must wage war against enemies (When the Moon [sic] is thus, he is never defeated [sic]). — Codd. Ital. 19, f. 16; German. 26, f. 132 [= below cod. 60, f. 47].

F. 92, the greater part is blank.

F. 92. Figure of the seven zones.
Description of the winds.

F. 93. In the first zone of the heaven. on the 7th of the Moon t.
You must know that the middle of the earth from chaos is not approaching [1. approaching] where (The sky is around the earth 12 myriads and 6"). - Cf. infra cod. 61, f. 47.

F 94. On the thousands of the world (Let this also be known [sic] Will [F. 95] passes through it more swiftly). be edited from cod. 61 f. 49r in the appendix.

F 195. Brontologion of astrological predictions according to the measure of the twelve Zodiac signs as the table of the Zodiac contains, compiled by Emperor Heraclius from the astronomical [sic] movement. The table is as follows: April. Month of April, 1st [f. 196] 31st Leo. September). The end is missing. See above cod. 28, f. 108*.

In another codex of the 16th century:

Ff. 207-209. Astronomical Alphabet. Alphabets follow nine.

In another codex of the 16th century, in the iatrosophion transmitted on ff. 211-226:

F. 211. Medical Calendar. Summer begins from - [f. 212] the month. In no way [sic].

In alio codice saec. XVI :

F. 227 in summa pagina. Alphabetum cryptographicum. + θελτὰ
α β γ — ω
θ η ζ — σ. — Cf. Gardthausen, *Griechische Palaeographie*, p. 235.

60. Cod. Paris. Suppl. gr. 1148. — Chartaceus, cm. 24 × 17, ff. 231 (quaternionum ordo a compaginatore turbatus est; quidam etiam perierunt), saec. XVI totus una eademque manu ante annum 1573 exaratus (f 1 ταύτην ἀνέγνωκεν ὁ Ναυλὼτ τῆς Κοιλάδος, ἔτει Χριστοῦ ,αφογ' 1573ᵛ; f 231ᵛ: ἔτει Χριστοῦ ,αφογ' 1573ᵛ τήνδε τὴν βίβλον ἀνέγνωκεν ὁ Ναυλὼτ τῆς Κοιλάδος [hic est « Claude Naulot d'Avallon »; cf. Vogel et Gardthausen, *Die griechischen Schreiber*, p. 454]) — Ex bibliothecis Claudii Naulot, Pélicier, collegii Clarimontani Societatis Iesu (v. f. 1), Meerman (n. 283). — Cf. Omont, *Inventaire*, III, p 387

Hic codex ex codice German. 26 (*Catal.*, VII, p. 48 sqq.) descriptus est.

F. 2. Χρὴ γινώσκειν ὅσαι ὧραι ἀγαθαὶ — ὥρα ιβ' Ἑρμοῦ. = Cod. German. 26, f 50ᵛ (*Catal.*, VII p. 49).

F. 3. Γνώρισον δὲ καὶ τὴν ἐν τῷ πόλῳ — τῷ ἑβδόμῳ πωλω [*sic*]. = Ibid., f. 51ᵛ.
Κρίσις καὶ ἐκλογὴ δουλειῶν ἐφ' (?) ὥρας. = Ibidem.

F. 3ᵛ. Βίλος [*sic*] πέφυκα ἀστρονομίας ψάμμου φράζ [*sic*] ἐπερχομένας ῥυθμῶν ἄδων. Zanatae. = Ibid., f. 52.

F. 4. Χρὴ δὲ γινώσκειν — τηαὕτης προγνόσεως [*sic*]. = Ibidem.

F. 5ᵛ. Πρότερον δὲ ὑποτίθενται — ἀστέρων ις οἴκους. = Ibid., f. 53.

F. 6ᵛ. Figurae. = Ibidem.

F. 7. Ἰδοὺ ὑπέθηκα πίνακας — αὐτῷ συμαρτυρούντω [*sic*]. = Ibid., f. 54

F. 12ᵛ. Οἴκου ἐναλλαγή. = Ibid. f. 57ᵛ.

F. 13. Γνῶσις ἑτέρα. Περὶ κεκριμένων [*sic*] ἐν γῇ. = Ibid., f. 58.

F. 13ᵛ. α'. Κρίσις τῶν σχημάτων ὧδε. = Ibidem.

F. 14. β'. Κρίσις καταστρόφου σχήματος ὃ καὶ ἀγκίς. = Ibid., f 58ᵛ.

F. 15. γ'. Κρίσις φοίνικος ὃ καὶ χομβρά. = Ibid., f. 59.

F. 15ᵛ. δ'. Κρίσις λευκάδος ὃ καὶ παγιάδ. = Ibid., f. 59ᵛ.

F. 16. ε'. Κρίσις τοῦ σχήματος ὃ λέγεται κράτος ἐξόδου ὃ καὶ νόσραταλχάριτζι. = Ibidem.

F. 16ᵛ. ς'. Κρίσης [*sic*] κράτους εἰσόδου ὃ καὶ νοσρὰτ ττάχηλ. = Ibid., f. 60.

F. 17. ζ'. Κρίσις <σ>χήματος παγίου ὃ καὶ θεπματὰ etc. = Ibid., f. 60ᵛ.

F. 18. η'. Κρίσης [*sic*] σχήματος ὀρθοῦ ῥοπάλου ὃ καὶ κακμὰ etc. = Ibid., f. 61.

F. 18ᵛ. ι'. Κρίσις σχήματος χαρμονὴ ὃ καὶ φαράχ etc. θ'. = Ibidem.

In another codex of the 16th century:

F. 227 at the top of the page. Cryptographic Alphabet. + delta αβγω θηζ σ. p. 235. avgonmiz s.np. 235. Cf. Gardthausen, Greek Palaeography,

60. Cod. Paris. Suppl. gr. 1148. - Paper, cm. 24 × 17, ff. 331 (the order of the quires was disturbed by the binder; some have also been lost), entirely 16th century, written in one and the same hand before the year 1573 (f. 1: "Claude Naalot of the Valley read this, in the year of Christ 1573"; f. 231: "In the year of Christ 1573 Claude Naalot of the Valley read this book" [this is "Claude Naalot d'Avallon"; cf. Vogel and Gardthausen, Die griechischen Schreiber, p. 454]) — From the libraries of Claude Naalot, Pélicier, the Collège de Clermont of the Society of Jesus (see f. 1), Meerman (no. 283). — Cf. Omont, Inventaire, III, p. 387

This codex was copied from codex German. 28 (Catal., VII, p. 48 sqq.) East.

F. 2. One must know how many hours are auspicious hour 12 of Hermes. = Cod. German. 26, f. 50 (Catal., VII p. 49).

F. 3. Know also that which is in the pole — the seventh pole [sic]. = Ibid., f. 51.

Judgment and selection of tasks for (?) hours. = Ibidem.

F. 3. Bilos [sic] pephyka astronomias psammou phraz [sic] eperkhomenās rhythmōn adōn. Zanatae. — Ibid., f. 52.

F. 4. One must know of such foreknowledge [sic] - Ibid.

F. 5. But first they set forth of the stars into 12 houses. = **Ibid., f. 53.**

F. 6v. Figures. Ibid.

F. 7. Behold, I have set forth tables bearing witness to it [sic]. **Ibid., f. 54**

F. 12v. Change of house. - Ibid. f. 579.

F. 13. Another knowledge. On things judged [sic] in the earth. **Ibid., f. 58.**

G. 13. α'. Judgment of the figures here. - Ibidem.

G. 14. β'. Judgment of the catastrophic figure 8 and ankis. **Ibid., f 58v.**

G. 15. γ'. Judgment of phoenix 8 and chombra. - Ibid., f. 59.

G. 15. δ'. Judgment of leukados 8 and pagia. = Ibid., f. 594.

G. 16. ε. Judgment of figure 8 is called the power of exit which is also nosra-talcharitz. - Ibidem.

G. 16. Γ'. Judgment [sic] of the power of entry 8 and nosrat ttachil. Ibid., f. 60.

E. 17. Z. Judgment of the fixed figure 8 and thepimata etc. **Ibid., f. 60v.**

F. 18. η'. Judgment [sic] of the figure of the straight club 8 and kakma etc. = **Ibid., f. 61.**

G. 18. 10. Judgment of the figure of joy 8 and pharach etc. 9. Ibid.

Fine abrumpitur : Desinit... ἀρσενοκοίτας, ἀσελγεῖς, συνέ.

F. 19. <Κρίσις πωγωνάτου etc.> = Ibid., f. 61ᵛ. Initio mutilum. Incipit : δρια ματαιότητος ποθοῦντας ...
ια'. Κρίσις πὺξ εἰσόδου etc. = Ibid., f. 62.

F. 19ᵛ. Κρίσις πὺξ ἐξόδου etc. ιβ'. = Ibid., f. 62ᵛ.

F. 20. Κρίσις πλήθιδος etc. = Ibidem.
Μανδάτα ἀλλεπάλληλα — σωρείαν ἀνθρώπων δηλοῖ. — Ibid., f. 63.

F 30. Εἰ δὲ εἰς ἡμέραν ς' — καθ' ἡμέραν. = Ibid., f. 69.
Ἀρχὴ τῶν ἀποκαλύψεων τοῦ προφήτου Δανιήλ. <Λ>όγος α'.
Περὶ ἐκλείψεως Ἡλίου. = Ibidem.

F. 30ᵛ. Γίνωσκε πάντων τῶν καλῶν τὰ δράματα. = Ibidem.
β Περὶ ἐκλείψεως τῆς Σελήνης. = Ibidem.

F. 31. γ^ος. Περὶ δίσκου τοῦ Ἡλίου = Ibid., f. 69ᵛ.
Περὶ τοῦ δίσκου τῆς Σελήνης — Ibidem.
Περὶ γέννας τῆς Σελήνης. — Ibidem.

F. 31ᵛ. η^ος. Περὶ ἐκχύσεως τῶν ἀστέρων. = Ibidem.

F. 32. ζ^ος Περὶ ἐκπέσεως ἀστέρων. — Ibid., f 70.
<Π>ερὶ ἐμφανήσεως τῆς ἁγίας Ζώνης. = Ibidem.

F. 32ᵛ. Περὶ ἐμφανήσεως ῥομφαίας etc. = Ibidem.

F. 33. Περὶ ερυθραδου [*sic*] τοῦ οὐρανοῦ. = Ibid., f. 70ᵛ.
Περὶ σημείου ξένου τοῦ ἐν οὐρανῷ. = Ibidem.

F. 33ᵛ. Περὶ ὁμοίωσιν ἀν [*sic*] τῷ οὐρανῷ. = Ibid., f. 71.
Εερὶ [*sic*] βροντισμοῦ ἄγαν. = Ibidem.

F. 34. Περὶ ἀστραπῆς = Ibid., f 71ᵛ

F. 34ᵛ. Περὶ λαύρας τῆς ἀπ' οὐρανοῦ. = Ibidem.
ις^ος Περὶ ὑετοῦ ἄγαν = Ibidem.

F. 35. ιζ^ος Περὶ χαλάζης. — Ibidem.
Περὶ ἐπιβρέξεως χοῦ ἔρυθου [*sic*]. Ibid., f. 72.
Καμάτον οὐκεβοδοθήσονται [*sic*]. = Ibidem.
F 35ᵛ vacuum est.

F. 36. Βίβλος σιφίας [*sic*] καὶ συνέσεω<ς> ἀπωτελεσμάτων ὑπωλονιουτουτιάνέος (i. e. Ἀπολλωνίου τοῦ Τυανέως). = Ibid., f. 72ᵛ

F. 41. Περὶ μεσημβρίνου καὶ μισονυκτίου [*sic*]. = Ibid., f. 75.

F. 41ᵛ. Περὶ τοῦ πῶς δὴ [*sic*] εὑρίσκειν τὴν ὥραν etc. = Ibidem. Fine mutilum V finem infra f. 50.

F. 42. Διαβραχέως ἐκθεῖναι τούς τε — ὁρᾶν τὴν κρίσιν. — Vide initium infra f. 113ᵛ.

F. 46ᵛ. Περὶ τῆς Σελήνης διατων ὀν της (?) τυχι [*sic*]. = Ibid., f. 132.

F. 47. Περὶ τοῦ πότε δεῖ στρατεύει [*sic*] κατ' ἐχθρῶν. = Ibidem.

F 47ᵛ. Ἄρτιος ἀριθμὸς — καὶ β'. = Ibid., f. 133.

F. 48. Περὶ ἡλικίας. = Ibid f 133ᵛ.

Breaks off at the end: Ends ... sodomites, the licentious, associ-.

G. 19. "Judgment of the bearded man etc." = Ibid., f. 61. Mutilated at the beginning.

Begins: boundaries of vanity desiring.

11. Judgment of the fist of entry etc. == Ibid., f. 62.

G. 19. Judgment of the fist of exit etc. 12. Ibid., f. 62v.

G. 20. Judgment of the multitude etc. Ibid.

Successive mandates indicate a multitude of people. Ibid., f. 63.

F 30. But if on day t' — day by day. Ibid., f. 69.

Beginning of the Revelations of the Prophet Daniel. <L>ogos 1.

On the Eclipse of the Sun - Ibidem.

F. 30. Know the deeds of all good things. Ibid.

2. On the Eclipse of the Moon. Ibidem.

F. 31. Logos 3. On the Disk of the Sun Ibid., f. 697.

On the Disk of the Moon - Ibidem.

On the Birth of the Moon. - Ibidem.

F. 31. ηος. On the Outpouring of Stars. = Ibidem.

F. 32. τος On the Falling of Stars. Ibid., f 70.

<On> the Appearance of the Holy Belt. == Ibid.

Γ. 32. On the Appearance of the Sword etc. == Ibidem.

Γ. 33. On the Redness [sic] of the Sky. = Ibid., f. 70.

On a Strange Sign in the Sky. === Ibidem.

Γ. 33. On Likeness in [sic] the Sky. = Ibid., f. 71.

On [the] Very Loud Thunder. Ibidem.

Γ. 34. On Lightning = Ibid., f 717

Γ. 34. On the Torrent from the Sky. Ibid.

1ος On Very Heavy Rain = Ibidem.

Γ. 35. 12ος On Hail. - Ibidem.

On the Falling of Red Dust [sic]. Ibid., f. 72.

Toil they shall not be given [sic]. — Ibidem.

F 35' is blank.

Γ. 36. Book of Wisdom [sic] and Understanding of Outcomes by Apollonius (i. e. Apollonius of Tyana). Ibid., f. 72

F. 41. On Midday and Midnight [sic]. = Ibid., f. 75.

Γ. 41. On How to Find the Hour etc. == Ibidem. End mutilated to the end below f. 50.

Γ. 42. To briefly set forth both the to render the judgment. See begin-tiunt infra f. 113.

C. 46. On the Moon passing through fortune (?) [sic]. Ibid., f. 132.

C. 47. On when one should not campaign against enemies [sic]. = Ibid.

Γ 47'. Even number and 2. Ibid., f. 133.

Γ. 48. On age. Ibid f. 133v.

F. 48ᵛ. Περὶ τῶν παρανατελόντων [*sic*] etc. — Ibid., f. 134.
F. 49. Οἱ κατὰ μοῖραν ἐν ζῳδίοις etc = Ibidem.
F. 50. Ἐγκύτερον [*sic*] καταλαμβάνεται — παρελθούσης νυκτός. — V. supra f. 41ᵛ.
F. 50ᵛ. Ὑπόδειγμα συνόδου Ἀφροδίτης καὶ Κρόνου, etc. = Ibid., f. 76.
F. 53. Περὶ τοῦ εὑρίσκειν τὸ ὕψωμα τῶν ἀστέρων. = Ibid., f. 77.
F. 53ᵛ. Σω [*sic*] ἀπὸ παραδείγματι [*sic*] etc. — Ibidem.
F. 54. Περὶ τῆς ἐγγύτητος τῆς μεταβάσεως etc. = Ibid., f. 77ᵛ.
F. 54ᵛ. Περὶ ἐκβολῆς τῶν ἐποχῶν etc. — Ibidem.
Ὑπόδειγμα = Ibid., f 78.
F. 55. Περὶ εὑρέσεως ὡροσκόπου etc. — Ibidem.
F. 56. Ὑπόδειγμα. = Ibid., f. 78ᵛ.
Περὶ ζῳδίου μεσουρανοῦντος. = Ibidem.
F. 56ᵛ Ὑπόδειγμα. — Ibidem.
F. 57. Ὑπόδειγμά σχησυνόδου [*sic*] Ἡλίου etc. = Ibid., f. 79.
F. 57ᵛ Κανόνιον τοῦ μερισμοῦ etc. — Ibidem.
Περὶ τῆς εὑρέσεως τῆς ὥρας etc. Fine mutilum. Vide infra f. 74. — Ibidem.
F. 58. Initio mutilum. Δεκαταρτικὸν αἴτιον ἔσται περὶ τὴν — γνωρίζεται. — Ibid., f 87.
F. 66ᵛ. Περὶ Κριοῦ, etc. — Ibidem.
F. 74. Initio mutilum. Καὶ ἡ ὥρα τοῦ σχηματισμοῦ — ὡς πολλάκις εἴρητε [*sic*]. — V. supra f. 57ᵛ
Ὑπόδειγμα. — Ibid., f. 79ᵛ.
F. 74ᵛ. Περὶ φύσεως καὶ κρύψεων etc = Ibid., f. 80.
F. 76ᵛ. <Ἡ>μίφῶνων [*sic*] τὸ ψ — τῷ [*sic*] μέγα. = Ibid., f. 81.
F. 77ᵛ. Ἰδοὺ καὶ ὁ ψῆφος — υω. = Ibid f 81ᵛ
Πυθαγόρου μέθοδοι συμβολικαί. = Ibid., f 82.
F. 78. Ἰστέον ὅτι ὡς λέγουσιν — Κρόνῳ. = Ibid., f. 82ᵛ.
F. 78ᵛ. Γυνώσκον οὕτος [*sic*] ὅτι — οὕτως. — Ibidem.
F. 79. Τίνα ἐπέχοι στιχία etc. = Ibid., f 83.
Χρή σε γινώσκην [*sic*] — ἐντέχνως. = Ibidem.
F. 79ᵛ. Ε [l. Αἱ] ἡμέραι τῆς Σελήνης — κθ'. = Ibidem.
Ψυφισον [*sic*] τὸ ὄνομα — ὑγειός. = Ibidem.
F. 80. Alphabeti formae novem. = Ibidem.
F. 81. Ἰωάννης ὁμοῦ — ψιφοῦ [*sic*]. = Ibid., f. 86.
F. 81ᵛ. Tabula. = Ibid., f. 86ᵛ.
F. 82. Τοῦ Εὐδοξίου χειμῶνος προγνωστικά. — Ibid., f. 109.
F. 88. Τοῦ αὐτοῦ Εὐδοξίου τεκμήρια etc. = Ibid., f. 115.
F. 89ᵛ. Πρῖνοι καὶ δρύες — προαγορεύουσι. = Ibid., f. 116ᵛ.
F. 90. Φυλόππω [*sic*] τῷ τιμιωτάτῳ βασιλεῖ Σέκστος etc. = Ibid., f. 117.
F. 90ᵛ. Tabulae. = Ibid., f. 117ᵛ.

Ch. 48. On the co-risings [sic] etc. - Ibid., f. 134.

Ch. 49. Those according to degree in the zodiac signs etc. = Ibidem.

Ch. 50. Is more closely grasped [sic] – after the past night.

V. supra f. 411.

Ch. 50. Example of the conjunction of Venus and Saturn, etc. Ibid., f. 76.

Ch. 53. On finding the exaltation of the stars. = Ibid., f. 77.

F. 53. With [sic] from an example [sic] etc. - Ibidem.

Ch. 54. On the proximity of the transition etc. Ibid., f. 77.

Ch. 54'. On the projection of the epochs etc. - Ibidem.

Example π Ibid., f 78.

F. 55. On the finding of the horoscope etc. - Ibidem.

F. 56. Example.--Ibid., f. 78.

On the zodiac sign culminating at midheaven. = Ibidem.

F. 56 Example. - Ibidem.

F. 57. Example of the scheme of the conjunction [sic] of the Sun etc. Ibid., f. 79.

F. 57 Canon of the distribution etc. - Ibidem.

On the finding of the hour etc. Mutilated at the end. See below f. 74. - Ibidem.

F.58. Mutilated at the beginning. The perfecting cause will be concerning the is known is sought. Ibid., f. 87.

F. 66. On Aries, etc. - Ibidem.

F.74. Mutilated at the beginning. And the hour of the configuration as often has been said [sic]. V. supra f. 57v

Example. — Ibid., f. 79.

F. 74. On nature and concealments etc Ibid., f. 80.

F. 767. <H>armonics [sic] the ψ of the [into] great. Ibid., f. 81.

F. 77. Behold also the calculation — nw. - ibid f 817

Pythagorean symbolic methods. Ibid., f 82.

F. 78. It should be known that as they say to Saturn. Ibid., f. 82v.

F. 78. Knowing this [sic] that likewise. Ibidem.

F. 79. Τίνα ἐπέχοι στιχία etc. = Ibid., f 83.

Χρὴ σε γινωσκὴν [sic] – εντεχνως.

εντέχνως. = Ibidem.

F. 79. The [I. Al] days of the Moon - 29th. = Ibidem.

Ψυφισον [sic] the name of health. Ibidem.

F. 80. Nine forms of the alphabet. - Ibidem.

F. 81. Ἰωάννης ὁμοῦ ψιφοῦ [sic]. = Ibid., f. 86.

F. 81. Table. — Ibid., f. 86.

F. 82. Weather prognostics of Eudoxius. Ibid., F. 109.

F. 88. Signs of the same Eudoxius etc. = Ibid., f. 115.

F. 89. Holm oaks and oaks - foretell. == Ibid., f. 116.

F. 90. To Philippus [sic] the most honored king, Sextus etc. Ibid., f. 117.

F. 90. Tables. - Ibid., f. 117.

F. 91. Εὕρεσις ἐν συντόμῳ τοῦ ἡλιακοῦ κύκλου. = Ibid., f. 118ᵛ.
F. 91ᵛ. Εὕρεσις ἐν συντόμῳ τοῦ σεληνιακοῦ κύκλου. = Ibidem.
Εὕρεσις ἐν ποίῳ ζῳδίῳ ἐστὶν ὁ Ἥλιος. = Ibidem.
F. 92. Εὕρεσις ἐν ποίῳ ζῳδίῳ ἐστὶ ἡ Σελήνη. = Ibid., f. 119.
Περὶ διαφορᾶς etc. = Ibidem.
F. 92ᵛ. Περὶ ἀνθρωπ<ίν>ων ζῳδίων. = Ibid., f. 119ᵛ.
Ψῆφος περὶ τῶν etc. = Ibidem.
F. 93. Ψῆφος προγνωστικὸς etc. = Ibidem.
F. 93ᵛ Ψῆφ<ο>ς ἕτερος etc = Ibid., f. 120.
F. 94. Ἔτους ,ϛϡδ' ἰνδικτιῶνος δ' etc. = Ibid., f. 121.
F. 94ᵛ. Μὲν [*sic*] τὴν ἐπισυναγωγὴν — ὁ ἀστήρ. = Ibid., f. 121ᵛ.
F. 95. Περὶ τῆς ἐκβολῆς τῶν ὡρῶν etc. = Ibid., f. 122.
F. 95ᵛ Ὑπόδιγμα [*sic*] τούτου. = Ibidem.
F. 96. Περὶ τῆς καταλήψεως etc. Ibid., f. 122ᵛ.
F. 96ᵛ. Ὑπόδιγμα [*sic*] εἰς τὸ πλάτος etc. = Ibidem.
Περὶ τῆς ψηφοφορίας etc. = Ibidem.
F. 97. Ἐψηφοφορίθι [*sic*] παρὰ τοῦ διδασκάλου μου κυροῦ Ἐλευθερίου etc = Ibid., f. 123.
F. 97ᵛ. Ἐζητήθη παρ' ἐμοῦ etc. V. finem infra f. 106. = Ibid., f. 123ᵛ.
F. 98. Χρὴ δὲ ηδεναι [*sic*] ὅτι αὐξούσης — ἀδιάπτωτος ἔσῃ ἐν ἁπάσῃ. — Initio mutilum V supra f. 66ᵛ.
F. 98ᵛ. Αἱρέσεις δέ εἰσι ζ' ϛ' β'. = Ibid., f. 103.
F. 99ᵛ. Tabula cum commentario. = Ibid., f. 104.
F. 100. Σημῆα τὸν [l. Σημεῖα τῶν] ζ' πλανήτων.
Περὶ ὡρῶν ἡμερινῶν etc. Tabulae. = Ibid., f. 104ᵛ.
F. 104. Αἰγοκέρωτι ιε' μοῖρας — λεπτῶν λβ'. = Ibid., f. 107.
Ψῆφος σύντομος περὶ αὐτοῦ. = Ibid., f. 108ᵛ.
F. 105 Καὶ πόσων μοιρῶν = Ibid. f. 107ᵛ
F. 106. V. supra f 97ᵛ
F. 106ᵛ. Ἐζητήθη ὁ ὡροσκόπος — μοῖρω [*sic*] ιε'. = Ibid., f. 124.
Ff. 107, 107ᵛ. Figurae zodiaci etc. = Ibid., f. 124ᵛ, 125.
F. 108. Notulae; thema astrologicum. = Ibid., f. 126.
F. 108ᵛ. Περὶ διαιρέσεως τοῦ ζῳδιακοῦ etc. = Ibid., f. 127.
F. 109. Περὶ ἐκθέσεως τοῦ θεματίου. = Ibid., f. 127ᵛ.
F. 110. Ὅρα τέχ<ν>ης μυστήριον. = Ibidem.
Ὑπόδειγμα τῆς τοῦ θεματίου ἐκθέσεως. = Ibid., f. 128.
F. 111ᵛ. Περὶ μετακλίσεως Ἡλίου etc. = Ibid., f. 128ᵛ.
F. 112. Ὑπόδειγμα = Ibid., f. 129.
Περὶ τοῦ [*sic*] καταλήψεως etc. = Ibidem.
F. 112ᵛ. Περὶ τῆς ψηφοφορίας etc. = Ibidem.
F. 113. Ὑπόδειγμα etc. = Ibid., f. 129ᵛ
F. 113ᵛ. Περὶ τῆς ἐκβολῆς etc = Ibidem.

Γ.91. A brief method for finding the solar cycle.== Ibid., f. 118.

C. 91'. A brief method for finding the lunar cycle. nIbidem.

A method for finding in which Zodiac sign the Sun is located. Ibidem.

Γ. 92. A method for finding in which zodiac sign the Moon is located. Ibid., f. 119.

On the difference etc. II Ibid.

C. 927. On human zodiac signs. Ibid., f. 119v.

A calculation concerning the etc. - Ibidem.

C. 93. A prognostic calculation etc. - Ibidem.

C. 93. Another calculation etc. --- Ibid., f. 120.

C. 94. Of the year ,ϛ 4th indiction 4th etc. = Ibid., f. 121.

C. 94. With [sic] the conclusion — the star. - Ibid., f. 121.n

C. 95. About the end of the ages etc. = Ibid., f. 122.

C. 95. Example [sic] of this. = Ibid.

C. 96. On the apprehension etc. Ibid., f. 122v.

C. 96. Hypodigma [sic] to the width etc. - Ibidem.

nAbout voting etc. - Ibidem.

Γ. 97. Ἐψηφοφορίθι [sic] by my teacher Lord Eleu therios etc = Ibid., f. 123.

Γ. 97. It was requested of me etc. V. Gnem infra f. 106. - Ibid.. f. 123v.

Γ. 98. One must know that as [it] grows you will be infallible in all things.

Mutilated at the beginning V above f. 66.

Γ. 987. The sects are ζ' ϛ' β'. Ibid., f. 103.

Γ.99. Table with commentary. Ibid., f. 104.

Γ. 100. Signs of the [corr. Signs of the] 7 planets.

On the hours of the day etc. Tables.=== Ibid., f. 104.

Γ. 104. For Capricorn 15 degrees - 32 minutes. nIbid., f. 107.

A brief calculation concerning it. = 1Ibid., f. 1087.

Γ. 105 And of how many degrees = Ibid. f. 107

F. 106. V. above f 97

F. 106. The horoscope was sought — degree [sic] 15. — Ibid., f. 124.

Ff. 107, 107. Figures of the zodiac etc. = Ibid., f. 124°, 125.

F. 108. Notes; astrological chart. Ibid., f. 126.

F. 108. On the Division of the Zodiac etc. II Ibid., f. 127.

F. 109. On the Exposition of the Chart.=== Ibid., f. 127v.

F. 110. Behold the mystery of the art. — Ibidem.

Example of the Exposition of the Chart. Ibid., f. 128.

F. 111. On the Inclination of the Sun etc. = Ibid., f. 128.

F. 112. Example== Ibid., f. 129.

On the [sic] apprehension etc. — Ibidem.

F. 112. On the Calculation etc. — Ibidem.

F. 113. Example etc. Ibid., f. 1997

F. 113. On the Projection etc. Ibid.

Περὶ τοῦ εὑρεῖν τοῦ θεματίου etc. Fine mutilum. V. finem supra f. 42. — Ibidem.

F. 114. Τατα θερμαίνοντα — τὰ πάθη τὸ [*sic*]. — Initio et fine mutilum. V. supra ff. 58, 66ᵛ.

F. 122. Initio mutilum. Καὶ ἡ κεφαλὴ τοῦ Ὄφεως — Δίδυμοι. — Rhetorii de duodecim signis. V. infra f. 136.

F. 129. Περὶ τῆς τῶν πλανωμένων ἀστέρων etc. — Rhetorii. Fine mutilum. V. infra f. 138. = Ibid., f. 144ᵛ.

F. 130. Initio mutilum. Τοῦ Ποταμοῦ παρανατέλλει — καὶ μεγάλως δύναται. — Ibid., f. 134.

Καθ' αὐτὸν [*sic*] ἕκαστος ἐν συνόψει. = Ibid., f. 134ᵛ.

F. 130ᵛ. Τίνες εἰσὶν τῶν πλευστικοτέρων etc. = Ibid., f. 135.

F. 133ᵛ. Οἱ κύριοι τῶν ζῳδίων enumerantur. — Ibid., f. 136.

Περὶ τοῦ πότε ὁ Ἥλιος etc. — Ibidem.

Περὶ τοῦ ὅτι καὶ οἱ γεωργοὶ etc. — Apomasaris. = Ibidem.

F. 134ᵛ. Ὅτι μετὰ τὸν ὄμβρον — σφοδρόν. = Ibid., f. 137.

Τοῦ Ψελλοῦ. — Ibidem.

Τοῦ Κανικλέως — Ibidem.

Notulae variae. — Ibidem.

F. 135. Definitiones. — Ibid., f. 137ᵛ

Περὶ τοῦ θρίψαι etc. — Ibidem.

Notulae historicae. = Ibid., f. 138.

F. 136. <Ὁ> ζῳδιακὸς κύκλος etc. — Rhetorii de duodecim signis. V. finem supra f. 122. — Ibid., f. 139.

F. 138. Περὶ φύσεως Ἡλίου. — Rhetorii de planetarum natura ac vi. V. initium supra f. 129.

F. 138ᵛ. Ἐπίλυσις καὶ διήγησις etc. — Rhetorii — Ibid., f. 145ᵛ.

F. 140ᵛ. Σεισμολόγιον Ὀρφέως. — Ibid., f. 147.

F. 144. Διαγνωστικὸν τῶν λ' etc. — Ibid., f. 150.

F. 147ᵛ. Βροντολόγιον Ἑρμοῦ τοῦ τρισμεγίστου. — Ibid., f. 152ᵛ.

F. 152. Αἱ παρακείμεναι χῶραι etc. — Ptolemaei. = Ibid., f. 156ᵛ.

F. 152ᵛ. Ἀπὸ τοῦ εὑρεθέντος etc. = Ibid., f. 157.

F. 153. Περὶ Ἡλίου ἀνατολῆς. Περὶ ὑετοῦ. — Ibidem.

F. 154. Περὶ Ἡλίου ἀνατολῆς. Περὶ ἀνέμων. — Ibid., f. 158.

F. 155. Περὶ Ἡλίου ἀνατολῆς. Περὶ χειμῶνος etc. = Ibidem.

F. 156ᵛ. Περὶ Ἡλίου δύνοντος. Περὶ εὐδίας. = Ibid., f. 159.

Περὶ Ἡλίου δύνοντος — Ibid., f. 159ᵛ.

F. 157. Περὶ Ἡλίου δύνοντος. Περὶ ἀνέμου. = Ibidem.

F. 157ᵛ. Περὶ Ἡλίου δύνοντος. Περὶ χειμῶνος. — Ibidem.

F. 158. Περὶ Σελήνης. Περὶ εὐδίας. = Ibid., f. 160.

Περὶ Σελήνης. Περὶ ἀνέμου. = Ibid., f. 160ᵛ.

F. 159. Περὶ Σελήνης καὶ ὑετοῦ. — Ibid., f. 161.

F. 160. Περὶ Σελήνης. Περὶ χειμῶνος. = Ibid., f. 161ᵛ

On finding the theme etc. Mutilated at the end. See Anem above f. 42. — Ibid.

F. 114. These warming things — the passions the [sic]. — Mutilated at the beginning and end. See above f. 58, 66.

F. 199. Mutilated at the beginning. And the head of the Serpent: Gemini. — Rhetorius on the twelve signs. See below f. 136.

F. 129. On the wandering stars etc. Mutilated. [redacted] The rhetoricians. End See below f. 138. = Ibid., f. 144.

F. 130. Mutilated at the beginning. Of the River, rises alongside, [redacted] and greatly is able. — [redacted]., f. 134.

Each one [sic] in summary by itself. — Ibid., f. 134v.

F. 130. Which are among the more navigable etc. [redacted] Ibid., f. 135.

F. 133. The lords of the Zodiac signs are enumerated. - Ibid., 1. 136.

On when the Sun etc. - Ibidem.

On the fact that farmers also etc. [redacted] Peeler. = Ibid.

F. 134. That after the rain [redacted] violent. [redacted] Ibid., f. 137.

Of Psellus. - Ibidem.

Of the Kanikhles [redacted] Ibid.

Various notes. [redacted] Ibid.

F. 135. Definitions. - Ibid., f. 137

On nurturing elc Ibidem.

Historical notes. — Ibid., f. 138.

F. 136. <0> Zodiac circle etc. — Rhetorius on the twelve signs.

V. end above f. 122. — Ibid., f. 139.

F. 138. On the nature of the Sun. _ Rhetorius on the nature and power of the planets. V. beginning above f. 129.

F. 198. Solution and exposition etc. [redacted] Rhetorius [redacted] Ibid., f. 145v.

F. 140. Orphic Seismologion. [redacted] Ibid., f. 147.

F. 144. Diagnostic of the 30 etc. [redacted] Ibid., f. 150.

C. 147. Brontologion of Hermes Trismegistus. [redacted] Ibid., f. 152v.

C. 152. The adjacent regions etc. - Ptolemy. - Ibid., f. 156.

C. 152. From the found etc. - Ibid., f. 157.

C. 153. On the Rising of the Sun. On Rain. - Ibidem.

C. 154. On the Rising of the Sun. On Winds. [redacted] Ibid., f. 158.

C. 155. On the Rising of the Sun. On Winter etc. - Ibidem.

C. 156. On the Setting of the Sun. On Fair Weather. - Ibid., f. 159.

On the Setting of the Sun [redacted] Ibid., f. 159v.

C. 157. On the Setting of the Sun. On Wind. [redacted] Ibid.

C. 157'. On the Setting of the Sun. On Winter. [redacted] Ibid.

C. 158. On the Moon. On Fair Weather. [redacted] Ibid., f. 160.

On the Moon. On Wind. [redacted] Ibid., f. 160v.

G. 159. On the Moon and Rain. [redacted] Ibid., f. 161.

F. 160. On the Moon. On Winter. == Ibid., f. 161

F. 160v. Περὶ ἴριδος. Περὶ ὑετοῦ. = Ibid., f. 162.
Περὶ ἔριδος [*sic*]. Περὶ ἀνέμου etc. = Ibidem.
Περὶ παρηλίων etc — Ibid., f. 162v.
F. 161. Περὶ νεφῶν etc. = Ibidem.
F. 162. Βροντολόγιον. — Ibid., f. 163. Cf. supra cod. 44, f. 326v.
F. 162v in margine. Ἄλλον = Ibidem.
F. 163. Βροντολόγιον καὶ σεισμολόγιον. = Ibid., f. 163v.
F. 163v. Περὶ ἐκλίψεως [*sic*] Ἡλίου καὶ Σελήνης. = Ibid., f. 164. Cf. supra cod. 44, f. 327v.
F. 164. Τὰ ὅμοια περὶ σκοτισμοῦ τῆς Σελήνης. = Ibidem. Cf. supra cod. 44, f 328.
F. 164v. Ἑτέρα μαρτυρία περὶ τόξου. = Ibid., f. 164v.
F. 165v. Ὡρολόγιον εὔτομον αὐστέρρων [*sic*] — ἢ οὔ. = Ibid., f. 165.
F. 166. Περὶ γεννέσεως etc. = Ibid., f. 165v
F. 170. Περὶ ἐνιαυτοῦ διαιρέσεως = Ibid., f. 167v.
F. 170v. Περὶ δύσεως ἀστέρων (Πόσα α' ἀστέρα [*sic*] — ἐπιτέλλει ἅπαξ ἡμέρας). — Ibidem.
Ἕκαστον ζῴδιον μετὰ etc. = Ibidem.
F. 171. Περὶ τοῦ κόσμου ἡγήσεως λόγος. — Ibid., f. 168.
F. 175v. Περὶ μορφῶν καὶ σημείων etc.— Petosiridis. — Ibid., f. 170.
F. 179. Περὶ τῶν ιβ' ζῳδίων διαθέσεως. — Ibid., f. 172.
F. 180. Ἑτέρα μέθοδος περὶ τοῦ εὑρεῖν etc. = Ibidem.
F. 181. Computationes quaedam. = Ibid., f. 172v.
Περὶ τῶν ιβ' ζ<ῳ>δίων διαθέσεως. = Ibid., f. 173.
F. 182. Περὶ τοῦ εὑρεῖν ποῖον μῆναν etc. — Ibidem.
Περὶ πῶς γνῶναι τί τέξεται etc. = Ibid., f. 173v.
Ψῆφος Πυθαγορικός, etc = Ibidem.
F. 185. Ἰδοὺ καὶ ἑτέρα μ(έ)θωδο [*sic*]. Περὶ Κρόνου etc. = Ibid., f. 175.
F. 186. Ἑτέρα μέθδο *sic*] = Ibidem.
F. 186v. Χρὴ δὲ ἀποδοῦναι — πόδες β' = Ibid., f. 176.
F. 187. Περὶ παλμῶν etc. = Ibidem.
F. 189. Βί<β>λος εὑρεθεῖσα ἐν Ἡλιουπόλει etc. V. finem f. 195v. — Ibid., f. 177v.
F 195v. Κρόνου πολεύοντος — τὴν ἀρχήν. = Ibid., f. 180v.
Εἰς τὰς κθ' τῆς Σελήνης — μεθ' ἡμέρας ἀποβήσεται. = Ibid., f. 177v.
F. 196. Περὶ ἀστρονομίας. Περὶ Ἡλίου, Σελήνης etc. = Ibid., f. 181.
F. 198. Αἱ φωτιστικαὶ ἡμερε [*sic*] etc. — ἄτολμος. — Ibid., f. 182.
F. 198v. Περὶ Σελήνης etc. = Ibidem. Cf. supra cod. 44, f. 428.
F. 199v. Φησὶν ὁ μέγας Βασίλιος ἐν τῷ αὐτοῦ Ἑξαημέρῳ — ἀπειλῇ. = Ibidem.
Πῶς δὴ εὑρίσκον [*sic*] τὴν ἡμέραν etc. = Ibid., f. 182v.
F. 200. Ταῦτα ὑπάρχουσι τὰ ἄστρα etc. = Ibid., f. 183.

F. 160. On the Rainbow. On Rain. = Ibid., f. 162.
On strife [sic]. On Wind etc. - Ibid.
On mock suns etc. Ibid., f. 162v.
F. 161. On Clouds etc. - Ibidem.
F. 162. Brontologion. Ibid., f. 163. Cf. supra cod. 44, f. 326v.
F. 162. in margine. "Αλλον - Ibidem.
F. 163. Brontologion and Seismologion. Ibid., f. 163v.
F. 163. On the Eclipse [sic] of the Sun and Moon. Ibid., f. 164. Cf. supra cod. 44, 1. 327.
F. 164. The same concerning the darkening of the Moon. = Ibid. Cf. above code. 44, f 328.
F. 164. Another testimony concerning the rainbow. Ibid., f. 164.
F. 165. A concise horologion of self-rising [sic] — or not. Ibid., f. 165.
F. 166. On nativity etc. = Ibid., f. 165
F. 170. On the division of the year Ibid., f. 167.
F. 170. On the setting of stars (How many times a star [sic] Rises once a day). Ibid.
Each zodiac sign with etc. Ibid.
G. 171. A discourse on the governance of the world. - Ibid., f. 168.
G. 175. On forms and signs etc. Petosiridis. - Ibid., f. 170.
G. 179. On the disposition of the 12 Zodiac signs. — Ibid., f. 172.
C. 180. Another method on finding etc. - Ibidem.
F. 181. Certain computations. — Ibid., f. 172.
On the disposition of the 12 Zodiac signs. = Ibid., f. 173.
G. 182. On finding which month etc. Ibidem.
On how to know what will be born etc. nIbid., f. 173.
Pythagorean calculus, etc. = Ibidem.
F. 185. Here is another method. On Saturn etc. == Ibid., f. 175.
F. 186. Another method [sic] Ibidem.
F. 186. One must render back 2 feet Ibid., f. 176.
F. 187. On palpitations etc. = Ibidem.
F. 189. A book found in Heliopolis etc. V. end f. 195. Ibid., f. 177.
F. 195v. When Saturn is governing the beginning. Ibid., f. 180v.
On the 29th of the Moon - after days it will turn out. = Ibid., f. 177v.
Γ. 196. On astronomy. On the Sun, Moon etc. - Ibid., f. 181.
Γ. 198. The illuminating days [sic] etc. - timid. Ibid., f. 182.
Γ. 198. On the Moon etc. Ibidem. Cf. supra cod. 44, f. 428.
Γ. 199. The great Basil says in his Hexaemeron threat. - Ibid.
How indeed one finds [sic] the day etc. Ibid., f. 182v.
G. 200. These are the stars etc. Ibid., f. 183.

F. 202. Καὶ ἑτέρας ἡμέρας — μοίρας ἔχει. = Ibid., f. 184.
F. 202v. Περὶ ὡροσκόπου. = Ibidem.
F. 203. Διάγνωσις ἐν πίῳ [*sic*] ζῳδίῳ etc. = Ibidem.
F. 203v. Καὶ ἄλλως. = Ibid., f. 184v.
F. 204. Ἄλλο. = Ibid., f. 185.
Περὶ ἀστέρων διαττόντων = Ibidem.
F. 204v. Γίνοσκεν [*sic*] ὅτι ἡ Σελήνη — διὰ β' ς" ἡμέρας.
F. 205. Καθολικὴν ἐπιτήρησεις [*sic*] τῆς Σελήνης etc. = Ibid., f. 185v.
F. 206. Εἰ περὶ τῶ-πρὸ(σ)διαλέγ(ο)μένω [*sic*] — ὁ δακτύλιος. = Ibidem.
Excerpta ex *Cyranidibus* et Harpocratione. = Ibid., f. 186.
F 227. Remedia varia. = Ibid., f. 199.

61. Cod. Paris. Suppl. gr. 1191. — Chartaceus; cm. 22 × 15,5; ff. 84; saec. XVI. — Ex bibliotheca Emmanuelis Miller. — Cf. Omont, *Inventaire*, III, p. 405; *Catal. des mss. grecs ... recueillis par feu Emmanuel Miller*, 1897, p. 50.

F. 1. Περὶ τῆς Σελήνης (Χρὴ γινώσκειν ὅτι ἡ Σελήνη ἔχη [*sic*] ἡμέρας κθ' καὶ πῶς ὀφείλει εὑρεῖν τὸ θεμέλιον αὐτῆς. ἑνδεκαπλασίασον τὸν κύκλον — [f. 1] ἡμερῶν ἐστιν ἡ Σελήνη).
F. 14v. Περὶ τοῦ σεισμοῦ (Ἄκουσον λόγον σοφοῦ — ὁ ἄνεμος εἰς τὰ). — Desinit in medio enuntiato. Cf. cod. Paris. gr. 395, f. 10v.
F. 15. De caelo, sole, luna etc. dialogus initio mutilus. Αἱ ψυχαὶ τῶν δικαίων εἰς τὸν παράδεισον εἰσὶν καὶ τῶν ἁμαρτωλῶν εἰς τὴν κόλασιν — [f. 21] τῶν μαθητῶν αὐτοῦ. ἀμήν. — Dialogi personae sunt Παναγιότης, Καρδηνάλιος, Φράγκος, Κωνσταντῖνος, Εὐφρόσυνος. Ὁ βασιλεὺς καὶ ὁ τζηκανδήλης καὶ ἄλλοι τῶν ἀρχόντων f. 21 nominantur. Cf. cod. Paris. gr. 395, f. 24.
F. 33. Prophetae Chael vel Chaleth methodus futura divinandi. Incipit in medio enuntiato : τὸ ἐρώτημά σου καὶ θησαυρίζεις — [f. 34v] πᾶσα ἐρώτημα προσπίπτει. — Hoc opusculum absolutum uberiore forma cod. nostro 30, f. 73v, etc. traditur.
F. 37. Ἑρμηνεία τοῦ βροντολογίου, τοῦ γινώσκειν ὁ ἄνθρωπος τί μέλλει καιρὸς γένηται καὶ βροντολόγιον σίτου καθὼς ὁ πίναξ οὗτος τοῦ ζῳδιακοῦ περιέχων συνταχθέντα ὑπὸ Ἡρακλείου βασιλέως ἀπὸ τῆς ἀστρονομήσεως. ἔστι δὲ ὁ πίναξ οὗτος (Ἀπρίλλιος α', β' — λ', λα' Κριός. Ἀπρίλλιος. Ἐὰν Κριὸς βροντίση [*sic*] — εἰ δὲ σεισμὸς γένηται, νοσήματα πολλά). — V. supra cod. 28, f. 108v. Tonitruale, quod in hoc tantum codice servatur, ad brontologion a Bassi et Martini editum, *Catal.*, IV, p. 170, proxime accedit.
F. 42v. Βροντοσκόπιον τῶν δώδεκα ζῳδίων καθ' ἑκάστην νύκτα <καὶ> τὸν τῆς Σελήνης δρόμον (Μηνὶ Μαρτίῳ α', β' — κη', κθ'

C. 202. And of other days degrees it has. Ibid., f. 184.
G. 202. On the Horoscope. == Ibidem.
Γ. 203. Diagnosis in which [sic] Zodiac sign etc. Ibid.
G. 203. And otherwise. Ibid., f. 184v.
G. 204. Another - Ibid., f. 185.
On shooting stars — Ibid.
Γ. 204. Know [sic] that the Moon every 2 and 4 days.
Γ. 205. General observations [sic] of the Moon etc. Ibid., f. 185v.
C. 206. If concerning the one spoken [sic] to before - the ring. ==Ibidem.
Excerpts from the Cyranides and Harpocration.--- Ibid., f. 186.
F 227. Various remedies. - Ibid., f. 199.

61. Cod. Paris. Suppl. gr. 1191. - Paper; cm. 12 × 155; f. 84; 16th century. From the library of Emmanuel Miller. Cf. Omont, Inventaire, III, p. 405; Catal. des mss. grecs... recueillis par feu Emmanuel Miller, 1897, p. 50.

f. 1. On the Moon (One must know that the Moon has 29 days and how one ought to find its foundation. Multiply the cycle eleven times - [f. 1] the Moon is of days).
f. 14. On the earthquake ("Hear the word of the wise the wind into ta). Ends in the middle of a sentence. Cf. cod. Paris. gr. 395, f. 40v.
F. 15. Dialogue on heaven, the sun, the moon, etc., mutilated at the beginning. Αἱ ψυχαὶ τῶν δικαίων εἰς τὸν παράδεισον εἰσὶν καὶ τῶν ἁμαρτωλῶν εἰς τὴν κόλασιν — [f. 21] τῶν μαθητῶν αὐτοῦ. ἀμήν. The characters of the dialogue are Παναγιότης, Καρδηνάλιος, Φράγκος, Κωνσταντίνος, Εὐφρόσυνος. The emperor, the tzikandeles, and other officials are named at f. 21. Cf. cod. Paris. gr. 395, f. 24. F. 33. Method of the prophet Chael or Chaleth for divining the future. Begins in the middle of a sentence: τὸ ἐρώτημά σου καὶ θησαυρίζεις [f. 34v] πᾶσα ἐρώτημα προσπίπτει. This opuscule is transmitted in a more complete form in our cod. 30, f. 73v, etc. F. 37. Interpretation of the brontologion, for a person to know what weather is to come, and a grain brontologion as this table of the Zodiac contains, compiled by Emperor Heraclius from astronomical study. The table is as follows (April 1st, 2nd – 30th, 31st Aries. April. If Aries thunders [sic]; if an earthquake occurs, many diseases). — See above cod. 28, f. 108. The tonitruale, which is preserved in this codex alone, closely resembles the brontologion edited by Bassi and Martini, Catal., IV, p. 170.

Γ. 42. Brontoscopion of the twelve zodiac signs for each night <and> the course of the Moon (In the month of March 1st, 2nd, 28th, 29th

Ὑδροχόος). — Περὶ τῆς ἐν τῷ Κριῷ νυκτερινῆς βροντοσκοπίας (Εἰ ἐν τῷ Κριῷ βροντήσῃ — τὸν τόπον βασιλεύσει). — Edetur in appendice.

F. 47. Initio mutila. Γυρίζει καθ' ἑκάστην ὁ οὐρανὸς κύκλωθεν τῆς γῆς — τὸ αὐτὸ φυσήματι. — Cf. supra cod. 59, f. 93.

Sine inscriptione. Κύκλωθεν καὶ κάτωθεν καὶ πανταχόθεν ἡ γῆ — ἐκ τῆς δυνάμεως τοῦ θεοῦ κρέμαται ἐν τῷ ἀέρι. — Cf. ibidem.

Περὶ μῆκος καὶ πλάτος τῆς γῆς (Ἔστι δὲ ἡ γῆ — μυριάδες ιβ' ς''). — Cf. supra cod. 4 [2419], f. 142.

Περὶ μηλίων καὶ σταδίων καὶ οὐργιῶν [*sic*] καὶ σπιθαμῶν καὶ δακτύλου (Τὸ μήλιον ἕνι — ἕνι δάκτυλα ιβ^{α}). — Supra codd. 4, f. 142; 47, f. 61.

F. 47^{v}. Περὶ τῶν ἀγαθῶν καὶ πονηρῶν καὶ μέσων ζώων [*sic*] (Κριός, Δίδυμος, Παρθένος — εἰς κακὸν ἐκβαίνουσιν). — Cod. Ital. 19, f. 14.

Sine inscriptione. Τὰ τοῦ ὕδατος ζῴδια — ἐστὶν ἐκ παντός. — Cf. codd. Paris. gr. 2669, f. 298; Ital. 19, f. 15; Vindob. 4, f. 138.

F 48. Περὶ τοῦ ἑνάτου οὐρανοῦ (Ἔστι δὲ καὶ ἕνατος — τῶν μελλόντων προγνώσεων). — Edetur in appendice.

F. 49. Περὶ θανάτου τοῦ βασιλέως (Γνωστὸν ἔστω σοι — ἐκ πάντων σαφέστερον). — Cf. codd. Paris. gr. 2669, f. 298^{v}; Ital. 19, f. 15^{v}.

F. 49^{v}. <Περὶ τῶν χιλιάδων τοῦ κόσμου> (Ἔστω δὲ καὶ τοῦτο γνωστὸν — γοργοτέρως αὐτοῦ διέρχεται). Edetur in appendice.

F. 50^{v}. Tabula qua numeri ab α' usque ad οε inscripti sunt.

Sine inscriptione. α'. Ὁ θεὸς ὁ παντοκράτωρ σοφίσει σε, ἄνθρωπε, ἐπίτυχον. λάμψοι [*sic*] γὰρ τὴν ψυχήν σου ὅπερ ζητᾶς [*sic*] : + β'. Εἶπεν ὁ Πρόδρομος ὁ βαπτιστὴς — παρὰ θεοῦ παντοκράτορος.

F 59^{v}. Περὶ τῆς Σελήνης προγνωστικὸν τῶν ἡμερῶν ὧν ἐφανέρωσε κύριος ὁ θεὸς τῷ προφήτῃ Ἐσδρᾷ ταῖς τριάκοντα ἡμέραις τῆς Σελήνης (α^{η} α^{η}. [*sic*]. Εἰς τὴν πρώτην ἡμέραν — ἔστι τὸ ὄναρ καλόν) — V. supra cod. 39 f. 650^{v}

F 65. Ζωδολόγιον [*sic*] συντεθὲν ὑπὸ σοφῶν Αἰγυπτίων περὶ τῆς γεννήσεως τοῦ ἀνθρώπου (Μάρτιος. Κριός. Ὁ γεννηθεὶς νεώτερος — καὶ οὐ μὴ κινδυνεύσῃ). — Editum minus fusa sed antiquiore forma *Catal.*, IV, p. 158. V. supra cod. 44, f. 419.

Aquarius). - On the nocturnal brontoscopy in Aries (If it thunders in Aries, he will reign over the place). - Will be edited in the appendix.

F. 47. Mutilated at the beginning. The sky revolves around the earth in a circle each time by its own breath. Cf. above cod. 59, f. 93. Without title. In a circle and from below and from all sides the earth — hangs in the air by the power of God. Cf. ibid.

On the length and breadth of the earth (The earth is — 12 ten-thousands and 8). Cf. above cod. 4 [2419], f. 142,

On miles and stadia and fathoms [sic] and spans and fingers (The mile contains 12 fingers). - See above codd. 4, 142; 47, f. 61.

Γ. 47. On good and evil and intermediate Signs [sic] (Aries, Gemini, Virgo - they end in evil). . Cod. Ital. 19, f. 14.

Without title. The water Signs are from everything. - Cf. codd. Paris. gr. 2669, f. 298; Ital. 19, f. 15; Vindob. 4, C. 138.

Γ 48. On the ninth heaven (There is also a ninth of the mel of future prognostications). It will be published in the appendix.

Γ. 49. On the death of the king (Let it be known to you - most clearly of all). Cf. codd. Paris. gr. 2669, f. 298*; Ital. 19, f. 15v.

F. 497. "On the Thousands of the World" (Let this also be known — passes through it more swiftly). Edetur in appendice.

F. 50. A table in which numbers from α to οε are inscribed. Without heading. α'. God the Almighty will make you wise, O man, be fortunate. For He shall illuminate [sic] your soul beyond what you seek [sic]: + β'. The Forerunner the Baptist said — from God the Almighty.

F. 59. A prognostication concerning the Moon of the days which the Lord God revealed to the prophet Esdras on the thirty days of the Moon (απ απ. [sic]. On the first day — the dream is good). V. supra cod. 39 f. 650v

F. 65. A Zodologion [sic] compiled by wise Egyptians concerning the birth of man (March. Aries. He who is born younger — and shall not be in danger). Editum minus fusa sed antiquiore forma Catal., IV, p. 158. V. supra cod. 44, f. 419.

APPENDIX

APPENDIX

DE ASTROLOGIS GRAECIS

TESTIMONIA NOVA

Librorum astrologicorum epitome Parisina.

Codex graecus 2425 lectu difficillimus, qui in quarto Catalogi Parisini fasciculo describetur, ff. 222 sqq. pretiosissima de antiquorum astrologorum libris praebet capita; quae cum vir doctissimus Henricus Lebègue accurate descripta nobis obtulisset, nullam moram interponendam putavimus quin publici iuris fierent. Magni enim sunt momenti ad deperditorum scriptorum opera cognoscenda aut restituenda. Nam auctor ignotus, sicut fere Photius patriarcha in bibliotheca sua, quid quodque illorum operum contineret in usum suum, ut videtur, diligenter enotavit. Totam horum excerptorum coagmentationem edendam statuimus quamvis nonnulla, quae ad Ptolemaeum vel Paulum Alexandrinum pertinent, inutilia et superflua videri possint, at ex his quae auctor huius summarii de libris hodie servatis dixit, iudicari potest quam fideliter et illorum qui perierunt argumentum expresserit.

De aetate auctoris nihil constat nisi quod saeculo XV est antiquior, quo codex Parisinus exaratus est (de quo in *Catal.* VIII parte 4 agetur). Multo antiquiorem illum crediderim, nam nonnullorum astrologicorum quae excerpsit operum in syntagmatibus quae dicuntur byzantinis raro ac ne raro quidem fit mentio. Sed cum Paulum Alexandrinum legerit post saeculum IV utique vixit, cum Rhetorium (p. 111, n. 1), post VI saeculum. Christianum eum esse ex verbis apparet ubi astrologiam fallacem esse profitetur (p. 92, 18; 95, 2 ss.)

In edenda hac epitome socios habui laboris Petrum Boudreaux, qui accurate codicem cum plagulis denuo contulit multaque correxit, et Franciscum Boll, qui adnotationes mecum communicavit argutas. [F. C.]

[F. 222.] Ὅτι Ἐριμάραβος, ὃν προφήτην Αἰγύπτιοι καὶ τὸν ἀστρονομίας εὑρετὴν νομίζουσιν, καὶ Φορηδὰς ὁ Ἰνδὸς[1] περὶ τῆς αὐτῆς διαλαβόντες ὑποθέσεως οὐ κατὰ <τὰ> αὐτὰ ἀλλήλοις ἐπὶ πᾶσιν συνηνέχ-

2-3 διιλαβόντες. 3 τὰ suppl. Boudreaux.

[1] Erimarabus Aegyptius et Phoredas Indus aliunde ignoti esse videntur. [Fortasse corrigendum pro Ἐριμάραβος Ἑρμάνουβις, cf. Serruys, *Rev. de philol.*, XXXII (1908), p. 148, qui incerta quidem coniectura hoc nomen apud Firmicum IV, *prooem.* restituit. — Boll.]

ON GREEK ASTROLOGERS

NEW TESTIMONIES

Parisian epitome of astrological books.

Codex graecus 2425, most difficult to read, which will be described in the fourth fascicle of the Parisian Catalogue, ff. 223 sqq., offers most precious chapters concerning the books of the ancient astrologers; and since the most learned Henricus Lebègue had presented these to us, accurately described, we thought no delay should be interposed before they were made public. For they are of great importance for knowing or restoring the works of lost writers. For an unknown author, just as Photius the patriarch did in his library, diligently noted down for his own use, as it seems, what each of those works contained. We have decided to publish the entire compilation of these excerpts, although some things which pertain to Ptolemy or Paul of Alexandria may seem useless and superfluous; yet from what the author of this summary said about books preserved today, one may judge how faithfully he also expressed the subject matter of those that have perished.

Nothing is known about the age of the author except that he is older than the fifteenth century, in which the Paris manuscript was written (which will be discussed in Catalogue VIII, part 4). I would believe him to be much older, for mention of certain astrological works which he excerpted is rarely, if ever, made in the so-called Byzantine compilations. But since he had read Paul of Alexandria, he lived after the fourth century at any rate; since he had read Rhetorius (p. 111, n. 1), after the sixth century. That he was a Christian is apparent from the passages where he declares astrology to be deceptive (p. 92, 18; 95, 2 ff.)

In publishing this epitome I had as partners in the work Petrus Boudreaux, who carefully collated the manuscript with the printed sheets again and corrected many things, and Franciscus Boll, who shared with me his acute annotations. [F. C.]

[F. 222.] That Erimarabus, whom the Egyptians consider a prophet and the discoverer of astronomy, and Phoredas the Indian[1], having treated the same subject, did not agree with one another in all respects. . 2-3 διαλαβόντες. 3 τά suppl. Boudreaux.

[1] Erimarabus the Egyptian and Phoredas the Indian appear to be unknown from other sources. [Perhaps the correction should be made from Ἐριμάραβος to Ἐριμάνουβις, cf. Serruys, Rev. de philol., XXXII (1908), p. 148, who, with an admittedly uncertain conjecture, restores this name in Firmicus IV, prooem: —Boll.]

θησαν εἴτε τοῦ διαφόρου τῆς χώρας διάφορα καὶ τὰ ἀποτελέσματα ἀναδιδόντος εἴτε ἐξ εἰκασμῶν καὶ παρατηρήσεως τῆς τέχνης προϊούσης καὶ διὰ τοῦτο τῆς ἀκριβείας οὐχ ὑπὸ πάντων ὁμοφώνως οὔτε εὑρισκομένης οὔτε παραδιδομένης διαλαμβάνει δ' ἑκάτερος αὐτῶν περὶ τοῦ Διὸς τί ἐν ἑκάστῳ τῶν ιβ' ζῳδίων ἐπιπαρὼν ἐπισυμβαίνει, οἷον ἐν Τοξότῃ παρόντος αὐτοῦ τίνα καὶ τίσι τὰ ἀποτελέσματα ἔσται, ἐν Αἰγοκέρωτι πάλιν ὁποῖα καὶ τίσιν καὶ ἐφεξῆς μέχρι τοῦ Σκορπίου [1].

Ὁ Ὑσταψις Ὠδαψὸς [2] ἱερεὺς λεγόμενος κοσμικὰ συνέταξεν ἀποτελέσματα, προσφωνεῖ δὲ τὸ βιβλιδάριον, † ᾧ ἀναφέρει, ἐν ᾧ διαλαμβάνει τοῦ Κρόνου ζῳδιον ἕκαστον τῶν ιβ' ἐπέχοντος καὶ καθ' ἑαυτὸν καὶ σὺν τοῖς ἄλλοις τέσσαρσιν τῶν πλανωμένων ἢ καθ' ἕνα ἢ κατὰ πλείους κιρναμένου καὶ συνεπιθεωρουμένου, τί ἐπισημαίνει, καὶ οὐχ ἁπλῶς καθ' ὅλον τὸ ζῳδιον, ἀλλὰ καθ' ἕκαστον τῶν ἐν αὐτῷ μερῶν τε καὶ μελῶν τῆς ἐποχῆς ἐξεταζομένης· λέγει δὲ καὶ ποῖαι χῶραι τίσι τῶν ζῳδίων ἀνάκειντται, καὶ τὰ τῶν ἀποτελεσμάτων εἴδη ἐκ τῆς τῶν μελῶν ἑκάστου ζῳδίου ἰδιότητος χαρακτηρίζει· ὅμοια μὲν οὖν ἐπαγγελλόμενός ἐστιν τοῖς ἄλλοις, οὔπω δὲ πεῖρᾳ δοκιμάσας ἔχω ἢ καὶ λογισμοῖς εὗρον εἰ καὶ ὁμοίως τοῖς ἄλλοις περὶ τὰς ὑποσχέσεις διαμαρτάνει.

1 διαφώρου. 2 ἀναδιδοῦντος. προειούσης. 4 παραδιδωμένης. 6 τίσει. 7 ἐφαιξῆς. 8 In marg. superiore f. 22ᵛ manus altera addidit rubro pigmento Ἐπανακεφαλαί(ωσις) Ἱτ<ο>λ<εμαίου>, quod ad p. 93, 1 seqq. pertinet. ὀδαψός. ἱερε sic cod. 9 ᾧ ἀναφέρει vix sanum. Nomen latere videtur velut τῷ Ἀρταφέρνει? 10 ἐπέχων π sic cod.; corr. Boudreaux. 11 πλανομένων. 12 κηρναμένου. 13 καθόλον. 14 ἑταζωμένης (*sic*). ποία χῶραι cod. corr. Boudreaux. 15-16 τὰς τ. ἀ. ἡδει ἐκ τῆς τῶν βελῶν ... χαρακτηρίζειν cod.: corr. Boll et Boudreaux. 17 ἢ] εἰ. 18 εὗρον (*sic*)

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[1] Similiter in *Geoponicis*, I, 12, Zoroastri tribuitur excerptum Δωδεκαετηρὶς τοῦ Διὸς καὶ ὅσα ἀποτελεῖ περιπολεύων τοὺς δώδεκα οἴκους τοῦ ζῳδιακοῦ κύκλου. Notabile est hi auctores a Sagittario id est ut videtur a solstitio hiemali annum incepisse. — Haec fuerunt, ut videtur, « Dodecaeterides »; cf. Boll, *Catal.*, II. p. 139; *Sphaera*, p. 326 ss.; Heeg, *Die angebl. Orphischen* Ἔρτα καὶ ἡμέραι, p. 11 ss.

[2] Legendum esse puto Ὁ Ὑστάσπου Ὠδαψός. Libellus enim Odapsi ubi docebat (l. 9) ποῖαι χώραις τίσι τῶν ζῳδίων ἀνάκειντται, ab Hephaestione Thebano de chorographia, quae dicitur, astrologica agente laudatur (I, 1, p. 52, 14 et 57, 11 ed. Engelbrecht, cf. *Maximi et Ammonis rel.* ed. Ludwich, p. 114, 16, 24; 116, 14; 117, 1). Thebanus hic Odapsus fuit, si recte Waschmuthius textum mutilum Lydi, *De ostent.*, 2 (p. 6, 24) supplevit. — Sed et Hystaspes auctor librorum astrologicorum ferebatur; cf. Lydi, *De mens.*, II, 4 (p. 21, 1 Wünsch) : Οἱ περὶ Ζωροάστρην καὶ Ὑστάσπην Χαλδαῖοι ... Amm. Marcell. XXIII, 6, 32 et *Monum. myst. de Mithra*, I, p. 33 n. — Chaldaeorum doctrinam Odapsum vel Hystaspem in hoc libello exposuisse inde apparet quod Saturno vim praecipuam tribuebat (v. 3 ss.); cf. Diodor. Sic. II, 30 : (Χαλδαῖοι) μεγίστην δέ φασιν εἶναι θεωρίαν καὶ δύναμιν περὶ τοὺς πέντε ἀστέρας τοὺς πλάνητας καλουμένους ... ἰδίᾳ δὲ τὸν ὑπὸ τῶν Ἑλλήνων Κρόνον ὀνομαζόμενον ἐπιφανέστατον δὲ καὶ πλεῖστα καὶ μέγιστα προσημαίνοντα ...

They posited that either the differing nature of the region produces different results, or that the art proceeds from conjectures and observations, and for this reason precision is neither found nor transmitted unanimously by all; and each of them treats the question of what occurs when Jupiter is present in each of the 12 Signs — for example, when he is in Sagittarius, what the results will be and for whom, and again when in Capricorn what kind and for whom, and so on through to Scorpio.

Hystaspes, called a "rich priest," compiled worldly predictions, and addresses the little book — to which he refers — in which he treats what it signifies when Saturn occupies each of the 12 Signs, both by itself and when mingled and observed in conjunction with one or more of the other four wandering stars; and not simply with respect to the Sign as a whole, but with each of its parts and members examined according to the season. He also states which regions are assigned to which Signs, and characterizes the kinds of results from the particular quality of each member of each sign. He thus makes promises similar to the others, but I have not yet tested him by experience, nor have I discovered by reasoning whether he likewise falls short in his promises as the others do.

1 διαφώρου. 9 αναδιδοῦντος. προειούσης. 4 παραδιδωμένης. β τίσει, 7 ἐφαιξῆς. 8 In the upper margin of f. * another hand added in red pigment Epanakephalaiosis) Tr<0><emaios>, which pertains to p. 93, 1 seqq.: δαψός, Τερξ sic cod. 9 ὁ ἀναφέρει vix sanum. A name seems to be hidden, such as τῷ Ἀρταφέρε νει? 10 ἐπέχων π sic cod.; corr. Boudreaux. 11 πλανομένων. 12 κηρναμέ νου. 13 καθόλον. 14 ἐταζωμένης (sic). ποια χώρα cod. corr. Boudreaux. 15-16 τὰς τ. 4. ἤδει ἐκ τῆς τῶν βελών ... χαρακτηρίζειν cod.: corr. Boll et Boudreaux. 17 ^] εἰ 18 εὗρον (sic)

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1 Similarly in the Geoponica, 1, 12, an excerpt is attributed to Zoroaster: Δωδεκαετηρίς τοῦ Διὸς καί ὅσα ἀποτελεῖ περιπολεύων τοὺς δώδεκα οἴκους τοῦ Ζωδιακοῦ κύκλου. It is noteworthy that these authors appear to have begun the year from Sagittarius, that is, apparently from the winter solstice. — These were, it seems, "Dodecaeterides"; cf. Boll, Catal., II, p. 139; Sphaera, p. 326 ff.; Heeg, Die angebl. Orphischen Ἔργα καὶ ἡμέραι, p. 11 sm. * I think one should read Ὁ Ὑστάσπου δαψός. For the booklet of Odapsus, in which he taught (l. 9) ποῖαι χώραις τισι τῶν Ζῳδίων ἀνάκεινται, is cited by Hephaestion of Thebes when treating of astrological chorography, as it is called (I, 1, p. 52, 14 and 57, 11 ed. Engelbrecht; cf. Maximi et Ammonis rel. ed. Ludwich, p. 114, 16, 24; 116, 14; 117, 1). This Theban Odapsus existed, if Wachsmuth correctly supplemented the mutilated text of Lydus, De ostent., 2 (p. 6, 24). — But Hystaspes too was regarded as the author of astrological books; cf. Lydus, De mens., II, 4 (p. 91, 1 Wansch): Οἱ περὶ Ζωροάστρην καὶ Ὑστάσπην Χαλδαῖοι... Amm. Marcell. XXIII, 6, 32 and Monum. myst. de Mithra, I, p. 33. That Odapsus or Hystaspes expounded Chaldaean doctrine in this booklet is apparent from the fact that he attributed predominant power to Saturn (v. 3 ff.); cf. Diodor. Sic. II, 30: (Χαλδαίοι) they say that the greatest study and power concerns the five stars called planets ... and in particular the one named Kronos by the Greeks, which is the most conspicuous and portends the most and the greatest things.

νδ'. Ἡ τῆς Τετραβίβλου Πτολεμαίου συγκεφαλαίωσις.

Αἱ μὲν οὖν ἀγακεφαλαιώσεις τῶν βιβλίων πρὸς ἀνάμνησιν τὸ χρήσιμον ἔχουσιν τοῖς γε περὶ τὰ λεγόμενα ἀποτελέσματα βουλομένοις λεσχηνεύειν· ἡ <δὲ> τοῦ Πτολεμαίου πρὸς Σύρον Τετράβιβλος οὐδ' ἀνακεφαλαιώσεως ὅλως δεῖται· οὕτω γὰρ δεῖ τοὺς περὶ τὴν εἰρημένην ὑπόθεσιν ἐπτοημένους περὶ ταύτην πονεῖσθαι τὴν βίβλον, ὥστε προχείρως ἔχειν χρῆσθαι τοῖς ἐν αὐτῇ κεφαλαίοις πᾶσιν καὶ χωρὶς διασκέψεως καὶ μηδ' ἀναμνήσεως ὅλως δεῖσθαι· καὶ γὰρ οὗτος τῶν τε πρὸ αὐτοῦ πάντων, Νεχεψώ, λέγω, καὶ Πετοσίρεως καὶ Ἑρμοῦ καὶ τῶν τοιούτων, ἀκριβέστερον τοῦ πολυασχόλου τούτου μαθήματος ἥψατο, καὶ τοῖς μετ' αὐτὸν τῆς τέχνης νόμος καὶ κανὼν πᾶσιν νομίζεται· πλὴν οὐδὲν κωλύει αὐτὰ τὰ κεφάλαια τῆς Τετραβίβλου παραθέσθαι, εἰ καὶ μηδὲν ἄλλο, ἀλλ' οὖν εἰς ἔνδειξιν τοῦ μὴ δόξαι τοῦτο ὅλως παραλιπεῖν τὸ ἐν τῇ μετ' αὐτὴν συνεξετάσει θεμέλιον ὥσπερ καὶ κρηπῖδα τῆς τέχνης αὐτῆς γεγενημένον.

Διαλαβὼν οὖν ὁ Πτολεμαῖος ἐν προοιμίῳ ὅτι δυνατὴ κατορθωθῆναι ἡ διὰ ἀστρονομίας πρόγνωσις καὶ ὅτι ὠφέλιμος, πρῶτον κεφάλαιον τίθεται περὶ τῆς τῶν πλανήτων δυνάμεως[1]· δεύτερον περὶ ἀγαθοποιῶν καὶ κακοποιῶν· τρίτον περὶ ἀρσενικῶν καὶ θηλυκῶν αὐτῶν τῶν πλανωμένων ἀστέρων· τέταρτον περὶ ἡμερινῶν καὶ νυκτερινῶν· πέμπτον περὶ τῆς δυνάμεως τῶν πρὸς τὸν Ἥλιον σχηματισμῶν· εἶτα ἕκτον περὶ τῆς ἀπλανῶν ἀστέρων δυνάμεως, ἣν καθ' ἕκαστον ἐνδείκνυσθαι τῶν μελῶν νομίζονται, δι' ἧς καὶ πρὸς τοὺς πλανωμένους συγγένεια ἀναφέρεται. ζ' [ἕκτον] περὶ τῶν δ' ὡρῶν διαλαμβάνει κατ' ἔτους τὴν δύναμιν αὐτῶν διερχόμενος καὶ περὶ τῶν τεσσάρων ὁμοίως τοῦ ὁρίζοντος τόπων, ἃ καὶ γώνιας ὀνομάζει· καλοῦνται δὲ ταῦτα κέντρα· μετὰ ταῦτα κεφάλαιον η' ποιεῖται περὶ τροπικῶν καὶ στερεῶν καὶ δισώμων ζῳδίων· θ' περὶ ἀρσενικῶν καὶ θηλυκῶν· ι' περὶ τῶν συσχηματιζομένων δωδεκατημορίων ἀλλήλοις· ια περὶ προτασσόντων καὶ ἀκουόντων· ιβ' περὶ βλεπόντων καὶ ἰσοδυναμούντων· ιγ' περὶ ἀσυνδέτων· ιδ' περὶ οἴκων τῶν ζ' πλανωμένων· ιε' περὶ τριγώνων· ις' περὶ ὑψωμάτων αὐτῶν καὶ περὶ ὁρίων ιζ' ὧν καὶ δόξας διαφόρους εἰσάγει δύο, ιη' μὲν κεφάλαιον τὰ κατ' Αἰγυπτίους ὅρια

3 τοῖς δὲ. 4 δὲ suppl. 5 περὶ] παρὰ. 6 περὶ] παρὰ. ὥστε corr. Boudeaux : ὅτε cod. 9 πετωσσύρεως. 11 τῆς] τοῖς. 12 ἡ καὶ cod. 13 δόξα τοῦτον ὅλως παραλυπεῖν ἐν τῇ τὸ cod. : corr. Boll. 15 αὐτῆς] αὐτοῖς. 20 πεύτον. 21 τῆς πρὸς cod. 23 μελλῶν. πλανόμενος συγγένια. 24 ζ' ἕκτον ζ' sic cod. sed ζ' alterum alia manu additum. 29-30 προττασόντων. 33 δύο] διό.

[1] Divisio capitulorum ab editionibus et codicibus quos quidem iam novimus differt. Vatic. gr. 1038 prooemium in tria capita dividit, deinde maximam partem cum excerptore consentit. [Boll.]

54. The Summary of Ptolemy's Tetrabiblos.

The summaries of books are useful as aids to memory for those who wish to converse about the so-called effects; but Ptolemy's Tetrabiblos addressed to Syrus has no need of a summary at all. For those who are enthusiastic about the aforementioned subject must labor over this book in such a way as to have all its chapters readily at hand for use without deliberation and without any need of a reminder whatsoever. Indeed, he engaged with this much-studied discipline more precisely than all his predecessors — I mean Nechepso and Petosiris and Hermes and such like — and is considered by all those who came after him to be the law and standard of the art. Nevertheless, nothing prevents setting out the actual chapter headings of the Tetrabiblos, if for no other reason than to show that we have not entirely omitted what has become, in the subsequent joint examination, as it were the foundation and cornerstone of the art itself.

After establishing in his preface that astronomical foreknowledge is both attainable and beneficial, Ptolemy sets forth the first chapter on the power of the planets; the second on benefic and malefic planets; the third on the masculine and feminine among the wandering stars; the fourth on diurnal and nocturnal planets; the fifth on the power of the configurations with respect to the Sun; then the sixth on the power of the fixed stars, which are thought to indicate effects according to each of the bodily members, through which their affinity with the wandering stars is also referenced. The seventh [sixth] chapter deals with the four seasons of the year, going through their respective powers, and likewise with the four regions of the horizon, which he also calls zones — these are subsequently called centers. Then he makes the eighth chapter on tropical, fixed, and bicorporeal signs; the ninth on masculine and feminine; the tenth on signs in aspect with one another; the eleventh on commanding and obeying signs; the twelfth on signs that behold one another and are of equal power; the thirteenth on unconnected signs; the fourteenth on the houses of the seven planets; the fifteenth on triplicities; the sixteenth on their exaltations and on the bounds; the seventeenth, into which he introduces two different opinions; the eighteenth chapter concerns the Egyptian bounds.

3 τοῖς δὲ ὁ δὲ suppl. 5 περί] παρά 6 περί] παρά ὥστε corr. Boudeaux : ὅτε cod. 9 πετωσούρεως. 11 τῆς] τοῖς. 12 ἢ καὶ cod. 13 δόξα τοῦτον ὅλως παραλυπεῖν ἐν τῇ τὸ cod. : corr. Boll. 15 αὐτῆς) αὐτοῖς. 20 πεύτον. 21 της πρός cod. 23 μελλών. πλανόμενος συγγένια. 24 ζ' ἕκτον ' sic cod. sed ζ' alterum alia manu additum. 29 30 προστασόντων. 33 δύο] διά. 21 της

· The division of chapters differs from the editions and manuscripts we have so far known. Vatic. gr. 1038 divides the preface into three chapters, then agrees in excerpting the greater part of it. [Boll.]

ἐντάσσει, ιθ' δὲ ὅσα εἰς τὴν αὐτοῦ ἀναφέρεται δόξαν· κ' περὶ τόπου ἑνὸς ἑκάστου τῶν ιβ' ζῳδίων καὶ περὶ μοίρας ὁμοίως, καὶ δὴ καὶ περὶ προσώπων καὶ λαμπηνῶν ἐν τῷ κ' διαλαμβάνει κεφαλαίῳ· περὶ συναφῶν δὲ καὶ ἀπορροιῶν, καὶ τῶν ἄλλων δυνάμεων ἐν τῷ κα'. — Τὸ μὲν οὖν α' αὐτοῦ βιβλίον τούτοις περιγράφεται τοῖς κεφαλαίοις. 5

Ἐν δὲ τῷ β' κατὰ τὸ προοίμιον διελὼν τὸ δι' ἀστρονομίας προγνωστικὸν εἰς δύο, περί τε τὰ καθολικά, φημί, ὃ καὶ καθολικὸν ἑτύμως καλεῖ, καὶ περὶ ἕκαστον τῶν ἀνθρώπων, ὃ γενεθλιαλογικὸν ὀνομάζει, προσήκειν φησὶν περὶ τῶν καθολικῶν πρότερον ὑπολαβεῖν, καὶ τίθησιν ἐφεξῆς κεφάλαιον β' περὶ τῶν καθ' ὅλα κλίματα ἰδιωμάτων· γ' περὶ 10 τῆς τῶν χωρῶν πρὸς τὰ τρίγωνα καὶ τοὺς ἀστέρας συνοικειώσεως· δ' ἔφοδον εἰς τὰς κατὰ μέρος προτελέσεις εἰσάγει· ε' περὶ τῆς τῶν διατιθεμένων χωρῶν ἐπισκέψεως τὸν λόγον ποιεῖται· ς' περὶ χρόνου τῶν ἀποτελουμένων· ζ' περὶ τοῦ γένους τῶν διατιθεμένων· η' περὶ τῆς ποιότητος αὐτοῦ τοῦ ἀποτελέσματος· θ' περὶ τῶν κατὰ τὰς ἐκλείψεις 15 ἐπιφαινομένων χρωμάτων, καὶ δὴ καὶ περὶ κομητῶν καὶ τῶν τοιούτων· ι' περὶ τῆς ἔτους νουμηνίας· ια' περὶ τῆς μερικῆς πρὸς τὰ καταστήματα φύσεως τῶν ζῳδίων· ιβ' περὶ τῆς ἐπὶ μέρους τῶν καταστημάτων ἐπισκέψεως· ιγ' περὶ τῆς τῶν μετεώρων σημειώσεως ἤτοι περὶ παρατηρήσεως τῶν περί τε Ἥλιον καὶ Σελήνην καὶ τοὺς ἀστέρας ἐπιφαινο- 20 μένων χρωμάτων τε καὶ τῆς ἄλλης καταστάσεως. — Ταῦτα μὲν οὖν καὶ τὸ β' αὐτοῦ περιέχει βιβλίον, ἐν ᾧ καὶ ἡ περὶ τῶν καθολικῶν αὐτῷ ἀπαρτίζεται διδασκαλία.

Τὸ δὲ γ' ἀπάρχεται, α' περὶ σπορᾶς καὶ ἐκτροπῆς· β' περὶ μοίρας τῆς κατὰ τὴν ἐκτροπὴν ὡροσκοπούσης· γ' διαίρεσιν γενεθλιαλογικὴν 25 ποιεῖται· δ' περὶ γονέων διαλαμβάνει ε' περὶ ἀδελφῶν· ς' περὶ ἀρρενικῶν καὶ θηλυκῶν παίδων· ζ' περὶ διδυμογόνων· η' περὶ τεράτων· θ' περὶ ἀτρόφων· ι' περὶ χρόνων ζωῆς[1]· ια' περὶ μορφῆς καὶ κράσεως σωματικῆς· ιβ' περὶ σινῶν καὶ παθῶν σωμάτων· ιγ' περὶ ποιότητος ψυχῆς· ιδ' περὶ ψυχικῶν παθῶν. — Ἐν οἷς καὶ τὸ γ' βιβλίον. 30

Τὸ δὲ δ', α' περὶ τύχης πραγματεύεται κτητικῆς· β' περὶ τύχης ἀξιωματικῆς· γ' περὶ πράξεως ποσότητος· δ' περὶ συναρμογῶν ἀνδρῶν πρὸς γυναῖκας· ε' περὶ τέκνων· ς' περὶ φίλων καὶ ἐχθρῶν· ζ' περὶ ξενιτείας· η' περὶ τῆς τοῦ θανάτου ποιότητος· θ' περὶ χρόνου διαιρέσεως. — Ἐν οἷς καὶ τοῦ τετάρτου καὶ τῆς πραγματείας ὅλης τὸ τέλος. 35

3 κα' cod.: κ' corr. Boll. 6 προήμ(ιον). 6-7 προγνωσθηκόν. 7 φημή. ἑτοίμως. 10 κλίματα] ἔθνη habet Ptol. impressus, at Vatic. 1038 κλίματα [Boll]. 13 διατηθεμένων. 14 διατηθεμένων. 18 ἐπιμέρου. 21 In cod. Vatic. 1038 XIV capita numerantur [Boll]. 22 αὐτοῦ] αὔτω (*sic*). 33 ἐγχθρῶν. 35 τό τέταρτον.

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[1] Quatuor capitula editionum ut in V comprehensa sunt. Lib. III in V capita habet XV; lib. IV in V' capita decem (prooemium sequuntur cetera novem) [Boll].

assigns, and the 19th those things that relate to his own opinion; the 20th deals with the place of each of the 12 signs and likewise with degrees, and indeed also with faces and lamp-bearers in the 20th chapter; and with applications and separations, and the other powers in the 21st. — Thus the first book of his is defined by these chapters.

In the second book, having divided in the preface the astrological foreknowledge through astronomy into two parts — concerning universal matters, which I call, and rightly calls "universal," and concerning each individual person, which he names "genethlialogical" — he says it is proper to consider universal matters first, and then sets out in sequence: the 2nd chapter on the characteristics of entire climatic zones; the 3rd on the affinity of regions with the triangles and the stars; the 4th introduces a method for particular preliminary predictions; the 5th treats the examination of regions under consideration; the 6th, the time of the outcomes; the 7th, the kind of things affected; the 8th, the quality of the outcome itself; the 9th, on the colors appearing during eclipses, and indeed also on comets and such phenomena; the 10th, on the new moon of the year; the 11th, on the particular nature of the zodiacal signs in relation to weather conditions; the 12th, on the examination of particular weather conditions; the 13th, on the signification of atmospheric phenomena, that is, on the observation of the colors appearing around the Sun, the Moon, and the stars, and of the other conditions. — These, then, are also the contents of his second book, in which his teaching on universal matters is likewise completed.

The third [book] begins: 1st, on conception and birth; 2nd, on the degree ascending at the time of birth; 3rd, it offers a genethlialogical division; 4th, it treats of parents; 5th, of brothers; 6th, of male and female children; 7th, of twins; 8th, of monstrous births; 9th, of those who fail to thrive; 10th, of the duration of life; 11th, of bodily form and constitution; 12th, of bodily injuries and afflictions; 13th, of the quality of the soul; 14th, of afflictions of the soul. — In which the third book is also contained.

The fourth [book]: 1st, treats of material fortune; 2nd, of fortune relating to rank; 3rd, of the quantity of action; 4th, of the unions of men with women; 5th, of children; 6th, of friends and enemies; 7th, of travel abroad; 8th, of the quality of death; 9th, of the division of time. — In which is also the end of the fourth book and of the entire treatise.

3 and cod. : κ' corr. Boll. 6 prooemium). 6–7 prognostic. The report. readily. 10 climes) nations has Ptol. printed, but Vatic. 1033 climes (Boll). 13 arranged. 14 arranged. 18 in part. 21 In cod. Vatic. 1038 XIV chapters are numbered (Boll). 22 αὐτοῦ] αὐτω (to). 33 enemies. 35 the four th.

1 The four chapters of the editions are contained as in V. Book III in V has fifteen chapters; Book IV in V has ten chapters (the prooemium is followed by the remaining nine) [Boll].

Ἡ μὲν οὖν τοῦ Πτολεμαίου Τετράβιβλος ταῦτα σπουδάζει· ὅτι δὲ οὐ πρὸς ἄλλο μᾶλλον ἢ ψεῦδος ἡ ἐπαγγελία τελευτᾷ, πολλοὶ μὲν καὶ καλοὶ λόγοι παλαιῶν εἰσιν ἀνδρῶν, καὶ αὐτὸς δὲ δι' ὧν τὸ ὠφέλιμον αὐτῆς ἔδοξε κατασκευάζειν, τοῖς γε νοῦν ἔχουσιν ἀφορμὴν ἔδωκε, καὶ ἔπι
5 δι' ὧν θυσίαις καὶ ἱλασμοῖς πολλὰ τῶν μελλόντων φησὶν κακῶν ἀποτρέπεσθαι· καὶ τὸ ἰσχυρότερον καὶ ἄμαχον αὐτὴ ἡ πεῖρα πολλάκις διήλεγξεν.

Περὶ τοῦ Πτολεμαίου ἐν ποίῳ καιρῷ ἦν[1].

Οὗτος ὁ Πτολεμαῖος κατὰ τοὺς Ἀδριανοῦ μὲν ἤνθησε χρόνους,
10 διήρκεσε δὲ καὶ μέχρι Μάρκου τοῦ Ἀντωνίνου, ἐν ᾧ χρόνῳ καὶ Γαληνὸς ἰατρικῇ διεφαίνετο καὶ Ἡρωδιανὸς ὁ γραμματικὸς καὶ Ἑρμογένης ὁ περὶ τέχνης γράψας ῥητορικῆς· πρῶτος δὲ παρ' Ἕλλησιν ὁ Χῖος Οἰνοπίδης τὰς ἀστρολογικὰς μεθόδους ἐξήνεγκεν εἰς γραφήν, ἐγνωρίζετο δὲ κατὰ τὰ τέλη τοῦ Πελοποννησιακοῦ πολέμου,
15 καθ' ὃν καιρὸν καὶ Γοργίας ἦν ὁ ῥήτωρ καὶ Ζήνων ὁ Ἐλεάτης καὶ Ἡρόδοτος, ὡς ἔνιοί φασιν, ὁ ἱστορικὸς ὁ Ἁλικαρνασσεύς· μετὰ δὲ τὸν Οἰνοπίδην, Εὔδοξος ἐπὶ ἀστρολογίᾳ δόξαν ἤνεγκεν οὐ μικράν, συνακμάσας Πλάτωνι τῷ φιλοσόφῳ καὶ Κτησίᾳ τῷ Κνιδίῳ ἰατρικήν τε ἀσκοῦντι καὶ ἱστορίαν ἀναγράφοντι.

20 νε'. Ἀνακεφαλαίωσις τῆς Παύλου Εἰσαγωγῆς[2].

Ὅτι μὲν οὖν ἕκαστον τῶν ιβ' ζῳδίων ἔχει δεκανοὺς γ', μοῖρας δὲ λ', ἡ δὲ μοῖρα λεπτὰ ξ', καὶ ὅτι Κριὸς ἀρχὴ τοῦ ζῳδιακοῦ κύκλου, τίνα τε ἀρσενικὰ λέγεται τῶν ζῳδίων καὶ τίνα θηλυκά, τίνα τε τροπικὰ καὶ τίνα στερεὰ καὶ τίνα δίσωμα, καὶ ποῖα ἰσημερινὰ καὶ ποῖα ἐαρινά, τίνα τε
25 θερινά, καὶ ποῖα μετοπωρινά, ποῖα δὲ χειμερινά, ὁ Παῦλος ἐν τῇ Εἰσαγωγῇ παραδίδωσιν. ἔτι δὲ ποίων τῶν ζῳδίων τίνος τῶν πλανωμένων λέγεται οἶκος ἢ ὕψωμα ἢ ταπείνωμα, καὶ τίνος τῶν ἀνθρωπείων μελῶν κυριεύει τῶν ζῳδίων ἕκαστον, ἐν ποίῳ τε κλίματι κεῖται, καὶ ποίῳ ἀνέμῳ ἐπιμεμέρισται, πόσα τε καὶ τίνα τῶν ζῳδίων ἐστὶν τρίγωνα καὶ ὅτι Κριὸς
30 μὲν καὶ Λέων καὶ Τοξότης ἡμέρας μὲν Ἡλίου ἐστὶν τρίγωνον, νυκτὸς δὲ Διός, Ταῦρος καὶ Παρθένος καὶ Αἰγόκερως ἡμέρας μὲν τρίγωνον Ἀφροδίτης, νυκτὸς δὲ Σελήνης, Δίδυμοι δὲ καὶ Ζυγὸς καὶ Ὑδροχόος ἡμέρας

2 ἄλλον. 4 κατασκεβάζειν. 8 Titulum addidit manus altera rubro pigmento, πτολομαίου 9 ανδριανού (*sic*). 17 εὔδοξως. ἀστρολογίας cod. 18 κτισεία. 20 In margine f. 224' manus altera addidit rubro pigmento Ἐπανακεφαλαίωσις Παύλου. 22 ἀρχή corr ex Paulo : ἔχει cod. 27 μελλῶν.

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[1] De hac vita cf. Lambecius, *Catal. codd. Vindob.*, VII, col. 138 et Boll, *Studien über Claudius Ptolemäus*, 1894, p. 52.

[2] Cf. Pauli Alexandrini Εἰσαγωγή ed. Schato, Witebergae, 1586.

Ptolemy's Tetrabiblos, then, concerns itself with these matters; but that its promise ends in nothing other than falsehood, many fine arguments of ancient men attest, and Ptolemy himself, through the very means by which he seemed to establish its usefulness, gave those of sound mind grounds for doubt, and furthermore through his claim that many future evils can be averted by sacrifices and propitiations; and experience itself, which is stronger and irrefutable, has repeatedly proven this false.

On Ptolemy and in what era he lived

This Ptolemy flourished during the times of Hadrian and continued until the reign of Marcus Antoninus, during which time Galen was also distinguished in medicine, and Herodianus the grammarian, and Hermogenes who was the first among the Greeks to write on the art of rhetoric. Among the Greeks, Oenopides of Chios was the first to commit astrological methods to writing; he was known toward the end of the Peloponnesian War, at which time there also lived Gorgias the rhetor, Zeno of Elea, and Herodotus, as some say, the historian from Halicarnassus. After Oenopides, Eudoxus brought no small fame in astrology, having flourished at the same time as Plato the philosopher and Ctesias of Cnidus, who practiced medicine and composed historical works.

20 LV. Summary of the Introduction of Paulus.

That each of the 12 signs of the zodiac has 3 decans, 30 degrees, and each degree 5 minutes; that Aries is the beginning of the zodiacal circle; which signs are called masculine and which feminine; which are tropical and which fixed and which bicorporeal; which are equinoctial and which vernal, which are summer signs and which autumnal and which wintry — all this Paulus sets forth in his Introduction. Furthermore, which of the wandering stars is said to have its house, exaltation, or depression in which signs; which part of the human body each sign governs; in which climate it lies and to which wind it is assigned; how many and which signs form triangles; and that Aries, Leo, and Sagittarius form the diurnal triangle of the Sun and the nocturnal triangle of Jupiter; Taurus, Virgo, and Capricorn the diurnal triangle of Venus and the nocturnal triangle of the Moon; Gemini, Libra, and Aquarius by day

9 ἄλλον. 4 κατασκεβάζειν. 8 The title was added by a second hand in red pigment, πτολομαίου Ο ανδριανού (sic). 17 εὐδοξως. ἀστρολογίας cod. 18 χτισεία.
20 In the margin at ll. 224' a second hand added in red pigment Επανακεφαλαίωσις Παύλου. 22 αρχή corr ex Paulo : έχει cod. 27 μελλών.

› On this life cf. Lambecius, Catal. codd. Vindob., VII, col. 138 and Boll, Studien über Claudius Ptoleonis, 1894, p. 53. -

> Cf. Pauli Alexandrini Εισαγωγή ed. Schato, Witebergae, 1586.

μὲν Κρόνου τρίγωνον, νυκτὸς δὲ Ἑρμοῦ, καὶ Καρκίνος καὶ Σκορπίος καὶ Ἰχθύες ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ Ἄρεως· καὶ ποίῳ τῶν ἀνέμων ἕκαστον τῶν τριγώνων προσῳκείωται καὶ ποίᾳ προσπαθεῖ χώρᾳ ἕκαστον τῶν ζῳδίων καὶ ἐν πόσαις ὥραις ἕκαστον ἀναφέρεται ἐν τῷ κατὰ Ἀλεξάνδρειαν κλίματι καὶ τίνα ἑκάστου τῶν ε' πλανωμένων ὅρια· Ἡλίου γὰρ καὶ Σελήνης ὡρισμένα ὅρια οὐκ ἔστιν· καὶ ὅτι ἐκ τῆς τῶν ὁρίων ἐπισκέψεως τὰ τῆς ζωῆς ἔτη θηρεύουσιν οἱ Αἰγύπτιοι· καὶ ὅτι οἱ δεκανοὶ πρόσωπα λέγονται τῶν ζ' ἀστέρων· καὶ ὅτι πάλιν ἕκαστος τῶν ζ' δεσπόζει τινὸς ἰδίας μοίρας τῶν ζῳδίων· τί τ' ἐστιν αἵρεσις καὶ τί δορυφορία· τίς τε ἡμερινή, τίς δὲ νυκτερινή, τίς δὲ ἑσπερία, καὶ ποῖα τῶν δ' τεταρτημορίων ἀρσενικά, ποῖα δὲ θηλυκά, καὶ τίνα μὲν τούτων ἀνατολικὰ καὶ ἀπηλιωτικά, τίνα δὲ νότια καὶ μεσημβρινὰ καὶ ἁπλῶς τίνα πρὸς τίνας ἀνέμους ῳκείωται, καὶ ποίας ἡλικίας ἐστὶν ἕκαστον τῶν δ' τούτων δηλωτικόν. ἔτι μὴν διαλαμβάνει τίνα τῶν ζῳδίων λέγεται βλάπτειν ἄλληλα, καὶ ποῖα προστάσσειν, ποῖα δὲ ὑπακούειν, καὶ πρὸς τί τούτων ἕκαστον εὐθετεῖ, ἐκ τίνων τὲ ἡ τριγωνικὴ πλευρὰ συνέστηκεν, ἐκ τίνων δὲ ἡ τετραγωνικὴ καὶ ἡ ἑξαγωνικὴ ἐκ τίνων, καὶ δὴ καὶ ἡ διάμετρος ἐκ τίνων, τίνα δὲ δύναμιν τῶν εἰρημένων σχημάτων ἕκαστον ἔχει, καὶ ὅτι τὰ κατὰ μηδὲν τούτων ἐσχηματισμένα ζῴδια ἀπόστροφα καὶ ἀσύνδετα καλεῖται· καὶ τί δηλοῦσιν οἱ ἀστέρες ἐν αὐτοῖς τυχόντες, τίνα τε αὐτῶν τῶν ἀποστρόφων ὁμόζωνα καλεῖται, τίνα δὲ ἰσανάφορα καὶ τίνα συγγειτνιάζοντα καὶ ποῖα τούτων κατεπιδεξιώτατα λέγεται τετάχθαι καὶ τίνος τούτων ἕκαστον δυνάμεως μετέχει. καὶ ὅτι τῶν πλανωμένων Κρόνος καὶ Ζεὺς καὶ Ἄρης λέγονται περιπολεῖν, καὶ διὰ τί, πότε δὲ οἱ ε' πλανώμενοι λέγονται ἑῷοι ἢ συνοδικοί, καὶ ὅτι αἱ πρὸς τὸν Ἥλιον δορυφορίαι αὐτῶν κατὰ τὰς προηγουμένας μοίρας καὶ τὰ προηγούμενα ζῴδια λέγονται αἱ δὲ πρὸς τὴν Σελήνην δορυφορίαι ὅταν ἔν τε τῷ αὐτῷ ζῳδίῳ εὑρεθῶσιν καὶ ὅταν ἐν τοῖς ἑπομένοις· τί τέ ἐστιν στηριγμὸς καὶ τίς προσθετικὸς τοῖς ἀριθμοῖς, τίς δὲ ἀφαιρετικός, καὶ πῶς ὁ στηριγμὸς καὶ πότε γίνεται καὶ ποσάκις, πότε δὲ ἀκρόνυκτοι καὶ διὰ τί, καὶ τί δηλοῖ τούτων ἕκαστος τῶν σχηματισμῶν· καὶ ὅτι ια' σχήματα τῆς Σελήνης, ἃ καὶ φάσεις καλεῖται, καὶ ὡς ἡ πανσέληνος καὶ πανσεληνιακὸς σύνδεσμος καλεῖται· τί τε λέγεται ἀπόκρουσις καὶ διὰ τί τούτων ἕκαστον τῶν τῆς Σελήνης σχημάτων τὴν ἐπικειμένην αὐτῷ ὀνομασίαν ἔλαχε τοιαύτην· τί τε ἔστιν ἀπόρροια καὶ συναφή, καὶ ὅτι ἐξ αὐτῶν ἡ τῶν ἀνέμων θηρεύεται πρόγνωσις· καὶ τὸ πολυχρόνιον δὲ καὶ ὀλιγοχρόνιον τῶν ἀνθρωπείων παθῶν καὶ τοῦ βίου ἐκ τοῦ περὶ ἀπορροίας καὶ συναφῆς θηρεύεται λόγου. ἔτι δὲ κατ' ἄλλην ἔννοιαν τί λέγεται πολεύειν τὸν αὐτὸν καὶ διέπειν καὶ τί λέγεται ἄλλον μὲν πολεύειν, ἄλλον δὲ τῶν ἀστέ-

3 προσοικείωται. 13 οἰκείωται. 17 ἕκτη cod.: ἑξαγωνικὴ corr. Boudreaux. 24 μετέχην. 28 αὐτό. 30 γίνεται] γάρ. 38 ἀπορίας.

the triangle of Saturn by day, and of Mercury by night, and Cancer and Scorpio and
Pisces by day of Venus, by night of Mars; and to which of the winds
each of the triangles is related, and to which region
each of the Zodiac signs has affinity, and in how many hours each rises in the
climate of Alexandria, and what are the bounds of each of the 5 wandering stars —
for the Sun and Moon have no fixed bounds — and that from the examination of
the bounds the Egyptians track the years of life; and that
the decans are called the faces of the 30 stars; and that again each
of the 30 rules over a certain particular degree of the Zodiac signs; what sect is
and what spear-bearing is; and what is diurnal, what nocturnal, what vespertine, and which 10
of the 4 quarters are masculine and which feminine, and which of these
are eastern and oriental, which southern and meridional, and in general to which
winds each is related, and what age each of these 4
is indicative of. Furthermore, it treats which of the Zodiac signs are said
to harm one another, and which to command, which to obey, and 15
for what purpose each of these is suited, and from which the triangular aspect
is constituted, from which the square and from which the sextile, and
indeed from which the diameter, and what powereach of the aforementioned configurations
possesses, and that the zodiac signs configured in none of these ways
are called averse and unconnected; and what the stars signify when found in 20
them, and which of these averse signs are called co-zonal,
which co-rising and which neighboring, and which of these
are said to be arranged most favorably to the right, and what power
each of these shares, and that among the wandering stars Saturn and Jupiter and Mars
are said to circumambulate, and why; and when the 5 wandering stars are said 25
to be vespertine or synodic, and that their spear-bearings with respect to the Sun are
along the preceding degrees and the preceding zodiac signs, while
the spear-bearings with respect to the Moon are when they are found both in the same zodiac sign
and when in the following signs; and what a station is, and who is additive
to the numbers, and who is subtractive, and how the station occurs and when 30
and how many times, and when they are acronychal and why, and what each
of these configurations signifies; and that there are 11 configurations of the Moon, which are also
called phases, and that the full moon is also called a full-moon conjunction;
and what is called a repulsion and why each of these configurations of
the Moon received the particular name assigned to it, 35
and what separation and application are, and that fromthese the foreknowledge of the winds
is tracked; and the long or short duration of human
ailments and of life is likewise tracked from the account
of separation and application. Furthermore, in another sense, what it means for a star to govern
the same thing and administer it, and what it means for one star to govern and another of the stars 40

3 is near. 13 is near. 17 sixth cod. : Hexagonal corr. Boudreaus.n24 participants.
28 this. 30 becomes] gar. 33 questions.

ρων διέπειν: καὶ τίνων ἐστὶν δηλωτικά καὶ ὅτι ὁ πολεύων καὶ διέπων αὐτὸς καὶ κύριος λέγεται τῆς ἡμέρας καὶ ὅτι τῆς ἑπταζώνου τὴν α' ζώνην Κρόνος ἐκληρώθη κατάψυχρον οὖσαν καὶ κειμένην ἐν τῷ πάγῳ· ὁ δὲ τοῦ Διὸς τὴν β' εὔκρατον καὶ θρεπτικὴν οὖσαν καὶ
5 ζωογόνον· ὁ δὲ τοῦ Ἄρεως τὴν γ' διάπυρον καὶ φθαρτικήν· ὁ δὲ τοῦ Ἡλίου τὴν δ' καὶ μεσοτάτην διάπυρον καὶ ζωογόνον οὖσαν· ἡ Ἀφροδίτη τὴν ε' εὔδιον, ἣ καὶ σπορᾶς καὶ γονῆς ἐστιν αἰτία· ὁ Ἑρμῆς τὴν ς' ὑγρὰν οὖσαν· ἡ Σελήνη τὴν ἑβδόμην καὶ αὐτὴν ὑγρὰν οὖσαν. ὅπως τε δεῖ λαβεῖν τῶν ζ' ἀστέρων τὸ δωδεκατημόριον καὶ
10 ἕκαστον τῶν δ' κέντρων καὶ τοῦ κλήρου ἂν ἔχῃ μοῖ(ρα), καὶ τί τούτων ἕκαστον δηλοῖ. καὶ τίς μὲν ὁ τῆς τύχης κλῆρος καὶ πῶς θηρεύεται, τί δὲ ὁ τοῦ δαίμονος καὶ τοῦ ἔρωτος, τῆς τε τόλμης καὶ τῆς ἀνάγκης καὶ νίκης καὶ νεμέσεως καὶ τίς ἡ βάσις καὶ τίνας ἐνεργείας ἐμφαίνει ἕκαστον τούτων. ἀλλὰ μὴν καὶ τίς κλῆρος πατρός, τίς δὲ μητρὸς καὶ
15 ἀδελφῶν καὶ τέκνων καὶ γάμου καὶ πῶς καὶ τούτων καταλαμβάνεται ἕκαστος. περὶ τῆς τῶν δώδεκα τόπων πινακικῆς διασκέψεως καὶ ὡς ἀρχὴ μὲν τούτων ὁ ὡροσκόπος, ὃς καὶ οἶαξ καὶ βάσις καλεῖται· δευτερεύει δὲ ὁ λεγόμενος βίος, ὃς καὶ Ἅιδου πύλη καὶ ἀναφορὰ τοῦ ὡροσκόπου λέγεται· καὶ κατὰ τρίτην τάξιν ὁ λεγόμενος θεὸς Σελήνης τε ὢν
20 τόπος καὶ ἀγαθὸν καλούμενον ἀπόκλιμα· καὶ οἱ λοιποὶ ἐφεξῆς μέχρι τοῦ ιβ'· τίνα δὲ τάξιν ἔλαχον καὶ τί δηλοῦσιν ἕκαστος τούτων τοὺς ἀγαθοποιοὺς τῶν πλανήτων ἢ τοὺς κακοποιοὺς ὑποδεχόμενος. περί τε τέκνων εὑρίσκεται ἐπιθεωρία, ἐκ τίνων τε ἀστέρων ὁ περὶ πράξεως θηρεύεται λόγος καὶ τίνων τόπων περὶ τῶν ἀποκλιμάτων λεπτομερὴς
25 ἐπιτήρησις· πότε καὶ ταῦτα χρηματιστικὰ γίνεται, καὶ ποῖα περί τε τοῦ λαβεῖν ἀπὸ χειρὸς ἀποχὴν Ἡλίου· καὶ περὶ τοῦ κατὰ τὴν γένεσιν λαμβανομένου ἐνιαυτοῦ καὶ μηνὸς καὶ ἡμέρας, ὅπως ἐκ τῆς ἐπιδιαιρέσεως αὐτῶν τῶν εἰς τὰ δωδεκατημόρια τὸν ζητούμενον ἐνιαυτὸν ἐν ποίῳ ζῳδίῳ ἐστὶν ῥᾴδιον εὑρεῖν, καὶ μὴν καὶ τὸν μῆνα ὁμοίως καὶ τὴν ἡμέ-
30 ραν· ὅπως τε δεῖ ὡροσκόπον ψηφίζειν, καὶ ὅπως μεσημβρία καὶ ὅπως ἡ κατὰ τρίγωνον μονομοιρία λαμβάνεται καὶ ὅτι ταύτην οἱ Αἰγύπτιοι ὡς χρησιμεύουσαν πρὸς τὴν ὡροσκόπου μερικὴν κατάληψιν ὑπεστήσαντο· καὶ ὡς ε' δόξαι γεγόνασιν περὶ αὐτῆς. καὶ ὅτι ἑκτροπὴ λέγεται ἡ τῆς ἀποκυητικῆς ἡμέρας ὡροσκοποῦσα μοῖρα, καὶ μὴν καὶ περὶ
35 κλιμακτήρων ποῖοι τούτων τὸ ἀπαράβατον ἔχουσιν καὶ ποῖοι ἐν τῷ μετρίῳ, ποῖοι δὲ καὶ διαλύονται. — Ταῦτα πάντα ὁ Παῦλος διέξεισιν οὐδενὸς τῶν ἄλλων χείρων καὶ μὴν καὶ περὶ τοῦ τῆς Σελήνης συνδέσμου.

2 καὶ ὅτι] καὶ ὁ. Quae sequuntur v. 2-9 in Pauli editione desunt. 2 ζ' ζώνου. 3 κατὰ ψυχρόν. 12 τοὺς δαίμονος cod. τολμημένης cod. 13 ἐμφαίνουσιν cod. 17 τούτων repet. 19 τρίτον. 20 λυποί. 22 υποδεχώμεναι (sic). 24 τῶν] το. 25 L. ποῖα <μέθοδος?> Boudreaux. 26 Leg. ἐποχήν? 33 ε'. Legendum γ'? (= τρεῖς) cf. Paulum, p. R2. 35 ποῖοι] ποιήται. 36 πάντας. 37 χειρῶν cod.

to govern; and what they indicate, and that the one who rules and governs is also called lord of the day; and that of the seven-zoned [sphere], Saturn obtained the first Zone, which is extremely cold and situated in the frost; Jupiter obtained the second, which is temperate and nourishing and life-giving; Mars obtained the third, which is fiery and destructive; the Sun obtained the fourth and middle one, which is fiery and life-giving; Venus obtained the fifth, which is fair-weathered, and is also the cause of seed and generation; Mercury obtained the sixth, which is moist; the Moon obtained the seventh, which is likewise moist. And how one must take the dodecatemory of the seven stars and each of the four angles and the lot (whichever degree it holds), and what each of these signifies. And what is the Lot of Fortune and how it is sought, and what the Lot of the Daimon and of Eros, and of Courage and Necessity and Victory and Nemesis, and what is the basis and what effects each of these indicates; and moreover what is the Lot of the Father, and that of the Mother and of siblings and children and marriage, and how each of these is determined.concerning the tabular examination of the twelve places and how the first of these is the horoscope, which is also called the helm and the base; second is the so-called life, which is also called the Gate of Hades and the rising of the horoscope; and in third order the so-called god, which is also the place of the Moon and is called the auspicious declining place; and the remaining ones in succession up to the twelfth; what rank each of them obtained and what each signifies when it receives the benefic or malefic planets; how the examination of children is found; from which stars the account concerning action is sought; and a detailed observation of which places concerns the declining places; when these too become productive, and which ones concern the Sun's withdrawal from hand; and concerning the year, month, and day taken at the nativity, how from their subdivision into the dodecatemories it is easy to find in which zodiac sign the sought year falls, and likewise also the month and the day; and how one must calculate the horoscope, and how the midheaven, and how the single-degree trine is taken, and that the Egyptians established this as useful for the particular determination of the horoscope; and that five opinions have been formed concerning it.and that the "turning point" is said to be the degree rising at the day of birth, and moreover concerning the climacterics — which of these are inexorable, which are moderate, and which are resolved. — All these matters Paul expounds no less capably than any of the others, and moreover also concerning the bond of the Moon.

2 and that] and d. The following v. 2-9 are missing in Paul's edition. 27' ζώνου. 12 τοὺς δαίμονος cod. τολμημένης cod. 13 ἐμφαίνουσιν cod. 17 according to cold. 17 τούτων repel. 19 τρίτον. 20 λυποῖ 22 υποδεχώμεναι (εις). 24 τῶν] το. 25 1: ποῖα <μέθοδος ?> Boudreaux. 26 Leg. ἐποχήν ? L;

33 c'. Legendum y'? (= τρεις) cf. Paulum, p. 12. 35 ποῖοι] ποιήται. 36 πάντας. 37 χειρών col.

νς' <Δημητρίου> ἀστρολογουμένων.

Διαλαμβάνει μὲν οὖν ὁ Δημήτριος[1] οὗτος περὶ κεφαλαίων διαφόρων καὶ πρῶτον περὶ <τῶν> εἰς ὁμιλίαν τινὶ ἀφικομένων· ποιεῖται δὲ τὴν θήραν τοῦ μέλλοντος ἔκ τε τῆς τῶν ζῳδίων φύσεως καὶ τῆς τῶν ἀστέρων πρὸς αὐτὰ σχέσεώς τε καὶ διαθέσεως. <β'> ἔτι δὲ περὶ πωλούντων καὶ ἀγοραζόντων. γ' περὶ αἰτούντων καὶ δ' περὶ γάμου. ε' περὶ δραπετευόντων. ς' περὶ πλεόντων καὶ ἀποδημούντων καὶ μὴν <καὶ> περὶ κριτηρίων· τὸ δὲ κριτήριον δηλονότι ἔκ τε κρίνοντος καὶ κατηγόρου καὶ ἀπολογουμένου συνίσταται. δίδωσιν οὖν ἀφορμὴν καταρχῆς εἰς τὸ καταλαβεῖν τίς ποτε ὁ κριτὴς ἔσται, ἀγαθὸς ἢ φαῦλος, καὶ τίς ὁ τὴν νίκην τῶν κρινομένων ἀποφερόμενος. καὶ περὶ ἀπαγωγῆς ἐκ βραχέων τίνα τεκμήρια τῆς κατοχῆς τοῦ ἀπαγομένου ἢ τῆς ἀπολύσεως τύχωσ<ιν ἢ> ἢ δίδωσ<ιν>. διαλαμβάνει δὲ καὶ περὶ διαθηκῶν καὶ περὶ ἀγορασμοῦ πάλιν καὶ περὶ κοινωνίας καὶ ἐν τούτοις συμπληροῖ τὴν προθεσιν.

1 Δημητρίου suppl. 2 δημιτρ(ιος) (*sic*). 3 εισομιλείαν (sine τῶν) τινὶ αφηκωμένων. 5 β' suppl. 7 καὶ add. Boudreaux. 8 κριτηριῶν. 8-9 κατόγόρου (*sic*). 11 καὶ τῆς. 12 τινῶν cod. : τίνα corr. Boudreaux. 12-13 απολλώσεως. 13 τύχωσ<ιν> ἢ cod. <εἰ> τύχοι, coni. Boll. 14 συμπληρεῖ.

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[1] Demetrius hic qui Ἀστρολογουμένων libellum scripsit, ignotus esse videtur. Sed cum a Palcho caput quintum περὶ δραπετευόντων servatum sit, saeculo V certe antiquior fuit (cf. *Catal.*, I, p. 56, cap. ε', edit. p. 104-106 et *Catal.*, V, 1, p. 32). Exstat etiam caput sextum περὶ πλεόντων κ. τ. λ. in codice Paris. 2506 (nostro 9), f. 72, quod hic subiungere haud alienum videbitur

Δημητρίου περὶ πλεόντων καὶ ἀποδημούντων.

Ἐὰν πλοῖον ἔοικε τῇ τῶν ζῳδίων θέσει καὶ ἔστι μὲν Κριὸς πρύμνα καὶ ὁ κυβερνήτης, ὁ δὲ Ζυγὸς πρῴρα, Ταῦρος τρόπις, Διδυμοι πλευραί, Παρθένος κώπαι, <Καρκίνος> πηδάλια διὰ τὰς χηλάς, Λέων αἱ σανίδες τοῦ πλοίου, ἡγοῦν τὸ φάρσωμα, Αἰγόκερως τὰ σχοινία, Σκορπίος ἄγκυρα διὰ τὰ κέντρα, Τοξότης ὁ ἱστός, Ὑδροχόος ἡ ἀντλία, Ἰχθύες αἱ πλωτίδες. οἱ μέντοι πλέοντες, Σελήνης οὔσης διχοτόμου Ὑδροχόῳ, ἀναγκασθήσονται μέτρῳ ὕδωρ λαβεῖν· εἰ δὲ τῆς Σελήνης θεωρηθείσης ὑπὸ Ἄρεως καὶ Ἑρμοῦ πλεύσει τις, ὁ ἱστὸς καὶ τὰ πηδάλια τοῦ πλοίου κινδυνευσει· Σελήνης μετὰ Ἄρεως ὡροσκοπούσης, οἱ πλέοντες ἀηδίαν ἕξουσι· καὶ μετὰ Κρόνου οὔσης ἢ ἐπιθεωρηθείσης, τὸ πλοῖον ἐγγὺς θινῶν γενόμενον ἢ τῆς γῆς ἐμποδισθήσεται· Κρόνου ὡροσκοποῦντος, ὁ πλέων ἐμπόδιον ἕξει Σελήνης οὔσης Κριῷ, ὁ πλεύσας ἔσται ἐν παραδρομῇ, εἶτα ἐς ὕστερον ἀναχθήσεται· Σελήνης Καρκίνῳ, μαλακίαν ἕξει· Σελήνης Ἰχθύσι, χωρισθήσονται οἱ πλέοντες διὰ τὴν ἀηδίαν· Σελήνης Ὑδροχόῳ, ἐν τῷ πλοίῳ πολὺ ὕδωρ εἰσελεύσεται· δυνούσης δὲ αὐτῆς ὑπὸ αὐγᾶς καὶ ὑπὸ Ἄρεως θεωρουμένης, ναυαγήσουσι· Σελήνης ὑπο Κρόνου τετραγωνιζομένης τοῦ Ἑρμοῦ ὄντος ἐν τῷ ἑτέρῳ τετραγώνῳ, ὁ ἐκδημῶν κριτηρίου ἕνεκεν ἢ μέμψεως τῆς πρὸς τοὺς κριτὰς ἢ δουλείας ἐμπόδιον ἕξει· Σεληνης σὺν Ἑρμῇ Δία τετραγωνιζούσης, ταχεῖαν [f. 72v] ἐκδημίαν δηλοῖ καὶ κτῆσιν ὑπερέχοντι φίλων·

3 Pro signum Virginis habet cod. C. 4 Καρκίνος om. cod. 5 φάρσωμα deest in lexicis. 6 πλωτίδες verbum ignotum. 15 αὐτὰς cod. 18 Leg. ὑπερεχόντων?

56. <Demetrius'> Astrological Works.

This Demetrius treats of various principal topics, and first of those who come to consult someone; and he pursues the inquiry into the future from the nature of the zodiac signs and the relation and disposition of the stars toward them. <2nd> Furthermore concerning buyers and sellers. 3rd concerning petitioners and 4th concerning marriage. 5th concerning runaways. 6th concerning those who sail and those who travel abroad, and indeed <also> concerning legal proceedings; the legal proceeding is evidently constituted of the judge, the accuser, and the defendant. He therefore provides a starting point for determining who the judge will be, whether good or bad, and which of the parties being judged will carry off the victory. And concerning arrest, in brief, what indications there may be of the detention of the person arrested or of his release. He also treats of wills and again of purchase and of partnership, and with these he completes his stated purpose.

15

1 Dimitriou suppl. 9 demitrius) (sic). 3 interjections (sine τῶν) of the speakers. 5 second suppl. 7 and add. Boudreaux. 8 criteria.n8 criteria. 8-9 katoforo (sic).n11 and hers. 14 tins cod. : tina corr. Boudreaux. 12-13 of indulgence. 13 tinchosin or cod. <ei> fortunes, coni. Poll. 14 completes.

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1 Demetrius, who wrote the little book entitled Astrologumena, appears to be unknown. But since chapter five, περί δραπετευόντων, was cited by Palchus — if that reference is not an error — he was certainly earlier than the 5th century (cf. Catal., I, p. 56, cap. E', edit. p. 104–106 and Catal., V, 1, p. 32). Chapter nine, περί πλεόντων etc., also survives in codex Paris. 2506 (our no. 9), f. 72, which it will not seem out of place to append here.

By Demetrius, On Those Who Sail and Those Who Travel Abroad.

If a ship corresponds to the arrangement of the zodiac signs, then Aries is the stern and the helmsman, Libra the prow, Taurus the keel, Gemini the sides, Virgo the oars, Cancer the rudders on account of its claws, Leo the planks of the ship, that is, the hull, Capricorn the ropes, Scorpio the anchor on account of its stings, Sagittarius the mast, Aquarius the bilge pump, Pisces the floats.However, those who are sailing when the Moon is at the half-moon phase in Aquarius will be forced to take on water by measure; and if someone sails when the Moon is aspected by Mars and Mercury, the mast and the rudders of the ship will be in danger; when the Moon is rising together with Mars, those who sail will experience distress; and when it is with Saturn or aspected by it, the ship, having come near shoals or the land, will be hindered; when Saturn is on the ascendant, the one who sails will encounter an obstacle; when the Moon is in Aries, the one who has sailed will be in a rush, and then will set out again later; when the Moon is in Cancer, he will experience weakness; when the Moon is in Pisces, those who sail will separate from one another on account of the distress; when the Moon is in Aquarius, much water will enter the ship; and when it is setting and aspected by the same planets and by Mars, they will suffer shipwreck; when the Moon is in a square with Saturn and Mercury is in the other square, the one who travels abroad on account of a lawsuit or a complaint against judges or slavery will encounter an obstacle; when the Moon together with Mercury squares Jupiter, it indicates a swift journey abroad and the acquisition of wealth surpassing that of friends.

3 Pro is pronounced Virginis habet cod. C. 4 Cancer om. cod. 5 hoax deest innlexicis. 6 plotides verbum ignotum. 15 this cod. 18 Leg. existing ones

νζ'. Συγκεφαλαίωσις τοῦ πρὸς Ἡροκλέα Θρασύλλου πίνακος[1]

Οὗτος διαλαμβάνει πρῶτον μὲν περὶ τῆς τῶν ζῳδίων φύσεως, ὅσα μικροῦ καὶ τοῖς ἄλλοις εἴωθε συνεξετάζεσθαι οἷον ὅτι τὰ μὲν ἀνθρωποειδῆ, τὰ δὲ θηριόμορφα, καὶ τὰ μὲν ἀρσενικά, τὰ δὲ θηλυκά, καὶ τὰ μὲν ἰσημερινά, τὰ δὲ τροπικά· καὶ ὅτι αἱ τροπαὶ γίνονται οὐ περὶ πρώτην μοῖραν τοῦ ζῳδίου, ὥς τινες νομίζουσιν, ἀλλὰ περὶ η' καὶ ὅτι ἡ μοῖρα ἐστὶν σεληνιακὸν μέγεθος ἢ καὶ Ἡλίου περιφέρεια.

1-2 ἱερωκλέα θρασύλου πήνακος. 3 οὕτως.

Σελήνης οὔσης σὺν Ἑρμῇ Κρόνου διαμετροῦντος, ἐνέδρας παρὰ ἐχθρῶν καὶ ἐκδημίαν χρονίαν καὶ ἐμποδισμοὺς πολλοὺς καὶ νόσον μεγάλην καὶ διαβολήν· καὶ οὔσης σὺν Ἄρει ἐν Κριῷ Ἑρμοῦ ἐπιθεωροῦντος, σὺν ὅπλοις ἐπανελεύσονται οἱ ἐκδημήσαντες· ἐὰν οἱ ἀστέρες ἐν τῷ ἐκλειπτικῷ τόπῳ εἶεν ἢ ἀναποδίζωσιν ἢ ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου εἰσὶν ἢ ἐν ἀποκλίματι τοῦ μεσουρανήματος, μετὰ βίας ἐπανελεύσονται· Σελήνης οὔσης ἐν Διδύμοις Κρόνου ὄντος ἐν Τοξότῃ, τῶν ἐκδημησάντων τὰ κτήνη σινωθήσονται· εἰ δὲ ἐν Παρθένῳ εἴη ὁ Κρόνος, σώματος ἀσθένειαν καὶ βλάβην ἐν τοῖς πράγμασιν ἕξουσιν· Σελήνης οὔσης μετὰ Ἑρμοῦ καὶ Ἀφροδίτης ἐκ τριγώνου ἐπιθεωρούσης, παλινδρομήσειν ὑπὸ ἀνέμου σημαίνει καὶ τοὺς ναύτας ἀμφισβήτησιν ἔχειν περὶ μισθοῦ· Σελήνης οὔσης σὺν Κρόνῳ, οἱ πλεύσαντες ἢ ἐκδημήσαντες ζημιοῦνται καὶ χρονίζουσιν, ἐνίοτε δὲ καὶ ἐν ἀλλοδαπῇ μένουσιν· τοῖς δὲ τὰς μικρὰς ἀποδημίας ποιουμένοις Σελήνη σὺν Ἄρει εἰ ἔστιν ἐν Τοξότῃ, ἐν ὁδῷ ὀχλήσεις καὶ τραύματα ἔσονται. ὡς δὲ ἐν κεφαλαίῳ εἰπεῖν, εἰ ἐκδημεῖ τις, βλεπέτω τὸν ὡροσκόπον, ὅς ἐστιν ἐκδημητικὸς τῶν ἐπὶ τῆς ἰδίας, τὸ δὲ δῦνον τῶν ἐπὶ τῆς ξένης, καὶ διαιρεῖν τὸ διάστημα τῆς ἐκδήμου· ἐὰν γὰρ ἀγαθοποιὸς βλέπῃ ἐν ἰδίοις τόποις, καλῶς πορευθήσονται· εἰ δὲ κακοποιός, ἐναντίως. τὰ δὲ τῆς ἐπανόδου γνώσῃ διελὼν τὸ διάστημα εἰς τὸ ζῴδιον τὸ ἀπὸ τοῦ δύνοντος μέχρι τοῦ ὡροσκόπου· καὶ τὴν Σελήνην δὲ βλέπε ὁμοίως· ἀπὸ γὰρ τῆς φάσεως μέχρι τῆς πανσελήνου τὰ τῆς ἐξόδου δηλοῦται, ἀπὸ δὲ πανσελήνου μέχρι συνόδου τὰ τῆς ἐπανόδου· τῆς Σελήνης οὔσης ἐν Κριῷ, συμφέρει κινεῖσθαι, ἐπεὶ τὸ ζῴδιον ὀξύ ἐστι καὶ ἐπιστροφῆς ἔχεται· Σελήνης οὔσης ἐν Ζυγῷ, ἀσύμφορον· καὶ εἰς πόλιν δέ τις ἐλθὼν ἐν ..... κἂν πράξῃ διὰ τῶν ὑπερεχόντων, ταχέως τέθνηται.

1 περὶ ἐχθρῶν. 11 ζημιοῦται. 12 Σελήνη] καὶ. 13 κεφαλῇ. 14 Leg. ἐκδηλωτικός? τῶν] τόν. 15 legendum ἐκδημίας? 19 τὰ δὲ ἀπό cod. : ἀπὸ δὲ corr. Boudreaux. 21 ἔχεται vix sanum; cf. tamen, p. 112, 1. 22 lacuna VII litt.

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[1] Recte titulus huius libri Θρασύλλου πρὸς Ἡροκλέα πίνακ hic traditur non sicut ad calcem (p. 101, 31) Θρασυβούλου πρὸς Ἡρακλέα, nam Thrasybulus astrologus nusquam comparet, Thrasyllum autem mathematicum celeberrimum Tiberii imperatoris familiarem (Friedländer, *Sittengeschichte*, I⁶, p. 133, 8), auctorem nominant Vettius Valens (p. 352, 24 Kroll), Porphyrius (*Isagog.*, p. 189; 195, 21. ed. 1559), Hephaestio Thebanus (*Catal.*, VI, p. 100, 11; VIII, 2, p. 49, n. 1) et alii; cf. Bouché-Leclercq, *Astr. gr.*, p. 541, n. 2, 554, 555, n. 4 passim. — In codice Bononiensi (cod. Ital. 18, f. 339ᵛ) ᾽ρακλῆς (*sic*) ἀστρονόμος cum discipulo est depictus. Fortasse Ἡροκλῆς corrigere licet, sed hic potius de Hercule, qui auctor sideralis scientiae ferebatur, cogitandum est.

57. Summary of the Table of Thrasyllus addressed to Hierocles table [1]

This deals first with the nature of the Zodiac signs, as many things are customarily examined together with the others, such as that some are human-shaped, others beast-formed, and some are masculine, others feminine, and some are equinoctial, others solstitial; and that the solstices occur not at the first degree of the sign, as some believe, but around the 8th; and that the degree is a lunar magnitude or also the circumference of the Sun.

1–9 table of Thrasyllus to Hierocles. 3 like that.

When the Moon is in conjunction with Mercury and Saturn is in opposition, it signifies ambushes by enemies, prolonged absence abroad, many obstacles, great illness, and slander; and when she is with Mars in Aries while Mercury is in aspect, those who have gone abroad will return armed; if the stars are in the ecliptic position or are in retrograde motion or are under the rays of the Sun or in the declining position from the midheaven, they will return by force; when the Moon is in Gemini and Saturn is in Sagittarius, the livestock of those who have gone abroad will be harmed; but if Saturn is in Virgo, they will have bodily weakness and damage in their affairs; when the Moon is with Mercury and Venus is in trine aspect, it signifies a return due to wind and that sailors will have a dispute over wages; when the Moon is with Saturn, those who have sailed or gone abroad suffer loss and are delayed, and sometimes remain in a foreign land; for those making short journeys, if the Moon is with [the Sun] in Sagittarius, there will be troubles and wounds on the road.And to speak in summary: if someone is going abroad, let him observe the horoscope, which governs those in their own land, and the setting sign governs those in a foreign land, and divide the interval of the journey abroad; for if a benefic planet looks upon its own places, they will travel well; but if a malefic, the contrary. You will understand the matters of the return by dividing the interval into the sign from the setting point up to the horoscope; and observe the Moon likewise; for from the appearance until the full moon, the matters of the departure are indicated, and from the full moon until the conjunction, the matters of the return. When the Moon is in Aries, it is advantageous to set out, since the sign is swift and tends toward reversal. When the Moon is in Libra, it is disadvantageous; and if someone enters a city and acts through those in authority, he

• • • • • • • will soon die.

1 concerning enemies. 11 suffers loss. 12 Moon) and 13 head. 14 Leg. ἑκδηλωτικός τῶν τὸν. 15 legendum ἑκδημίας ? 19 τὰ δὲ ἀπό cod. : ἀπὸ δὲ corr. Boudreaux. 21 Éxetal vix sanum; cf. tamen, p. 112, 1. 22 lacuna VII litt.

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1 The title of this book, Θρασύλλου προς Ιεροκλέα πίναξ, is correctly transmitted here and not as at the end (p. 101, 31) Θρασυβούλου προς Ηρακλέα, for Thrasybulus the astrologer appears nowhere, whereas Thrasyllus the most celebrated mathematician and intimate of the emperor Tiberius (Friedländer, Sittengeschichte, 15, p. 133, 8) is named as author by Vettius Valens (p. 352, 24 Kroll), Porphyrius (Isagog., p. 189, 195, 21. ed. 1559), Hephaestio Thebanus (Catal., VI, p. 100, 11; VIII, 2, p. 49, n. 1) and others; cf. Bouché-Leclercq, Astr. gr., p. 641, n. 2, 554, 555, n. 4 passim. — In the Bolognese codex (cod. Ital. 18, f. 339r) Ἡρακλῆς (sic) astronomus is depicted together with a disciple. Perhaps Ἱεροκλής may be emended, but here one should rather think of Hercules, who was reputed to be the originator of stellar science.

Ἔτι δὲ περὶ τῶν ιβ' ζῳδίων διαλαμβάνει[1] ὅτι τὰ μὲν ἡγεμονικά, τὰ δὲ λατρευτικά, καὶ τὰ μὲν τετράποδα, τὰ δὲ οὔ, καὶ τὰ μὲν στερεά, τὰ δὲ διφυῆ, τὰ μὲν δίσωμα, καὶ τὰ δὲ ἔφυδρα, τὰ δὲ χερσαῖα, τὰ δὲ ἀμφίβια, καὶ ἃ μὲν πολύσπερμα, ἃ δὲ πολύγονα, ἃ δὲ στεῖρα, ἃ δὲ σπαστικὰ καὶ ἄλλα αἰνιγματώδη, καὶ τὰ μὲν κυρτοειδῆ, τὰ δὲ δίχρωμα. καὶ ποίοις ἀνέμοις ἕκαστον τῶν ζῳδίων ἀπομεμέρισται, τίνα τε τούτων τίνος τῶν ζ' ἀστέρων οἰκητήρια καὶ τίνα ὑψώματα καὶ λαμπῆναι καὶ βασιλεῖαι· τίνα τε τίνων ταπεινώματα. περί τε σχημάτων τῶν τε ἄλλων ἀστέρων καὶ τῆς Σελήνης καὶ ὅτι οἱ μὲν ἄλλοι γ' φάσεις ποιοῦνται, ζ' δὲ ἡ Σελήνη καὶ ὅτι διττὸν ἐν τοῖς ἀστράσιν τὸ ἀνατέλλειν καὶ δύνειν, τὸ μὲν πρὸς τὸν κόσμον, τὸ δὲ πρὸς τὸν Ἥλιον καὶ ὡς ἐναντίαν κίνησιν οἱ πλανῆται κινοῦνται τῷ παντί, καὶ ὅτι καὶ κατὰ πλάτος καὶ βάθος τὴν κίνησιν παραλλάσσουσιν· καὶ ὅτι τρισσαὶ τῶν ἀστέρων αἱ ἀποκαταστάσεις καὶ ὅτι ἀποκατάστασις λέγεται ἡ ἀπὸ τοῦ αὐτοῦ σημείου ἐπὶ τὸ αὐτὸ σημεῖον περίοδος. καὶ τί λέγεται ἀναποδισμὸς καὶ προποδισμὸς καὶ στηριγμὸς καὶ κρύψις, καὶ πῶς δυτικὸς καὶ ἕῳος γίνεται ἀστὴρ καὶ τί ἀκρόνυκτος φάσις· καὶ τὰ μὲν σχήματα μικροῦ ἐν τούτοις.

Διαλαμβάνει δὲ καὶ περὶ τῆς ἑπταζώνου κατὰ τὴν Πετοσίρεως καὶ Νεχεψώ, ὡς αὐτός φησιν, παράδοσιν. καὶ περὶ τῶν φύσεων τῶν πλανωμένων διαλαμβάνει· καὶ τίνες τίσιν τῶν ζῳδίων ἐξωκείωνται· εἶτα καὶ ὡς Ἡλίῳ μὲν ἕπεται Κρόνος καὶ Ζεύς, Σελήνῃ δὲ Ἄρης καὶ Ἀφροδίτη, διὸ οἱ μὲν λέγονται τῆς αἱρέσεως Ἡλίου, οἱ δὲ τῆς Σελήνης, † ἀφὴν δὲ κοινὸς ὁ Ἑρμῆς[2]· καὶ ὡς κεκλήρωται καθ ἑκάστην αἵρεσιν ὁ Ἥλιος μὲν τὰ ἀρσενικὰ τῶν ζῳδίων, Σελήνη δὲ τὰ θηλυκά, καὶ ὡς δύο κεκλήρωται ἡ Σελήνη τρίγωνα, τό τε τοῦ Ταύρου, φημί, καὶ τοῦ Καρκίνου ὡς ἐν παραθήκης δὲ μέρει διαλαμβάνει περὶ τῆς κόσμου γενέσεως[3] καὶ τὸ θεμάτιον διαγράψας τῷ λόγῳ παραινεῖ πρὸς τὸν κανόνα τῆς τοῦ κόσμου γενέσεως καὶ τὴν καθ' ἕκαστον τῶν ἀνθρώπων γένεσιν ἐπισκοπεῖσθαι. λέγει δὲ καὶ περὶ τῶν κέντρων ὡς ὁ ὡροσκόπος καὶ ἀναφορὰ καὶ ἀνατέλλον καὶ χρηματίζον ζῴδιον λέγεται, δῦνον δὲ τὸ διαμετροῦν αὐτὸ καὶ μεσουράνημα τὸ προανηνεγμένον τοῦ ὡροσκόπου δεξιὸν τετράγωνον, τὸ δὲ λοιπὸν ἀντιμεσουράνημα, ὃ καὶ ὑπόγειον καλεῖται κέντρον καὶ εὐώνυμον τετράγωνον τοῦ ὡροσκόπου·

3 Leg. ἔνυδρα. 5 κυρτωιδῆ. 7 λαμπῆναι. Cf. Van Herwerden, *Lexic. Suppl.* s. v. 10 ἄστρισιν. 13 παραλάσσοσιν. 16 δυττηκός. 19 πετοσείρεως. 20 παράδωσειν. 24 ἀφὴν corruptum. Fort. τὴν φύσιν κοινὸς ut Paulus, vel ἀμφοτέρων [Boll], cf. tamen infra p. 113, 21. 26-27 De domicilio Lunae in Cancro agi videtur. 32 πρωανανεγμένον cod.

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[1] Similia exponuntur *Catal.*, I, p. 164 s. Cf. IV, p. 156; V, p. 196.

[2] Cf. Paulum Alex., D3. De hac doctrina Aegyptiaca, cf. Cumont, *Théologie solaire* (Mém. présentés sav. Acad. Inscr., XII), 1909, p. 468 [22], n. 3.

[3] Cf. Paul. Alex., T2, et Bouché-Leclercq, *Astrol. gr.*, p. 185 ss.

Furthermore, it treats of the twelve Zodiac signs: which are of a commanding nature and which of a servile nature, which are four-footed and which are not, which are solid and which are dual-natured, which are double-bodied, which are aquatic, which are terrestrial, and which are amphibious; which are prolific in seed, which are prolific in offspring, which are barren, which are prone to convulsion and other enigmatic qualities; which are hump-shaped, which are two-colored; and to which winds each of the Zodiac signs is assigned; which of these are the houses of each of the seven stars, which are their exaltations, their brightnesses, and their kingdoms; and which are the dejections of which. Concerning the configurations of both the other stars and the Moon, and that while the other stars produce 7 phases, the Moon produces 28; and that rising and setting among the stars is twofold — one in relation to the cosmos and one in relation to the Sun; and how the planets move in a direction contrary to the whole; and that they also vary their motion in latitude and depth; and that the returns of the stars are threefold; and that a return is called the circuit from the same point back to the same point. And what is called retrogradation and direct motion and station and occultation; and how a star becomes occidental and oriental; and what the acronychal phase is. And the configurations are, for the most part, contained in these matters.

It also deals with the seven-zone system according to the tradition of Petosiris and Nechepso, as he himself states. It also treats the natures of the wandering stars and which of them are affiliated with which of the Zodiac signs; then also how Saturn and Jupiter follow the Sun, while Mars and Venus follow the Moon, which is why the former are said to belong to the sect of the Sun and the latter to the sect of the Moon, † while Mercury is common to both; and how in each sect the Sun has been allotted the masculine signs of the Zodiac while the Moon has been allotted the feminine ones, and how the Moon has been allotted two trigons, namely that of Taurus and that of Cancer; and as a kind of supplement he treats the genesis of the cosmos, and having sketched out the thema in his account he recommends examining the birth chart of each individual against the standard of the genesis of the cosmos. He also speaks about the centers: how the horoskopos is also called the ascendant, the rising, and the chrematizing sign, while the descending sign is the one diametrically opposite to it, and the Midheaven is the right-hand square of the horoskopos that was brought up before it, while the remaining one is the anti-Midheaven, which is also called the subterranean center and the left-hand square of the horoskopos.

3 Read ἔνυδρα. 5 κυρτωιδή. 7 λαμπῆναι. Cr. Van Her werden, Lexic. Suppl. s. v. 10 ἄστρισιν. 13 παραλάσοσιν. 16 δυττηκός. 19 πετοσείρεως. 2) παραδωσειν. 24 ἀφὴν corrupted. Perhaps τὴν φύσιν κοινός as in Paulus, or ἀμφοτέρων [Boll], and yet see below p. 113, 21. 26–27 It seems to concern the domicile of the Moon in Cancer. 33 pre-renewed cod.

· Similar matters are treated in Catal., 1, p. 164 8. Cf. IV, p. 156; V, p. 196.

1 Cf. Paul. Alex., 13. On this Egyptian doctrine, cf. Cumont, Théologie solaire (Mem. présentés say. Acad. Inscr., XI), 1903, p. 468 (2), n. 3.

* Cf. Paul. Alex., 12, and Bouché-Leclercq, Astrol. gr., p. 185 ff.

καὶ ὡς ἀποκλίματά ἐστιν δ' καὶ δ' ἐπαναφερόμενα ὅμοια τοῖς κέντροις καὶ ὡς τοῦ μὲν ὡροσκόπου τὸ ἀπόκλιμα κακὸς δαίμων λέγεται, τὸ δὲ ἀπωτάτω τοῦ ἀποκλίματος διάμετρον κακὴ τύχη. εἶτα διαλαμβάνει καὶ ὡς ζωὴ μὲν τὸ ὡροσκοποῦν λέγεται ζῴδιον, βίος δὲ τὸ τούτῳ
5 ἐπαναφερόμενον, τὸ τρίτον δὲ ἀδελφῶν ἐπέχει λόγον καὶ <τὸ> ὑπὸ γῆν γονέων, τέκνων δὲ τὸ τούτῳ ἐπαναφερόμενον, σίνους δὲ τὸ ἑπόμενον, γυναικὸς δὲ τὸ δῦνον, τὸ δὲ ἐπικαταφερόμενον τῷ δύνοντι κέντρῳ, ὄγδοον ἀπὸ τοῦ ὡροσκόπου τῇ τάξει τυγχάνον, τύχη καὶ θάνατος καλεῖται. ταῦτα εἰπὼν καὶ ὡς οἷόν τε ἦν αὐτῷ κανονίσας καὶ τὴν
10 ἐπίσκεψιν τοῦ θεματίου καταβάλλεται· ἐν οἷς καὶ περὶ χρόνων ζωῆς διαλαμβάνει, τίνες αὐτοὺς καὶ ὅπως ἐπιμερίζουσιν, καὶ περὶ βίου ὅπως ἕξει, καὶ περὶ τῶν ὑπολοίπων ἓξ κεφαλαίων, ἀδελφῶν, φημί, καὶ γονέων καὶ τέκνων καὶ σινῶν καὶ τύχης· ἐν οἷς καὶ τὰ περὶ ἐπιδεκατίας καταστάσεως, καὶ ὅσα ἐπιδεκατεύοντες ἀλλήλοις οἱ ἀστέρες ἀποδη-
15 λοῦσιν.

Διαλαμβάνει δὲ καὶ καθ' ὃν τρόπον ὁ λεγόμενος Τρισμέγιστος Ἑρμῆς[1] ἕκαστον δωδεκατημόριον τοῦ διαθέματος ἡλίου καλεῖν τε καὶ νομίζειν, οἷον τὸν μὲν ὡροσκόπον οἴακα καὶ τύχης καὶ ψυχῆς καὶ τρόπου ζωῆς δηλωτικὸν ἀποφαίνων, ἔτι δὲ τὸν αὐτὸν καὶ ἀδελφῶν
20 εἶναι δηλωτικόν· τὴν δὲ ἐπαναφορὰν ἐλπίδων σημαντικήν· πράξεως δὲ τὸ γ, ἀλλὰ καὶ ἀδελφῶν δηλωτικόν· τὸ δὲ δ' θεμέλιον ἐκάλει εὐδαιμονίας τε καὶ πατρικῶν ὑπαρχόντων καὶ δούλων κτήσεως δηλωτικόν· τὸ δὲ ε' ἀγαθὴν ἐκάλει τύχην τὸ μέντοι ς' <κακο>δαιμονίας καὶ ποινῆς καὶ σίνους δηλωτικόν· τὸ δὲ ζ' δυτικὸν τόπον καὶ θανάτου καὶ γυναικὸς
25 δηλωτικόν· τὸ δὲ η' ζωὴν καὶ βίον ἐκάλει τὸ θ' ἐκδημιῶν τε καὶ τῆς ἐπὶ ξένης διαγωγῆς δηλωτικόν· τὸ ι' δέ δ καὶ μεσουράνημά ἐστιν, τύχην ἔλεγεν καὶ βίον καὶ ζωὴν δηλοῦν τέκνων τε σπορὰν καὶ πράξεις καὶ τιμὰς καὶ ἀρχὰς καὶ ἡγεμονίας· τὸ δὲ ια' ἐν τῷ διαθέματι ζῴδιον ἀγαθὸν ἐκάλει δαίμονα, τὸ ιβ' δὲ προαναφορὰν καὶ κακὸν δαίμονα, δηλωτικὸν
30 δὲ εἶναι καὶ βίου <καὶ> δούλων ὑποταγῆς. — Ταῦτα μὲν καὶ ὁ Θρασυβούλου (lege Θρασύλλου) πρὸς Ἡρακλέα (lege Ἱεροκλέα) πίναξ.

2 ὡς τοῦ] ὅστο. 5 τὸ suppl. Boudreaux, 8 τυγχάνων. 12 υπολύπων. 14 καταστάσει. 15 τριμέγιστος. 19 ἀδελφόν. 22 τε] δὲ. 23 μέντι. κακοδαιμονίας corr.: δαίμ(ονι)αν cod. 23-24 πίνης καὶ σινοὺς cod. 26 Leg. ἐπιξένου? 30 καὶ suppl.

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[1] Cf. Paul. Alex., L2 sqq. Hoc opusculum Hermetis Trismegisti in codicibus nonnullis servatur (*Catal.*, II, p. 38, cod. Venet. 7, f. 28; VII, p. 74, cod. Erlang. 34, f. 159) et in tomo primo huius Catalogi codicum Parisinorum edetur.

and that the declines are four on each side, brought back up in the same manner as the centers, and that the decline of the horoscope is called the Evil Daemon, while the one diametrically opposite to the farthest point of the decline is called Evil Fortune. He then explains that the rising sign is called Life, while the one following it is called Livelihood, the third holds the place of siblings, and the one below the earth that of parents, while the one following it is that of children, the next is that of injury, the setting sign is that of the wife, and the one descending with the setting center, being the eighth in order from the horoscope, is called Fortune and Death. Having said these things and having systematized them as best he could, he sets down the examination of the nativity; in which he also treats the periods of life, who distributes them and how, and the condition of one's livelihood, and the remaining six topics, namely siblings, parents, children, injuries, and fortune; in which are also included matters concerning the decile aspect and whatever the stars indicate to one another through their decile configurations.

It also covers the manner in which the so-called Hermes Trismegistus deemed it right to name and designate each twelfth-part of the chart, declaring, for instance, that the Ascendant is the helm and indicative of fortune, soul, and manner of life, and furthermore that the same is also indicative of siblings; that the succedent house is significant of hopes and of action, while the 3rd is indicative of siblings as well; that the 4th he called the foundation, indicative of happiness, paternal property, and the acquisition of slaves; that the 5th he called good fortune; that the 6th, however, is indicative of misfortune, punishment, and harm; that the 7th is the western place, indicative of death and of wife; that the 8th he called life and livelihood; that the 9th is indicative of travel abroad and of conduct in foreign lands; that the 10th is also the Midheaven, which he said signifies fortune, livelihood, and life, as well as the begetting of children, actions, honors, offices, and leadership; that the 11th sign in the chart he called the Good Daimon; the 12th he called the Pre-Ascendant and Evil Daimon, stating that it is also indicative of livelihood and the subjugation of slaves. Such is also the table of Thrasybulus (read: Thrasyllus) addressed to Heracles (read: Hierocles).

2 ὡς τοῦ] ὁστο. 5 τὸ suppl. Boudreaux. 8 τυγχάνων. 19 υπολύπων. 14 καταστάσει. 15 τριμέγιστος. 19 ἀδελφόν. 22 τε] δέ. 23 μέντι, κακοδαιμονέας corr. : δαίμονι αν cod. 23–24 πίνης και σινούς cod. 26 Read ἐπιξένου ? 30 καὶ suppl.

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1 Cf. Paul. Alex., L2 sqq. This short work of Hermes Trismegistus is preserved in several manuscripts (Catal., II, p. 38, cod. Venet. 7, f. 28; VII, p. 74, cod. Erlang. 34, l. 159) and will be edited in the first volume of this Catalogue of Parisian codices.

νη'. Κριτοδήμου συγκεφαλαίωσις [1].

α'. Περὶ παραδόσεως Ἡλίου διέξεισιν, ὅπως παραδίδωσιν τοῖς λοιποῖς πλανωμένοις ἕξ, καὶ τί σημαίνει ἑκάστῳ αὐτῶν παραδιδούς. — β'. διαλαμβάνει περὶ ἐπιμερισμοῦ· τί σημαίνει Ἥλιος ἑαυτῷ ἐπιμερίσας καὶ τίσι τῶν ἄλλων συσχηματισθείς, ἥ τε Σελήνη ἑαυτῇ ἐπιμερίσασα καὶ τοῖς λοιποῖς ἕξ. — γ'. τί δηλοῖ Κρόνος ἑαυτῷ ἐπιμερίζων καὶ τί ἑκάστῳ τῶν ἕξ. — δ' ὁ τοῦ Διὸς ἑαυτῷ ἐπιμερίζων τί σημαίνει καὶ τί τῶν λοιπῶν πλανωμένων ἑκάστῳ μερίδα διδούς. — ε'. Ἄρης ἑαυτῷ ἐπιμερίζων τί δηλοῖ καὶ τί τῶν ἄλλων ἑκάστῳ τοὺς ἐπιμερισμοὺς διατιθείς· ὡσαύτως δὲ καὶ Ἀφροδίτη καὶ Ἑρμῆς ἑαυτοῖς τε ἐπιμερίζοντες καὶ τοῖς ἄλλοις πλανωμένοις τί ποτε ἀποσημαίνουσιν. — εἶτα διαλαμβάνει περὶ παραδόσεως ἀστέρων τὴν ἀρχὴν ἀπὸ Κρόνου καταβαλλόμενος, τί ποτε ἀποσημαίνει ἑαυτῷ παραδιδοὺς καὶ τί τῶν ἄλλων ἑκάστῳ· εἶτα Διὸς παράδοσις παραπλησίως· καταλήγει Ἡλίῳ τε καὶ Ἀφροδίτῃ καὶ Σελήνῃ. — Ἐν οἷς καὶ ἡ Κριτοδήμου συγκεκεφαλαίωται σπουδή· γέγονε δὲ ὁ Κριτόδημος οὗτος [2]...

νθ'. Τῶν Καλλικράτους Τιμογένει γεγραμμένων ἀστρολογικῶν σπουδασμάτων συγκεφαλαίωσις· ἐπιγράφεται δὲ ὁ λόγος «Καλλικράτους θησαυρός» [3].

Ἐπαγγέλλεται δὲ τά τε τῆς Σελήνης καὶ τῶν λοιπῶν πλανωμένων ἕξ συναγαγεῖν ἐκ τῶν τοῖς παλαιοῖς εἰρημένων ἀποτελέσματα. ἄρχεται μὲν οὖν ἀπὸ Σελήνης τὰς σχέσεις καὶ συμπαθείας αὐτῆς καὶ τὰ σχήματα τά τε πρὸς τοὺς ἄλλους πλανωμένους ἀπαριθμῶν καὶ ὅσα αὐτὴ τοῖς ζῳδίοις ἐπέχουσα σχήματά τε καὶ διαθέσεις ἀναδέχεται καὶ φάσεις

1 Κριτοδήμου συγκεφαλαίωσις corr. ex fine (v. 15). In cod. : ὅσα ἴδαιεν συγκεφαλαίωσεις (*sic*). 3 λυποῖς 14 παραδώσεις 15 συγκεφαλαίωτε. 16 γέγωνε. 19 In margine al. m. *Thesaurus Callicrati*. 23 τά] τοῦς.

[1] Vettius Valens multa ex Critodemi libris se excerpsisse fatetur (cf. p. 374 ed Kroll); plura ex eodem fonte eum hausisse ex hoc summario apparet, nam quae hic enumerantur usque ad v. 12 capita sunt ιζ'-κδ' libri IV *Anthologiarum* (p 189-200 ed. Kroll). Sequentia omisit Valens aut librarius. — Critodemi libri duo nominantur quorum tituli erant Ὅρασις Vett. Val, p. 150, 11; 329, 20 Kroll) et Πίναξ (Hephaest. in *Catal.*, VIII, 2, p. 64, 24 in adnot.). Non opera integra sed fragmentum tantum legisse idetur epitomator.

[2] Post οὗτος quae de aetate scriptoris addere olebat epitomator (cf. p. 111, 2 de Antiocho), omisit, cum ipse eius ignarus esset; itaque sententiam inabsolutam reliquit. Item infra de Barbillo (p. 104. 27) et de Callicrate, ut videtur (p. 103, 9), quaedam adicere voluit sed non adiecit.

[3] Callicrates astrologus ignotus esse videtur nec usquam alibi de eius *Thesauro* fit mentio.

58. Summary of Critodemus.

1. It treats of the transmission of the Sun, how it transmits to the remaining six planets, and what it signifies when transmitting to each of them. — 2. It deals with the distribution: what it signifies when the Sun distributes to itself and in aspect with which of the others, and likewise the Moon distributing to itself and to the remaining six. 3. What Saturn signifies when distributing to itself and what to each of the six. — 4. What Jupiter distributing to itself signifies and what when giving a portion to each of the remaining planets. 5. What Mars distributing to itself signifies and what it indicates when assigning the distributions to each of the others; and likewise what Venus and Mercury signify when distributing both to themselves and to the other planets. Then it deals with the transmission of the stars, beginning from Saturn, what it signifies when transmitting to itself and what to each of the others; then the transmission of Jupiter in like manner; it concludes with the Sun, Venus, and the Moon. — In these matters the diligence of Critodemus has also been summarized; and this Critodemus was...

59. A summary of the astrological studies written by Callicrates for Timogenes; the work is titled "The Treasury of Callicrates."

He promises to compile the influences of the Moon and of the remaining six wandering stars from the sayings of the ancients. He begins with the Moon, enumerating her aspects and sympathies and configurations both in relation to the other wandering stars and whatever configurations, dispositions, and phases she takes on while occupying the zodiac signs.

1 Summary of Critodemus, corrected from the end (l. 15). In the codex: ὅσα ἴδαμεν συγκεφαλαίωσεις (sic). 3 λυποίς 14 παραδώσεις 15 συγκεφαλαίωτε. 16 γέγωνε. 19 In margin, by another hand: Thesaurus Callicrali. 23 τά] τους.

1 Vettius Valens admits to having excerpted nothing from the books of Critodemus (cf. p. 974, ed. Kroll); that he drew more from the same source is apparent from this summary, for what is enumerated here up to l. 12 corresponds to chapters (chapters 7–28 of Book IV of the Anthologiae (pp. 189–200, ed. Kroll). What follows was omitted by Valens or by a copyist. — Two books of Critodemus are named, whose titles were Ὅρασις (Vett. Val., p. 150, 11; 329, 20 Kroll) and Πίναξ (Hephaest. in Catal., VIII, 2, p. 64, 24 in the note). The epitomator appears to have read not the complete works but only a fragment.

• After this, what the epitomator was accustomed to add about the age of the writer (cf. p. 111, 2 on Antiochus), he omitted, since he himself was ignorant of it; and so he left the sentence incomplete. Likewise below concerning Barbillus (p. 104. 27) and concerning Callicrates, as it appears (p. 103, 9), he wished to add certain things but did not add them.

* Callicrates the astrologer appears to be unknown, nor is any mention of his Thesaurus made anywhere else.

καὶ τίνα δι' ἑκάστων τούτων δηλοῦται· ἐπιδεκατευομένη δὲ αὐτὴ ὑπ' αὐτῶν καὶ διαμετρουμένη καὶ κατὰ τὰς ἄλλας διαθέσεις ποικιλωμένη καὶ συνδιεζωσμένη τούτων ἑνὶ ἢ καὶ πλείοσιν τί ἀποσημαίνει. κατὰ τὴν αὐτὴν δὲ μέθοδον καὶ σπουδὴν περὶ τῶν τοῦ Ἡλίου ἀποτελεσμάτων διαλαμβάνει. εἶτα περὶ τῶν τοῦ Κρόνου, ἑξῆς περὶ τῶν τοῦ Ἄρεως, μετὰ ταῦτα περὶ τῶν τοῦ Διός, ἐπὶ τούτοις περὶ τῶν τῆς Ἀφροδίτης καὶ τελευταῖον περὶ τῶν τοῦ Ἑρμοῦ ἀποτελεσμάτων. — Ἐν οἷς καὶ τῆς τοῦ Καλλικράτους συναγωγῆς, ἣν ἐκ τῶν παλαιῶν ἤθροισεν, συγκεφαλαίωσις. οὕτως οὖν ὁ Καλλικράτης.

[F. 229.] ε'. Συγκεφαλαίωσις τῶν Βαρβίλλῳ πρὸς Ἑρμογένην ἀστρολογουμένων[1].

Πρῶτον μὲν διέξεισι περὶ τῶν τῆς ζωῆς χρόνων, ἀρχόμενος τῆς σκέψεως ἀπὸ τῶν ἀφετῶν· ἀφέτας δὲ δ' λέγει, Κρόνον, Ἄρεα, Ἥλιον, Σελήνην· λαμβάνει δὲ κύριον ἀφέτην τὸν ἐπὶ τοῦ μεσουρανήματος, μηδενὸς δὲ παρόντος ἐν αὐτῷ ἀπὸ τοῦ ὡροσκοποῦντος λαμβάνει τὸν ἀφέτην ἢ τοῦ δύνοντος ἢ τοῦ ὑπογείου. ἐὰν δὲ τὰ δ' κατέχουσιν ἀστέρες, ἐκεῖνος λογίζεται τότε μόνος ἀφέτης ὁ ἐπὶ τοῦ μεσουρανήματος. καὶ ἀναιρέτης δὲ τῶν ἀφετῶν ἐκεῖνος κρίνεται ὃς αὐτῶν α' κατὰ μοῖ<ραν?> τύχῃ· εἶτα φησὶν ὅτιπερ ἐὰν ἀπαντήσῃ τῷ ἀφέτῃ ἀναιρέτης,

1 δι'] δεῖ. επαδεκατευωμένη. 2 πικοιλωμένη. 3 συνδιαζωμένη. 4 τὸν τοῦ. 6 τὸν τῆς. 7 τῶν] τὸν. 8 ἤθρυσεν. 9 Leg fort οὕτος, cf. p. 102, n. 2. καλικράτης. 10 Ἐπανακεφαλαίωσις in margine superiore manu altera rubro pigmento. βαρβήλω. ερμωγένην. 12 τὸν ... χρόν(ον). 17 μόνος dubium in codice 17-18 μεσορανήματος. 18 α' non capio. Videtur dicere velle proximus [Boll]. Fortasse ὃς ἂν αὐτῶν. 19 τύχει. τῷ] το.

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[1] Barbillus, Ephesius astrologus, summa auctoritate apud Neronem Vespasianumque valuit (Friedländer, *Sittengeschichte*, I⁸, p. 133 s.; Bouché-Leclercq, *Astrol. gr.*, p. 555-6; Klebs *Prosopogr. Rom.*, I, p. 228, n° 41) Scripta eius deperdita sunt omnia, nisi quod fragmentum a Palcho servatum est (*Catal.*, V, 1, p. 33) et in syntagmate quoque codicis Paris. 2506 (nostri 9) f. 80 invenitur, nomine eius ubique corrupto. In Palchi enim codice Angelicano legitur: Ὅσα εὕρον χρειώδη ἐν τοῖς Βραβίλοις, in cod. Paris. 2425, f. 165': Ὅσα εὕρων χριώδει ἐν τοῖς Βαβύλου, in cod. Parisino 2506, f. 80 = 2424, f 90: Μέθοδος περὶ χρόνων ζωῆς ἐκ τοῦ ἀφέτου καὶ ἀναιρέτου Βραβ(ίλου Ex codice Paris 2506 initium hic subiungimus loci quem ex primo capitulo libri Barbilli ad Hermogenem excerptum esse, collato summario (p. 103, 14 ss.), nunc apparet: Τὸ πρῶτον ἀναφερόμενον τοῦ ἀφέτου ζῳδιον ἀναιρετικὸν καλεῖται· ἐὰν οὖν ἐν αὐτῷ εὑρεθῇ ἀναιρέτης, κἂν τὰ μάλιστα θεωρηθῇ ὑπὸ ἀγαθοποιοῦ πάντως ἀναιρεῖ· ἐὰν γὰρ ἐν ἄλλῳ ζῳδίῳ εὑρεθῇ ὁ ἀναιρέτης εἷς μὲν ὅτι (?) κατὰ σχῆμα ἢ ἐπαναφοράν, ἡ μὲν Ἀφροδίτη εἶσω η' μοιρῶν, ὁ δὲ Ζεὺς εἶσω ιβ', ἑνωμένοι τῷ ἀναιρετικῷ κωλύουσι τὸν κλιμακτῆρα. τὸν δὲ Ἄρεα ἀναιρέτην ὄντα εἷς καὶ μόνος οὐκ ἂν ἀναλύῃ· ἀλλὰ δύο ὁ δὲ Ζεὺς καὶ ἡ Ἀφροδίτη ἐπίκοινοι ὄντες κ. τ. λ. — Barbillus, qui in libro suo de stellis mortem minantibus disserebat, ipsi Neroni formidinem de exitu eius iniecit (Suet., *Ner.*, 3, 6).

and what is indicated by each of these; and when she is herself aspected by them in a trine, and in opposition, and variously configured according to the other dispositions, and conjoined with one or more of them, what she signifies. According to the same method and diligence he treats of the effects of the Sun, 5 then of those of Saturn, next of those of Mars, after these of those of Jupiter, following these of those of Venus, and finally of the effects of Mercury. — Among which there is also a summary of the compilation of Callicrates, which he gathered from the ancients; thus then is Callicrates.

10 [F. 299.] V. Summary of the astrological works of Barbillus addressed to Hermogenes.

First he goes through the times of life, beginning his inquiry from the aphetas; and he calls the aphetas four in number: Saturn, Mars, the Sun, the Moon; and he takes as the ruling apheta the one at the midheaven, 15 but if none is present there, he takes the apheta from the one on the horoscope, or from the one setting, or from the one beneath the earth. But if the four occupy those positions, then that one alone is reckoned the apheta who is at the midheaven. And that one is judged the destroyer of the aphetas who happens to be in the same degree with them; then he says that whenever a destroyer meets the apheta,

1 di'] see. rehabilitated. 2 bent. 3 cohabiting. 4 his. n6 his. The of the 8 he was angry. 9 Leg fort οὗτος, cf. p. 102, n. 2. Kalikrantis. 10 Recapitalization in margine superiore manu altera rubro pigmento.nbarvilo. hermogene. 19 ... year(s). 17 alone dubium in codicen17-18 mesoranama. 18 a' non capio. Videtur dicere velle proximus [Bot].nFortasse ὃς ἂν αὐτῶν. 19 happened. to the

1 Barbillus, an Ephesian astrologer, enjoyed the highest authority with Nero and Vespasian (Friedländer, Sittengeschichte, 1, p. 133 F.; Bouché-Leclercq, Astrol. gr., p. 555–6; Klebs Prosopogr. Rom., I, p. 228, no. 41). All his writings have been lost, except for a fragment preserved by Palchus (Catal., V. 1, p. 33) and also found in the compilation of codex Paris. 2506 (our no. 9), f. 80, with his name corrupted everywhere. For in Palchus's Angelican codex one reads: "Οσα εὗρον χρειώδη ἐν τοῖς Βραβίλοις, in cod. Paris. 2425, f. 165v: "Οσα εύρων χριώδει ἐν τοῖς Βαβύ λου, in cod. Parisino 2506, f. 80 – 2494, f. 90: Μέθοδος περί χρόνων ζωῆς ἐκ τοῦ ἀφέτου καὶ ἀναιρέτου Βραβίλου. From codex Paris. 2506 we append here the beginning of the passage which, as now appears from comparison with the summary (p. 103, 14 ff.), was excerpted from the first chapter of Barbillus's book addressed to Hermogenes: Τὸ πρῶτον ἀναφερόμενον τοῦ ἀφέτου Ζώδιον ἀναιρετικὸν καλεῖται ἐὰν οὖν ἐν αὐτῷ εύρεθῇ ἀναιρέτης, κἂν τὰ μάλιστα θεωρηθῇ ὑπὸ ἀγαθοποιού πάντως ἀναιρεῖ· ἐὰν γὰρ ἐν ἄλλῳ ἕῳδίῳ εὑρεθῇ ὁ ἀναιρέτης εἷς μὲν ὅτι (?) κατὰ σχῆμα ἢ ἐπαναφοράν, ἡ μὲν Αφροδίτη είσω η' μοι- ρῶν, ὁ δὲ Ζεὺς εἴσω ιβ', ενωμένοι τῷ ἀναιρετικῷ κωλύουσι τὸν κλιμακτήρα.τὸν δὲ Αρεα ἀναιρέτην ὄντα εἷς καὶ μόνος οὐκ ἂν ἀναλύῃ· ἀλλὰ δύο ὁ δὲ Ζεὺς καὶ ἡ Αφροδίτη ἐπίκοινοι ὄντες κ. τ. λ. Barbillus, who in his book was discussing the stars that threaten death, instilled in Nero himself a fear concerning his own end (Suet., Ner., 3, 6).

σκέπτηται δὲ ὑπὸ ἀκτῖνος ἀγαθοποιοῦ, οὐκ ἀναιρεῖ ὁ ἀναιρέτης, πλὴν ἐὰν μὴ εὑρεθῇ ἀναιρετικὸν ζῳδιον· τοῦτο δέ ἐστιν τοῦ προανηνεγμένου τοῦ ἀφέτου καὶ τὸ αὐτοῦ τετράγωνον.

β'. Διέξεισι δὲ καὶ ὡς Ζεὺς μὲν καὶ Αφροδίτη τῶν ἀγαθῶν, Ἑρμῆς δὲ ἐπίκοινος, καὶ ἄλλα τινὰ σύστοιχα περὶ ἀφέτου καὶ ἀναιρέτου διαπραγματεύεται. καθ' ἣν μέθοδον τὸν περὶ χρόνων ζωῆς <λόγον> ἐπισκέπτεσθαι προστάσσει, ἐν οἷς καὶ τὴν Σελήνην παρατηρεῖσθαι θεωροῦσαν τὸν ἀφέτην· δυναμικώτερον γὰρ αὐτόν φησιν τότε γίνεσθαι· καὶ ὡς ἂν δύο ἀναίρεται ὦσιν, θεωρηθῇ δὲ ἕτερος αὐτῶν ὑπὸ τῆς Σελήνης, δυναμικώτερον ἔσεσθαι τοῦτο πρὸς τὸ ἀνελεῖν· καὶ περὶ τοῦ Ἑρμοῦ δὲ τὴν ὁμοίαν σκέψιν καταβάλλεται· καὶ περὶ ἀκτινοβολίας δὲ κανονίζει τιθεὶς τῶν εἰρημένων καὶ ὑποδείγματα.

γ'. Ἔπειτα διέξεισι καὶ περὶ δωδεκατημορίων διαγνώσεως.

δ'. Μεθοδεύει δὲ καὶ περὶ ἐξαλμάτων λέγων οὕτως· « Τὰς ἀναφορὰς ἑκάστου ζῳδίου δίπλωσον καὶ ποίησον παρὰ τὸν πέμπτον. καὶ ἐὰν μὲν καταλείπῃ α ἡμέρα, θὲς ἀντὶ τῆς μιᾶς ι'· ἐὰν δὲ β', κ'· οἷον <εἰ> Δίδυμοι ἀνατέλλουσι κη', δὶς δὲ κη', νς'· ταῦτα παρὰ τῶν ε' μέριζε ἑνδεκάκις πέντε, γίνεται νε λοιπὸν α', ἥ ἐστιν τῶν ι'· εἰ δὲ β' ὑπελείποντο κ' ἂν ἦσαν καὶ ἑξῆς ὁμοίως. »

ε'. Ἔτι περὶ τελευτῆς διαλαμβάνει γονέων, ὅπως εἰς πρόγνωσιν πεσεῖται καὶ περὶ διαστάσεως ἀλλήλων, καὶ πολυτεκνίας καὶ ὀλιγοτεκνίας, ἐλευθερίας τε δούλων καὶ σπορᾶς τέκνων, ἐκπτώσεώς τε καὶ ξενιτείας καὶ † διαγενείας καὶ τῶν τούτοις παραπλησίων παραδίδωσι δὲ καὶ διαφόρους μεθόδους εὑρέσεως ὡροσκόπου καὶ μὴν καὶ καταλήψεως τῶν ἀστέρων ἀναλύσεως ἄνευ

Ταῦτα καὶ τὰ τοῦ Βαρβίλλου κεφάλαια ὧν ἡμεῖς εἴδομεν αὐτοῦ ἀστρολογούντων γραμμάτων· γέγονε δὲ ὁ Βάρβιλλος...

ξα'. Συγκεφαλαίωσις τῶν Αντιόχου θησαυρῶν οἵτινες ἐπιλύσεις καὶ διηγήσεις τῆς ἀστρονομικῆς ἐπαγγέλλονται τέχνης[1]

Ἀποδίδωσιν οὖν πρῶτον αἰτίαν διὰ τί κύκλον πληρούντων τῶν ζῳδίων ἀπὸ Κριοῦ τὴν ἀρχὴν ποιεῖται καὶ μὴ ἀπὸ Καρκίνου μᾶλλον ἢ

2 Leg. τὸ προανηνεγμένον? 5 εποικινος. σύστυχα. 6 λόγον suppl. Boudreaux. 8 θεωροῦσα cod. 12 κανονίζειν. 15 πεύτον. ε'. 17 δύδημοι (sine εἰ). 18 ἑνδεκάκι. λοιπὼν 19 ὑπολοίποντο. 22 ἐλευθερίας τὲ σπορᾶς καὶ δουλῆς. 23 διαγενεῖας sic cod. Fort. διαγγελίας. 24-25 καταλύψεως. 25 ἀναδήσεως. 26 βαρβύλου ἴδωμε 27 supra n. 2. βάρβυλος 28 αντυόχου. ἡτινες. 29 διητήσοις. ἐπίλυσις καὶ διήγησις? cf. *Catal.*, I, p. 142. 31 κύκλων.

[1] De Antiochi *Thesauris*, quos Rhetorius diripuit, cf. Boll, *Catal.*, I, p. 140 ss., VII, p. 107 ss.; *Sitzungsb der Heidelberger Akademie*, 1910, 16 Abh. (*Das Kalendarium des Antiochos*, p. 7 sqq.). Idem edidit capita quae summarium enumerat α'-νγ' (p. 104. 31 108, 19) in *Catal.*, I, p. 145-164. Reliquorum nonnulla, quae in adnotationibus indicamus, edidit in *Catal.* VII p. 107-127.

is watched over by the ray of a benefic, the destroyer does not destroy, except if a destructive sign is not found; and this is of the aforementioned apheta and its own square.

β'. He also discusses how Jupiter and Venus are among the benefics, while Mercury is common to both, and treats certain other corresponding matters concerning the apheta and the destroyer Σ. He prescribes the method by which the account <of the length> of life is to be examined, among which the Moon is also to be observed beholding the apheta, for he says it becomes more powerful then. And if there are two destroyers, and one of them is beheld by the Moon, this will be more powerful toward destruction; and concerning Mercury he sets down a similar consideration; and concerning the casting of rays he establishes rules, providing examples of what has been said.

γ'. Then he also discusses the determination of dodecatemoria.

δ'. He also treats the method of leaps, speaking as follows: "Double the ascensions of each sign and divide by five. And if 1 day remains, put 30 in place of one; if 2, put 21. For example, <if> Gemini rises in 28°, twice 28° is 56°; divide these by 5: eleven times five makes 55, remainder 1, which stands for 10; if 2 were left over, it would be 20, and so on similarly."

ε'. He further treats the death of parents, how it will fall into foreknowledge, and concerning separation from one another, and numerous offspring and fewer children, the freedom of slaves and the begetting of children, as well as exile and sojourning abroad and + lineage and matters similar to these. He also transmits various methods for finding the horoscope, and indeed also for apprehending the stars without calculation.

These are also the chapters of Barbillus, of whose astrological writings we have seen; and Barbillus came to be...

61. Summary of the Treasuries of Antiochus, which promise explanations and expositions of the art of astronomy

[1]

He sets forth first the reason why, when the Zodiac signs complete a circle, the beginning is made from Aries and not rather from Cancer or 2 Leg. τὸ προανηνεγμένον? 5 εποικινος, σύστυχα. 6 λόγον suppl. Boudreaux. 8 θεωρούσα cod. 12 κανονίζειν. 15 πεύτον. ε'. 17 δύδημοι (sine εί). 18 ένδε- κάκι, λοιπών 19 ύπολοίποντο. 23 ελευθερίας τὲ τεσπορᾶς καὶ δουλῆς. 23 διαγε τε νείας sic cod. Fort. διαγγελίας. 24-2 καταλύψεως, 25 ἀναδήσεως. 26 βαρβύ- λου ἴδωμε 27upraη. 2. βάρβυλος 28 αντυόχου. upraη. 2. βάρβυλος 28 αντυόχου. ἐπίλυσις καὶ διήγησις ? cf. Catal., I, p. 142. 31 κύκλων. seasonal.29 convictions.

[1] On the Treasuries of Antiochus, which Rhetorius plundered, cf. Boll, Catal., I, p. 140 ff., VII, p. 107 ff.; Sitzungsb. der Heidelberger Akademie, 1910, 16 Abh. (Das Kalendarium des Antiochos, p. 7 sqq.). He likewise edited the chapters which the summary enumerates a'–vy' (p. 104.31–108, 19) in Catal., I, p. 145–164. Some of the remaining ones, which we indicate in the notes, he edited in Catal. VII p. 107–127.

ἀπὸ Λέοντος καὶ ἀποδίδωσιν αἰτίας β'· λέγει δὲ καὶ τίνα τροπικὰ ζῳδια καὶ τίνα στερεὰ καὶ τίνα δίσωμα· ποῖον δὲ τεταρτημόριον τῶν ιβ' ζῳδίων ἀναλογεῖ τῷ ἀέρι, ποῖόν τε τῷ πυρὶ καὶ ποῖον τῇ γῇ καὶ τῷ ὕδατι ποῖον.

5. β' κεφάλαιον περὶ ἀρρενικῶν καὶ θηλυκῶν καταβάλλεται ζῳδίων καὶ περὶ πλανήτων, ὅτι Ἥλιος μὲν καὶ Κρόνος καὶ Ζεὺς καὶ Ἄρης καὶ Ἑρμῆς τῶν ἀρρένων, Σελήνη δὲ καὶ Ἀφροδίτη τῶν θηλέων, καὶ ὅτι ἀρσενικοὶ μὲν τόποι εἰσὶν ἀπὸ τοῦ μεσουρανήματος ἕως τοῦ ὡροσκόπου καὶ ἀπὸ τοῦ ὑπὸ γῆν ἕως τοῦ δυτικοῦ κέντρου, θηλυκοὶ δὲ οἱ
10 λοιποὶ δύο, οἵ τε ἀπὸ τοῦ ὡροσκόπου ἕως τοῦ ὑπὸ γῆν καὶ ἀπὸ τοῦ δύνοντος ἕως τοῦ μεσουρανήματος. πότε οἱ λεγόμενοι ἀρσενικοὶ ἀστέρες θηλύνονται καὶ πῶς πάλιν ἀρρενοῦνται καὶ ὅτι κατὰ γ' τρόπους, οἷον ἀπό τε τῶν φωστήρων καὶ ἀπὸ τῶν ζῳδίων ἐν οἷς γίνονται καὶ ἀπὸ τῶν τεταρτημορίων, καὶ τί σημαίνουσιν καὶ τίνες ἀστέρες ἐγκάρ-
15 διοι λέγονται, οἷον ὅτι οἱ συνοδεύοντες ἰσομοίρως τῷ Ἡλίῳ ἢ περὶ μοίρας ἢ παρὰ μοίρας, ὃ τῶν ἀρχαίων μὲν οὐδενὶ εἰς μνήμην ἦλθεν, Πτολεμαῖος δὲ συνοδικὴν εἰπὼν τὴν φάσιν τὴν ἐνέργειαν αὐτῆς οὐκ εἶπεν.

γ'. Περὶ τῆς τῶν ἀστέρων αἱρέσεως καὶ ὡς ἐπίκοινος μέν ἐστιν ὁ
20 Ἑρμῆς, ἀγαθὸς μὲν μετὰ τῶν ἀγαθῶν, μετὰ τῶν φαύλων δὲ πάλιν ὁμοίως, καὶ ὡς ἐπί τινων γενέσεων οἱ νομιζόμενοι κακοὶ παρὰ τὴν φύσιν καὶ τὸν τόπον καὶ τὴν αἵρεσιν λαμπρύνουσιν τὰς τύχας, ὥσπερ καὶ τὸ ἀνάπαλιν οἱ ἀγαθοὶ κακύνουσιν

δ'. Περὶ τῆς τῶν ιβ' ζῳδίων κράσεως

25 ε'. Τίνα τούτων λεπρώδη καὶ ἀλφώδη καὶ ψωροποιὰ ἢ λειχηνώδη.

ς' Περὶ ἀσελγῶν ζῳδίων.

ζ'. Περὶ σινούντων τοὺς ὀφθαλμούς.

η'. Τίνος ἕνεκεν ἐνίων ἀστέρων ὑψώματα, ἐνίων τὰ αὐτὰ γίνεται ταπεινώματα, καὶ διὰ τί ἔνθα ταπεινοῦται ἡ Σελήνη, ἐκεῖ οὐδεὶς
30 ὑψοῦται, οὔτε μὴν ἔνθα ὑψοῦται, οὐδεὶς ταπεινοῦται.

θ'. Διὰ τί ἐναντιοῦνταί τινων ἀστέρων οἱ οἶκοι ἑτέρων οἴκοις ἀστέρων.

ι'. Περὶ τῆς τῶν τριγωνικῶν δεσποτῶν αἱρέσεως.

ια'. Περὶ τῶν λς' δεκανῶν καὶ περὶ τῶν λεγομένων προσώπων τῶν
35 ζ' ἀστέρων καὶ τί σημαίνουσιν.

ιβ'. Περὶ τῶν παρανατελλόντων ἀπλανῶν λαμπρῶν ἀστέρων καὶ ἀμυδρῶν καὶ μέσων καὶ τῆς τούτων δυνάμεως καὶ τί ἀποσημαίνουσιν.

ιγ'. Περὶ τῶν ὁρίων τῶν ε' ἀστέρων καὶ ὅτι Πτολεμαῖος περὶ αὐτῶν πρὸς τοὺς Αἰγυπτίους διεφώνησεν καὶ ὅτι αἱ λαμπραὶ καὶ
40 σκιεραὶ καὶ ἀμυδραὶ μοῖραί τινας ἐνεργείας ἐνδείκνυνται

3 τὸ ὕδατι. 7 θυλήων. 12 ἀραίνουνται. 13 γίνονται iteravit cod. 16 μοί(ρας) vel μοῖ(ραν) cod. 19 επίκηνον 25 λυχνῶδη. 26 ζώων. 39 πρὸς' Lep. παρά?

from Leo, and he gives two reasons; he also states which signs are solstitial and which are fixed and which are bicorporeal; and which quadrant of the 12 zodiac signs corresponds to air, which to fire, and which to earth and water which.

5. Chapter 2: On the masculine and feminine Zodiac signs and on the planets — that the Sun, Saturn, Jupiter, Mars, and Mercury belong to the masculine, while the Moon and Venus belong to the feminine; and that the masculine places extend from the midheaven to the horoscope and from the subterranean point to the western angle, while the feminine places are the remaining two — from the horoscope to the subterranean point and from the descendant to the midheaven; when the so-called masculine stars become feminized and how they again become masculinized, and that this occurs in three ways — namely from the luminaries, from the Zodiac signs in which they are located, and from the quadrants; and what they signify; and which stars are called "in the heart of the Sun," namely those that travel in conjunction with the Sun at an equal degree or within about one degree — something that none of the ancients thought to record, while Ptolemy, though he mentioned the synodic phase, did not describe its effect.

3. On the sect of the stars, and how Mercury is common — benefic with the benefics and likewise malefic with the malefics again — and how in certain nativities those deemed malefic, contrary to their nature, position, and sect, brighten one's fortunes, just as conversely the benefics may worsen them.

4. On the mixture of the twelve Zodiac signs.

25. 5. Which of these produce leprosy, vitiligo, mange, or lichen.

6. On licentious zodiac signs.

7. On those who squint their eyes.

8. Why the exaltations of some stars are the same as the depressions of others, and why where the Moon is in depression, no one is exalted there, nor indeed where it is exalted, is no one in depression.

9. Why the houses of some stars are opposed to the houses of other stars.

10. On the choice of the lords of the trigons.

11. On the 36 decans and on the so-called faces of the 7 stars and what they signify.

12. On the bright, faint, and intermediate fixed stars that rise alongside [the zodiac signs] and their power and what they portend. 13. On the terms of the 5 stars and that Ptolemy disagreed with the Egyptians concerning them, and that the bright, shadowy, and faint degrees indicate certain effects.

3 the water. 7 follicles. 12 are missing. 13 become ileravit cod. 16 degree)nvel degree) cod. 19 up to 25 lamps. 26 Animals. 39 to: Leg.npara

ιδ'. Περὶ τοῦ ὅτι αἱ ἀναφοραὶ τῶν ζ' κλιμάτων ἃς Πτολεμαῖος ἠκρίβωσεν ἐν πάσαις γενεθλιαλογικαῖς μεθόδοις χρήσιμοι, Αἰγύπτιοι δὲ καὶ Οὐάλης παχυμερέστερον διέλαβον, πλὴν καὶ τούτων δεόμεθα.

ιε'. Περὶ τῆς τῶν ζῳδίων μελοθεσίας.

ις'. Περὶ τριγώνων καὶ τετραγώνων καὶ διαμέτρων καὶ ἑξαγώνων καὶ ὅτι τριχῶς ταῦτα λαμβάνεται ἢ μοιρικῶς ἢ χρονικῶς ἢ ζῳδιακῶς.

ιζ'. Περὶ τῶν ἀσυνδέτων μὲν καλουμένων ζῳδίων, συμπάθειαν δὲ πρὸς ἄλληλα ἐχόντων καὶ ὅτι τοιαῦτά εἰσιν τὰ ἰσανάφορα καὶ τὰ ἰσοδυναμοῦντα καὶ τὰ ὁμόζωνα.

<ι>η'. Τίνα τῶν τετραγώνων καθέστηκεν πρὸς ἄλληλα συμπαθῆ καὶ τίνα πρὸς συμπάθειαν ἄχρηστα.

ιθ'. Περὶ τῶν δωδεκατημορίων τῶν ἀστέρων καὶ ὅτι γ' περὶ αὐτῶν τοῖς παλαιοῖς γεγόνασιν διαφοραί· ἄλλως μὲν γὰρ ὁ Παῦλος ἐν τῇ αὐτοῦ Εἰσαγωγῇ διαλαμβάνει, ἑτέρως δὲ ὁ Δωρόθεος ἐν τῇ ια' βίβλῳ αὐτοῦ, καὶ ὁ Πτολεμαῖος ἄλλως ἐν τῷ τῆς Τετραβίβλου πρώτῳ λόγῳ· οὗτος δὲ ὁ Ἀντίοχος τὴν Πτολεμαίου καὶ Δωροθέου <μέθοδον> ἀποδέχεται ὡς καὶ συμφωνούσας ἀλλήλοις.

κ'. Περὶ ἀκουόντων καὶ βλεπόντων καὶ ποῦ συμβάλλονται.

κα'. [δὲ πρῶτον] Ὅτι ἐπιθεωρεῖν ἢ ἐπιμαρτυρεῖν λέγεται ὁ ἡγούμενος τὸν ἑπόμενον καθ' ἓν τῶν σχημάτων, ἑξάγωνον λέγω ἢ τετράγωνον ἢ τρίγωνον ἢ διάμετρον.

κβ'. Ὅτι ἀκτινοβολεῖν λέγεται κατὰ τὰ εἰρημένα σχήματα ὁ ἑπόμενος τὸν ἡγούμενον.

κγ'. Ὅτι δεξιὰ μὲν σχήματα λέγεται ἤτοι πλευραὶ τὰ ἐν τοῖς ἡγουμένοις τοῦ ζῳδιακοῦ ἀριστερὰ δὲ τὰ ἑπόμενα

κδ'. Περὶ δορυφορίας τῶν ἀστέρων καὶ πῶς γίνεται.

κε' Περὶ δορυφορίας παραιρέτων.

κς'. Ποῖαι δορυφορίαι μᾶλλον ἐνεργεῖς, καὶ ποῖαι οὐ τοιαῦται.

κζ'. Ὅτι ἐπιδεκατία καὶ καθυπερτέρησίς ἐστιν ὅταν ἐν τῷ αὐτῷ τόπῳ κείμενος ἀστὴρ τῷ εὐωνύμῳ τετραγωνίζῃ, ἑτέρα δὲ καθυπερτέρησις λέγεται ὅταν ἐν δεξιῷ τόπῳ ὑπάρχων τις ἀστὴρ τὸν ἐν τῷ ἀριστερῷ τριγώνῳ ἢ τετραγώνῳ ἢ ἑξαγώνῳ ὑπάρχοντα ἐπιθεώρῃ.

κη'. Ὅταν κάκωσίς ἐστιν· ὅταν ὑπὸ κακοποιῶν τις ἀκτινοβολῆται ἢ ἐμπεριέχηται ἢ ἐν συναφῇ τινος αὐτῶν ἢ ἐν κολλήσει γένηται ἢ οἰκοδεσποτῆται κειμένου τοῦ κακοποιοῦ ἐν τοῖς ἀχρηματίστοις τόποις. ἀχρημάτιστοι δὲ τόποι εἰσὶν ὁ ς' ἀπὸ τοῦ ὡροσκόπου καὶ ὁ γ' καὶ ὁ β' καὶ ὁ η' καὶ ὁ ιβ'.

3 παχυμερέσταιρον. 4 ζῴων. μελλοθεσίας. 11 η' cod., corr. Boudreaux. τετραγώνων (sign. astrol.)] cf. Boll, *Catal.*, I. p. 154. 17 μέθοδον suppl. 20 δὲ πρῶτον del.; exortum ex εἰκοστὸν πρῶτον. 21 ἑπόμενον; cf. *Catal.*, I, 155, 16] ἐπόνυμον cod. 30 αὐτῷ] Lege δεκάτῳ (cf. *Catal.* I, p. 157, 1) vel δεξιῷ. 31 τετραγονίζει. 33 ἐπιθεωρεῖ. 34-35 ακτηνοβολεῖται ἢ εμπεριέχεται. 35-36 οἰκοδεσποτεῖται. 36 χρηματίστοις.

14. On the fact that the ascensions of the 7 climates, which Ptolemy refined, are useful in all nativity methods, while the Egyptians and Vettius Valens treated them more roughly, yet we have need of these as well. 15.

On the melothesia of the zodiac signs.

16. On trines, squares, oppositions, and sextiles, and that these are taken in three ways: either degree-wise, or time-wise, or sign-wise.

17. On the so-called unconnected signs that nevertheless have sympathy toward one another, and that such are the signs of equal ascension, those of equal power, and those of the same zone.

18. Which of the squares are established as sympathetic toward one another, and which are useless for sympathy.

19. On the dodecatemoria of the stars, and that three differences arose among the ancients concerning them; for Paul treats the matter one way in his Introduction, Dorotheus another way in his book, and Ptolemy yet another way in the first book of the Tetrabiblos; but this Antiochus accepts the method of Ptolemy and Dorotheus as also being in agreement with one another.

20. On hearing and seeing signs, and where they come together.

21. [But first] That the leading planet is said to behold or bear witness to the following planet according to one of the aspects — I mean the sextile, or the square, or the trine, or the opposition.

22. That the following planet is said to cast rays upon the leading planet according to the aforementioned aspects.

23. That the right aspects, or sides, are those in the leading parts of the Zodiac, while the left are those in the following parts.

24. On the spear-bearing of the stars and how it comes about.

25. On the spear-bearing of the special attendants.

26. Which spear-bearings are more effective, and which are not of such a kind.

27. That "epidekatia" and "kathyperteresis" occur when a star positioned in the same place forms a square aspect to the left, and another "kathyperteresis" is said to occur when a star situated in a right position aspects the one in the left trine, square, or sextile.

28. Affliction occurs when someone is struck by rays from malefics, or is enclosed by them, or comes into application with one of them, or into conjunction, or is dominated by a malefic placed in the inactive places. The inactive places are the 2nd from the Ascendant, the 3rd, the 2nd, the 8th, and the 12th.

3 παχυμερέσταιρον. 4 Ζώων, μελλοθεσίας. 11 η' cod., corr. Boudreaux. τετραγώνων (sign. astrol.)] cf. Boll, Catal., I. p. 154.

P.

17 μέθοδον suppl. 20 δέ πρώτον del.; exortum ex εικοστὸν πρῶτον. 21 επόμενον; cf. Catal., I, 155, 16) εκόνυμον cod. 30 αὐτῷ] Lege δεκάτῳ (cf. Catal. I, p. 157, 1) vel δεξιῷ. 31 τε τραγονίζει. 33 ἐπιθεωρεῖ. 34-35 ακτηνοβολεῖται ἢ εμπεριέχεται. 35-36 οίκο-δεσποτεῖται. 36 χρηματίσοις.

κθ'. Οἱ χρηματιστικοὶ τόποι εἰσὶν τὰ δ' κέντρα καὶ τὰ β' τρίγωνα τοῦ ὡροσκόπου καὶ ἡ τοῦ μεσουρανήματος ἐπαναφορά.

λ'. Περὶ ἰδιοπροσωπίας.

λα'. Ὅτι μετοχή ἐστιν ὅταν δύο πλανῆται ἐν τῷ αὐτῷ ζῳδίῳ ὦσιν
5 ἢ ἐφορῶσιν αὐτό, τυγχάνῃ δὲ τοῦ μὲν οἶκος, τοῦ δὲ ὕψωμα.

λβ'. Ὅτι ἀντανάλυσις διχῶς λέγεται· ὅταν οἱ ἡμερινοὶ τῶν νυκτερινῶν ἢ οἱ νυκτερινοὶ τῶν ἡμερινῶν τοὺς οἴκους ἢ τὰ ὑψώματα κατασχῶσιν, ἢ ὅταν οἱ μὲν ἐπικείμενοι τοῖς ζῳδίοις ἀστέρες καλῶς χρηματίζωσιν, οἱ δὲ οἰκοδεσπόται τῶν ζῳδίων ἐν κακώσει ὑπάρχωσιν,
10 ἀχρημάτιστοι ὄντες [1].

λγ'. Ὅτι δεσπόται λέγονται ἀλλήλοις, ὅταν τοῦ μὲν ὕψωμα, τοῦ δὲ οἶκος, ἐν οἷς ζῳδίοις οἱ ἀστέρες τυγχάνωσιν.

λδ'. Οἰκοδεσπότης δὲ λέγεται ὅταν πλείονας ἔχῃ λόγους οἰκοδεσποτείας ἀστὴρ ἕν τινι τῶν ζῳδίων.

15 λε'. Ὅτι ἡ κόλλησις ἤτοι συναφὴ ὅταν ἄστρον ἄστρῳ προσέρχηται τὸ τάχιον τῷ βραδυτέρῳ μὴ πλέον ἀπέχον τριῶν <μοιρῶν Σελήνης δὲ κόλλησις ἡ συναφή ἐστιν ὅταν νυχθημέρου δρόμον ἀπέχῃ κατὰ τὴν συνοδικὴν μοῖραν.

λς'. Μεσεμβόλησις δέ ἐστιν ὅταν ὁ ἀστὴρ εἰς τὰς μέσας μοίρας τῆς
20 συναφῆς τὰς ἀκτῖνας βάλλῃ.

λζ'. Παραλλαγὴ δέ, ὅταν τις τῶν ἀστέρων παραλλάξῃ σωματικῶς ἢ κατὰ σχῆμα τὴν τοῦ ἑτέρου μοῖραν.

λη'. Τί ἐστὶν ἐπὶ σύνδεσμον φέρεσθαι τὴν Σελήνην καὶ πῶς γίνεται.

λθ'. Ὅτι κενοδρομία λέγεται Σελήνης, ὅταν μηδενὶ συνάπτῃ μήτε
25 σωματικῶς μήτε κατὰ σχῆμα.

μ'. Ὁμορόησις ὅταν ἐν τοῖς ἰδίοις ὁρίοις ὦσιν οἱ ἀστέρες κατὰ σῶμα ἢ κατὰ σχῆμα ἢ ἀλλήλους ὁρῶσιν ἐν ὁρίοις ἀστέρος τοῦ αὐτοῦ.

μα'. Ἐμπερίσχεσις δέ ἐστιν ὅταν δύο πλάνητες ἕνα μέσον περισχῶσιν, μηδενὸς ἄλλου εἰς τὰ μεταξὺ αὐτῶν βάλλοντος ἀκτῖνα.

30 μβ'. Ἐν δυνάμει δὲ λέγεται ἀστὴρ εἶναι ὅταν οἴκῳ ἰδίῳ ἢ ὑψώματι ἢ ὁρίοις ἢ οἰκείᾳ φάσει ἢ συσχηματισμῷ τύχῃ ἢ τόπῳ τινὶ τῆς δωδεκατοπίας εὐτονωτέρῳ.

μγ'. Ἐν λαμπήναις δὲ ἰδίαις λέγονται εἶναι, ἐπειδὰν ἐν οἴκῳ ἰδίῳ ἢ ὁρίοις εὑρεθῶσιν· χαίρουσι γὰρ ἐν τοῖς τόποις.

35 μδ'. Περὶ τοῦ πῶς ἔχοντες καὶ πότε χαίρουσιν οἱ ἀστέρες.

6 ἀντανάλλυσεις. 9 Lege χρηματισθῶσιν. εἰ δὲ. 10 ἀχρημάτισθη. 14 τινι] τοινυ. 15 ἤτι. 16 μοιρῶν suppl.; cf. *Catal.*, I, 158, 15. 26 ὁμορρόησις. 31 οἰκία. π' φήσει. 31-32 δωδεκατρο. 33 λαμπιναις (*sic*)

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[1] Haec proprius accedunt ad Porphyrii textum quam ad Antiochi qualem codices nostri praebent [Boll].

29. The active places are the 4 angles and the 2 trines of the Ascendant and the succedent of the Midheaven.

30. On individual appearance.

31. That participation occurs when two planets are in the same sign or aspect it, and one of them happens to have its domicile there and the other its exaltation.

32. That mutual reception is spoken of in two ways: either when diurnal planets occupy the domiciles or exaltations of nocturnal planets, or nocturnal planets those of diurnal planets; or when the planets occupying the signs are well-placed and active, while the rulers of those signs are in affliction, being inactive.

33. That they are called lords of one another when the exaltation of the one and the house of the other are in the signs in which the stars happen to be.

34. A domicile lord is said to exist when a star has several lordship relationships in a given sign.

15 35. That conjunction or application occurs when a faster star approaches a slower one, being no more than three degrees away; but the conjunction or application of the Moon occurs when it is within one day-and-night's course according to the synodic degree.

36. Intervention occurs when a star casts its rays into the middle degrees of the application.

37. Separation occurs when one of the stars passes beyond, either bodily or by aspect, the degree of the other.

38. What it means for the Moon to be carried toward a conjunction and how it occurs.

39. That the Moon's void of course is said to occur when it makes no application to any planet either bodily or by aspect.

40. Coterminosity occurs when stars are in their own bounds bodily or by aspect, or when they behold one another in the bounds of the same star.

41. Enclosure occurs when two planets surround one planet between them, with no other planet casting its ray into the space between them.

30 42. A star is said to be in power when it happens to be in its own house or exaltation or bounds, or in its proper phase or configuration, or in some stronger position of the twelve-place division.

43. They are said to be in their own chariots when they are found in their own house or bounds; for they rejoice in those places.

7) 44. On the condition in which and when the stars rejoice.

6 ἀντανάλλυσεις. 9 Read χρηματισθώσιν. εἰ δέ. 10 ἀχρημάτισθη. 14 τινι] τοιου. 15 ἥτι. 16 μοιρών suppl.; cf. Catal., I, 158, 15. 26 δμορρόησις. 31 οἰκία. blow 31-32 duodenum. 33 lampinais (sic)

'These come closer to the text of Porphyry than to that of Antiochus as our codices present it (Boll).

με'. Ὑπάυγοι δὲ λέγονται, ἐπειδὰν ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τύχωσιν ἐπὶ τὸ πρόσω ἢ ὀπίσω.

μς'. Μετὰ ταῦτα διαλαμβάνει ὁ Ἀντίοχος περὶ τῶν ιβ' τόπων τοῦ θεματίου καὶ καταλέγει τί σημαίνει ἕκαστος τούτων, καὶ ὅπως ἔστιν γνῶναι ἕκαστον τούτων, καὶ ὅπως ἔστιν γνῶναι ἕκαστον τόπον πόσας ἐπέχει μοίρας τοῦ ζῳδιακοῦ.

Εἶτα τίθησιν μζ' περὶ κλήρων σημασίας, Σελήνης τέ φημι καὶ Ἡλίου καὶ βάσεως ἤτοι ὡροσκόπου, Κρόνου καὶ Διὸς καὶ Ἄρεως καὶ Ἀφροδίτης καὶ Ἑρμοῦ, τίνα σημαίνουσιν ἕκαστοι τούτων.

μη'. Τίνων ἐστὶν ταῦτα ἀποτελεστικὰ καὶ διαφόρως σχηματιζόμενα.

μθ'. Περὶ τῶν τελείων καὶ ἐλαχίστων ἐτῶν τῶν πλανωμένων.

ν'. Πῶς ἄν τις μάθοι τὰς τῶν ζῳδίων προθέσεις καὶ τὰς ὥρας τῶν κλιμάτων

να'. Περὶ τῶν μεγίστων ἐτῶν καὶ τελείων ἀποκαταστάσεων τῶν ζ' ἀστέρων.

νβ'. Περὶ τοῦ τί σημαίνει ἀσύνδετος ἡ Σελήνη οὖσα πρὸς τοὺς λοιποὺς πλανωμένους

νγ'. Περὶ τοῦ τί δηλοῦσιν αἱ πρὸς τὸν Ἥλιον δορυφορίαι τῶν ε' πλανωμένων [1].

νδ'. Ἐπίσκεψις πινακικὴ ἤτοι γενέσεως πρὸς κατάληψιν τῆς ἀκριβείας διὰ τόπων.

νε' Περὶ τοκετοῦ ὅπως ὑπὸ τῶν ἀστέρων σχηματιζόμενος δηλοῦται.

νς'. Περὶ τῶν τικτομένων ἀπὸ τοῦ πολεύοντος καὶ διέποντος πρόγνωσις [2].

νζ'. Ἐπὶ τούτοις περὶ ἑνίων τόπων τοῦ πίνακος διαλαμβάνει καὶ α' τοῦ δωδεκάτου τόπου ὀνομασίας καὶ σημασίας ἀναγράφει καὶ σχηματισμοὺς πρὸς αὐτὸν τῶν πλανωμένων καὶ τὰ ἐκ τούτων ἀποτελέσματα, εἶτα περὶ ὡροσκόπου, ὁμοίως περὶ τοῦ β', γ', περὶ τοῦ μεσουρανήματος ὡσαύτως δ', περὶ τοῦ ια' τόπου.

Εἶτα νη κεφάλαιον διαλαμβάνει περὶ τῆς τῶν ἀπλανῶν δυνάμεως καὶ τί σημαίνει ἕκαστος τούτων κατὰ τὰς γενέσεις † ἐπισκοποῦ μοῖ(ρα) [3].

2 τὸ πρόσω] τὰ πρώσωπα cod., corr., cf *Catal.*, I, 160, 3. 12 μάθη cod., corr., cf. *Catal.*, I, 160, 4. 16 ὀσύνδετος (*sic*). τοῦ. 31-32 ἐπισκοποῦ μοῖ(ρα) *sic* in cod. Fuisse videtur in archetypo ὡροσκοπῶν ἢ μεσουρανῶν (sign. astrol.), cf. *Catal.* V, 1, p. 219, 18.

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[1] Hic desinunt excerpta Antiochi a Francisco Boll edita *Catal.*, I, p. 143-164.

[2] Edidit Boll *Catal.*, VII, 114 18 s.

[3] Haec Antiochi capita νη'-οα', decurtata quidem et interdum immutata, in usum suum convertit excerptor saeculi IX cuius collectanea in codice Parisino 2506 [nostro 9] servata sunt (cf. *Catal.*, V 1, p. 217 s Leguntur enim f. 11-16ᵛ capita : β'. Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως (ed. *Catal.*, V, 1, p. 219-226). — γ'. Περὶ καθολικῶν σχημάτων τῆς Σελήνης καὶ τῶν ιβ' μορίων τῶν ἀστέρων.

45. Those are called subradiate when they happen to fall under the same rays of the Sun, whether ahead or behind.

46. After this, Antiochus discusses the 12 places of the natal chart and enumerates what each of them signifies, and how it is possible to know each of them, and how it is possible to know how many degrees of the Zodiac each place occupies.

Then he sets out, in chapter 47, on the signification of the lots — I mean those of the Moon and the Sun, and of the basis, that is the Horoscope, of Saturn, Jupiter, Mars, Venus, and Mercury — what each of these signifies.

48. Of what things these are productive, when configured in various ways.

49. On the greatest and least years of the planets.

50. How one might learn the dispositions of the zodiacal signs and the hours of the climates.

51. On the greatest years and perfect restorations of the five stars.

52. On what it signifies when the Moon is unconnected to the rest of the wandering stars.

53. On what the spear-bearings of the 5 wandering stars to the Sun indicate.

54. A tabular examination, that is, of the nativity, for the purpose of grasping accuracy through the places.

55. On childbirth, how it is indicated by the configuration of the stars.

56. On those who are born: a forecast from the ruling and governing planet.

57. After these, he treats of certain places of the table, and records the names and meanings of the 1st of the twelfth place, and the configurations of the wandering stars in relation to it, and the effects arising from these; then on the horoscope, likewise on the 2nd, 3rd, on the midheaven similarly, the 4th, on the 11th place.

Then the 58th chapter treats of the power of the fixed stars and what each of them signifies in nativities + being examined degree 8.

2 τὸ πρόσω] τὰ πρώσωπα cod., corr., cf. Catal., I, 160, 3. 11 μάθη cod., corr., el. Catal., I, 160, 4. 16 οσύνδετος (sic). τού. 31-32 ἐπισκοπου μοῖρα sic in cod. It appears there was in the archetype ὡροσκοπῶν ἢ μεσουρανών (astrol. sign.), cf. Catal. V, 1, p. 219, 18.

Here end the excerpts of Antiochus edited by Franz Boll, Catal., I, pp. 143–164.
Edited by Boll, Catal., VII, 114 18 9.

These chapters νη'–οα' of Antiochus, abridged indeed and at times corrupted, were adapted for his own use by an excerptor of the 9th century whose collectanea are preserved in the Paris codex 2506 [our no. 9] (cf. Catal., V 1, p. 217 s.). For the following chapters are found on ff. 11–16: β'. On the power of the fixed stars (ed. Catal., V, 1, p. 219–226). – γ'. On the general configurations of the Moon and of the 12 parts of the stars.

νθ'. Περὶ σχημάτων Σελήνης καθολικῶν πρὸς τοὺς ἀστέρας σχηματιζομένους τίνα σημαίνουσιν ἀποτελέσματα [1]

ξ'. Περὶ τῶν δωδεκατημορίων τῶν πλανωμένων κατὰ τὰς γενέσεις τί σημαίνουσιν.

ξα'. Περὶ σινῶν καὶ παθῶν ἃ ἐκ τῶν σχηματισμῶν τῶν πλανωμένων σημαίνεται.

ξβ'. Περὶ μοιρῶν σινούντων ὀφθαλμούς.

ξγ' Περὶ φαλακρῶν.

ξδ'. Περὶ ποδαγρῶν.

ξε'. Περὶ μαινομένων καὶ ἐπιληπτικῶν.

ξς. Περὶ ἀσελγῶν καὶ μεθύσων καὶ ἐμπαθῶν ἀπὸ τίνων σημαίνονται [2].

ξζ'. Περὶ δεκανῶν ἀσελγοποιῶν τῆς Ἀφροδίτης ἐνούσης αὐτοῖς.

ξη'. Περὶ Ἡλίου ὁμοίως, περί τε Σελήνης καὶ Κρόνου καὶ Διὸς <καὶ> Ἄρεως καὶ Ἑρμοῦ καὶ περὶ ὡροσκόπου [3].

ξθ'. Περὶ ζῳδίων ἀσελγῶν.

ο'. Καθολικὰ σχήματα βι<αι>οθανάτων.

οα'. Καθολικὰ σχήματα ἐκπτώτων.

οβ'. Περὶ τῶν ια' φάσεων τῆς Σελήνης καὶ τί σημαίνουσιν κατὰ τὰς γενέσεις πρὸς τὰ ζῴδια σχηματιζομένης [4].

ογ'. Περὶ τῶν ἀναβιβάζοντος καὶ καταβιβάζοντος ἀποτελεσμάτων.

7 μηρῶν. 11-12 σημαινόντων. 13 αὐτῆς. 17 βιοθανάτων. 21 ἀναβιβάζοντος ex ἀναβιβαζόντων corr. καὶ καταβιβάζοντος suprascriptum.

— δ'. Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν. — Μοῖραι σινωτικαὶ ὀφθαλμῶν. ε'. Κεφάλαια ποδαγρῶν. — Κεφάλαια μαινομένων, ἐπιλήπτων καὶ παρέφρων. ζ'. Κεφάλαια ἀσελγῶν, ἐμπαθῶν, μεθύσων, μοιχῶν. — η'. Καθολικὰ βιαιοθανάτων σχήματα. — θ'. Καθολικὰ ἐκπτώτων σχήματα. ι'. Περὶ φάσεων τῆς Σελήνης. — ια'. Καθολικὰ εὐτυχούντων σχήματα. Sed iam pridem ostendimus (*Catal.*, V, p. 194 ss.) excerptorem illum saeculi IX astrologum quemdam expilavisse cuius fragmenta amphora Palchus servavit, atque astrologum hunc ignotum Aegyptium esse sed Romae anno 379 p. n. librum suum composuisse. Quem Antiochi Atheniensis, qui certe saeculo tertio est antiquior (cf. infra p. 111, n. 1), doctrinam referre nunc apparet et ex hoc astrologo saeculi IV Palchum versus habuisse quos ante caput περὶ ἀπλανῶν ἀστέρων praebet sub titulo Ἀντιόχου ὅσα οἱ ἀστέρες ἐν τοῖς τόποις τοῦ θέματος τυχόντες σημαίνουσιν (*Catal.*, I, p. 108 ss.; cf. V, 1, p. 35, cod. Rom. 2, f. 135). Hi versus, sive ipsius Antiochi sunt, sive, quod probabilius est, ab eo ex antiquiore poeta adlati sunt, sine dubio excerpti sunt ex capitulo νδ'. Ἐπίσκεψις πινακικὴ ἤτοι γενέσεως πρὸς κατάληψιν τῆς ἀκριβείας διὰ τόπων.

[1] Edidit Boll, *Catal.*, VII, p. 107 s.; cf. *Catal.*, V, 1, p. 212.

[2] Capitulorum ξα'-ξς' formam decurtatam edidit Boll, *Catal.*, VII, p. 111-113; cf. *Catal.*, V, 1, p. 203, p. 226.

[3] Capita ξζ'-ξη' edidit Boll, *Catal.*, VII, p. 115.

[4] Edidit Boll, *Catal.*, VII, p. 116.

59. On the general configurations of the Moon with respect to the stars forming aspects, and what outcomes they signify

65. On the dodecatemoria of the wandering stars in nativities, and what they signify.

61. On injuries and afflictions that are signified by the configurations of the wandering stars.

62. On the degrees that injure the eyes.

63. On bald men.

64. On those suffering from gout.

65. On the mad and the epileptic.

66. On the licentious, drunkards, and the passionately afflicted — from what signs they are indicated.

67. On the decans that produce licentiousness when Venus is present in them.

68. On the Sun likewise, and on the Moon and Saturn and Jupiter and Mars and Mercury and on the horoscope.

69. On Licentious Signs of the Zodiac.

70. General Configurations of Violent Deaths.

71. General Configurations of the Fallen.

72. On the 11 Phases of the Moon and what they signify according to the nativities in relation to the signs of the zodiac which it forms. 4.

73. On the Effects of the Ascending and Descending Node.

7 of the thighs. 11-12 signifying. 13 of it. 17 violent deaths. 21 ascending node corrected from ascending nodes and descending node written above.

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4. General Configurations concerning injuries and afflictions. — Injurious degrees of the eyes.

5. Chapters on gout. Chapters on the mad, the epileptic, and the paralytic. 7. Chapters on the licentious, the passionate, the drunkards, the adulterers. — 8. General configurations of violent deaths. — 9. General configurations of the fallen. 10. On the phases of the Moon. — 11. General configurations of the fortunate. But we have already shown long ago (Catal., V, p. 194 83.) that that excerptor of the 9th century plundered a certain astrologer whose more extensive fragments Palchus preserved, and that this unknown astrologer was Egyptian but composed his book at Rome in the year 379 of our era. That he reflects the doctrine of Antiochus of Athens, who is certainly more ancient than the third century (cf. below p. 111, n. 1), now becomes apparent, and that Palchus drew from this astrologer of the 4th century the verses which he provides before the chapter on fixed stars under the title 'What the stars signify when they fall in the places of the chart' according to Antiochus (Catal., I. p. 108 33.; cf. V, 1, p. 35, cod. Rom. 2, f. 135). These verses, whether they are by Antiochus himself, or — which is more probable — were cited by him from an older poet, were without doubt excerpted from chapter 54: A tabular examination, that is, of a nativity for grasping its precision through the places.

1 Edited by Boll, Catal., VII, p. 107 s.; cf. Catal., V, 1, p. 212.

* Chapters Ea'-Eç' in abridged form edited by Boll, Catal., VII, p. 111-113; cf. Catal., V, I, p. 203, p. 226.

* Chapters EZ'-En' edited by Boll, Catal., VII, p. 115.

♦ Edited by Boll, Catal., VII, p. 116.

οδ' Καθολικὰ σχήματα εὐτυχούντων.

οε'. Πρὸς τούτοις δὲ διεξέρχεται καὶ περὶ τῶν <τὰς> πράξεις καὶ τὰ ἐπιτηδεύματα δηλούντων σχηματισμῶν.

ος'. Περὶ τῶν γ' ἀστέρων τῶν τὰς ποιότητας τῶν πράξεων σημαινόντων, Ἑρμοῦ, φημί, καὶ Ἄρεως καὶ Ἀφροδίτης καὶ ὅσα μετὰ τῶν λοιπῶν σχηματιζόμενοι ἀποτελοῦσιν.

οζ' Περὶ τῶν τὰς τέχνας ἐπισημαινόντων, οἷον ῥητόρων καὶ παιδευτῶν, μαθηματικῶν ἢ μάντεων καὶ βαλανέων καὶ † νεκρηπαρτῶν οἰκοδόμων τε καὶ κεραμέων, μεθύσων καὶ κιναίδων καὶ γοήτων, τεκτόνων, βυρσέων καὶ λιθοξόων καὶ καβιδαρίων, κυνηγῶν τε καὶ ἱερακοτρόφων καὶ ὀρνιθοτρόφων καὶ ζωγράφων καὶ περιναυτῶν καὶ ῥαπτῶν, μηχανικῶν τε καὶ ψηφάδων καὶ μίμων

οη'. Ἐπὶ τούτοις τίνες καὶ ὅπως σημαίνουσιν τὰ περὶ γονέων.

οθ' Περὶ ἀλλοφύλων γονέων.

.π'. Περὶ πατροκτόνων τέκνων ἢ μητροκτόνων ἢ ἐχθρῶν αὐτοῖς καὶ ἀποβλήτων.

πα'. Περὶ πολυχρονιότητος γονέων ἢ ὀλιγοχρονιότητος ὑπὸ τίνων δηλοῦται.

πβ'. Περὶ γονέων ἀπὸ συνόδων <καὶ> πανσελήνων.

πγ'. Περὶ τελευτῆς γονέων ὅπως καταλαμβάνεται αὐτή.

πδ'. Ὅπως τῶν προκεκοιμημένων ὁ ἀριθμὸς γίνεται δῆλος.

πε'. Περὶ ἀδελφῶν καὶ τῆς φιλίας αὐτῶν ἀμφιθαλῶν τε καὶ ἑτεροθαλῶν μειζόνων τε καὶ μικροτέρων καὶ τῆς ποσότητος αὐτῶν, ἐκ τίνων ἔστιν τὴν γνῶσιν αὐτων θηρευσαι.

πς'. Εἶτα περὶ συναφῶν τε καὶ ἀπορροιῶν διδασκαλία οὐκ ἄχρηστος.

πζ'. Ὅτι σύνδεσμος λέγεται Σελήνης ὅταν τοῦ Ἡλίου ἐπιφαίνοντος <τὰς> μοίρας τοῦ νυχθημέρου αὐτῆς μὴ μεγάλως ἀπέχῃ ἀπ' αὐτοῦ. λύειν δὲ τὸν σύνδεσμον λέγεται, ὅταν τὰς αὐτὰς μοίρας ἀποσπάσῃ ἀπ' αὐτοῦ.

πη'. Κενοδρομία τῆς Σελήνης λέγεται ὅταν μηδεὶς σὺν αὐτῇ μέλλῃ μήτε ζῳδιακως, μήτε μοιρικως, μήτε κατὰ κόλλησιν, μήτε κατὰ σχῆμα μηδὲ ἐντος τῶν λ' μοιρων συναφὴν [μέλλει] ποιεῖσθαι.

πθ'. Πάντα εἰπὼν καὶ συντελεσάμενος ὡς ἐν ὑπυδείγματι γένεσίν τινος γραμματικοῦ πολυπραγμονεῖ καὶ ὅσα τῇ γενέσει ἕπεται μέχρι θανάτου.

2 τὰς suppl. 8 νεκρηπάρτης quid sit nescio; cf. *Catal.*, VII, p. 117, 25. 9 γωήτων. 10 καβυδαρίων cod. καβιδάριοι = lapillorum cavatores, cf. Du Cange. *Gloss.* s. v. 11 περιναυτῶν vix sanum. 11-12 μοιχανικῶν. 15 εγχθρῶν, 19 συνοδωπανσελίνων. 21 προκεκειμημένων. 22 φυλλίας cod. αμφιθαλλῶν. ετερωθαλλῶν. 24 θηρᾶσαι cod., corr.; cf. p. 96, 7, 37; 116, 23, 29; 117, 30 etc. 26-27 ἐπιφαινουσαν corr. Boll, qui τὰς suppl. 28 ἀποσπάσει. 30 μηδενι συν αυτῶ μέλλει. 32 μέλλει del.

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[1] Edidit Boll, *Catal.*, VII, p. 117.

74. General configurations of the prosperous.

75. In addition to these, he also discusses the configurations that indicate occupations and pursuits.

76. On the 3 stars that signify the qualities of occupations, namely Mercury, Mars, and Venus, and all the effects they produce when configured with the remaining planets.

77. On those that indicate professions, such as orators and teachers, mathematicians or diviners and bath-attendants and † undertakers, builders and potters, drunkards and catamites and sorcerers, carpenters, tanners and stone-cutters and cobblers, hunters and falconers and bird-keepers and painters and sailors and tailors, engineers and mosaic-workers and mime actors.

78. After these, who and in what manner they signify matters concerning parents.

79. On parents of foreign origin.

80. On children who kill their father or mother, or are enemies to them and rejected.

81. On the longevity or short life of parents — by what signs it is indicated.

82. On parents, from conjunctions and full moons.

83. On the death of parents, how it is to be determined. 20

84. How the number of those who have already died becomes known.

85. On siblings and their mutual affection, whether full siblings or half-siblings, whether elder or younger, and their number — from what sources it is possible to obtain knowledge of them.

86. Next, a not unhelpful lesson on applications and separations. S 87. That the conjunction of the Moon is said to occur when, while the Sun is rising, she does not greatly depart from him in the degrees of her daily course. And the dissolution of the conjunction is said to occur when she separates those same degrees from him.

88. The void course of the Moon is said to occur when no planet is about to be in aspect with her — neither by sign, nor by degree, nor by bodily contact, nor by configuration, nor is she about to make an application within 30 degrees.

89. Having stated and completed all things by way of example, he examines the nativity of a certain grammarian and all that follows from the nativity until death.

2 τὰς suppl. 8 What νεκρηπάρτης means I do not know, cf. Catal., VII, p. 117, 25. 9 ζωή-των. 10 καβυδαρίων cod. καβιδάριοι = lapillorum cavatores, cf. Du Cange. Gilors. s. v. 11 περιναυτών hardly sound. 11–12 μοιχανικών. 19 15 of enemies, συνοδωπανσελίνων. 21 προκεκειμημένων. 12 φυλλίας τοῦ. of full siblings. ἑτερωθαλλών. 24 Unpaoal cod., corr.; cf. p. 96, 7, 37; 116, 23, 29; 117, 30 etc. 25–27 ἐπιφαίνουσαν corr. Boll, who suppl. τὰς. 28 ἀποσπάσει. 30 μηδενὶ σὺν αὐτῷ μέλλει. 31 μέλλει del.

1 Edited by Boll, Catal., VII, p. 117.

ϛ'. Καὶ δεύτερον βασιλέων γένεσιν τῇ αὐτῇ καθυποβάλλει μεθόδῳ.
Οὗτος ὁ Ἀντίοχος μεταγενέστερός ἐστιν καὶ Παύλου τοῦ Ἀλεξανδρέως καὶ Οὐάλεντος

Τῶν Ἀντιόχου εἰσαγωγικῶν βιβλίου α' συγκεφαλαίωσις[3].

5 Διαλαμβάνει α' περὶ τῶν ζ' πλανωμένων[4] ἀρξάμενος ἀπὸ Κρόνου μέχρι Σελήνης. λέγει γοῦν τὴν πρώτην τάξιν καὶ πρὸς οὐρανὸν ἐγγυτέραν ἐπέχειν Κρόνον· ἄρχειν τε χρονίων πραγμάτων ὑγρότητός τε καὶ ψύξεως καὶ παλαιῶν ἔργων καὶ ἑτέρων συστοίχων, ἃ καὶ τοῖς ἄλλοις ἀστρολόγοις λέγεται, καὶ ὡς ἐν μὲν ἰδίοις τόποις χρηματίσας καὶ λαμ-
10 πήναις, καλῶς τε σχηματισθεὶς ὠφελεῖ τοῖς γενομένοις, ἐξ ἀλλοτρίας βλάβης τὴν αὔξησιν αὐτοῖς προσνέμων, κακῶς δὲ σχηματισθεὶς ἐκ τῶν αὐτῶν ἐπάγει τὰς συμφοράς· καλεῖται δὲ Φαίνων. — Ὁ δὲ τοῦ Διὸς μέσος ὢν Κρόνου τε καὶ Ἡλίου ἄρχει μὲν μεγαλοπρεπείας καὶ δόξης καὶ σεμνότητος καὶ τῶν συστοίχων· καλεῖται δὲ Φαέθων. — Ὁ δὲ τοῦ Ἄρεως
15 πυρρός τέ ἐστιν τὸ χρῶμα ὡς ἄνωθεν ἐγγίζων Ἡλίου, ἄρχει δὲ τοῦ τε ἐν ἡμῖν αἵματος καὶ [τοῦ] τῆς σπερματικῆς ὁρμῆς, θυμοῦ τε καὶ ὀργῆς καὶ θράσους καὶ ὅσα σιδήρῳ πράττεται, καὶ τῶν τούτοις ὁμοίων· καλεῖται δὲ Πυρόεις. — Ὁ δὲ Ἥλιος ἄρχει μὲν πνεύματος καὶ ψυχῆς καὶ κινήσεως πνευματικῆς καὶ πατρικοῦ καὶ ἡγεμονικοῦ προσώπου. — Ὁ δὲ τοῦ
20 Ἑρμοῦ, ἅτε δὴ συναπτόμενος Ἡλίῳ, σπανιώτερον μὲν ὁρᾶται, ἄρχει δὲ φρονήσεως καὶ λόγου καὶ ἐπιστήμης καὶ τῶν παραπλησίων· καλεῖται δὲ Στίλβων. — Ὁ δὲ τῆς Ἀφροδίτης καὶ αὐτὸς παρακείμενος τῷ Ἡλίῳ καὶ μέγεθος ἔχων ἄρχει μὲν εὐπρεπείας καὶ καθαριότητος καὶ φιλοστοργίας

3 ἀλεξάνδρου. 4 Ἀντιόχου εἰσαγωγικόν in summa pagina manu rubricatoris. 16 τοῦ del. 20 δὴ] δεῖ. 23 φιλοστοργείας.

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[1] De aetate Antiochi Atheniensis disseruit Boll, *Sphaera*, p. 54 ss. et *Heidelberger Sitzungsb.*, l. c. Certe ante saeculum tertium vixit, nam a Porphyrio citatur. Sed epitomator non ipsius Antiochi *Thesauros* legit, sed Rhetorii paraphrasin saeculo VI confectam ubi Vettii Valentis (quem sane Antiochus ipse legere potuit) et Pauli Alexandrini sententiae interdum afferebantur, ut ex capitulorum ιγ'-ιθ' summario (p. 105, 38 - 106, 17) et ex codicis Parisini 2506 excerptis (cf. p. 108, n. 3) apparet.

[2] Porphyrius in *Isagoges* capitulo Περὶ σπορίμου τῆς Σελήνης (p. 194, ed. 1559) Antiochi sententiam refert, sed philosophum tertii saeculi veteris astrologi librum saepius in definitionibus et in exemplis ad verbum descripsisse nunc apparet, quod iam Boll ex aliis indiciis suspicatus erat (*Sphaera*, p. 56, n. 5). Fontes autem Antiochi, quos quidem ipse prodit, fuerunt Aegyptiaci libri Hermetis Trismegisti (p. 116, 10; 117, n. 1; 118, 2) et Petosiridis ac Nechepsonis (p. 116, 11; 119, 25; cf. Porphyr *Isag.*, p. 194, l. 14) Praeterea Hermetis interpretem Timaeum nominat (p. 116, 3, 11), qui sine dubio scriptor fuit primi p. C. saeculi, sicut Asclatio, vel antiquior (cf. *Catal.*, I, p. 97 s.: V, 1, p. 204, n. 6; p. 205, n. 1; Vett. Val., II, 31 (102, 19 ed. Kroll); IX prooem. (339, 23 Kroll).

[3] Similem epitomen eiusdem capituli edidit Boll, *Catal.*, VII, p. 127.

90. And he subjects the nativity of a second king to the same method. This Antiochus is later than both Paul of Alexandria and Valens.

Summary of Book 1 of the Introductory Works of Antiochus. 5 The first section deals with the 7 planets, beginning from Saturn down to the Moon. He says that Saturn holds the first rank and the one closest to heaven; and that he rules over matters of duration, moisture and cold, and over ancient works and other things of the same class, which are also attributed to him by other astrologers, and that when he has operated in his own places and is in bright positions, being well configured he benefits those born under him, apportioning their increase from the harm of others, but when badly configured he brings disasters upon them from the same sources; and he is called Phainon. — Jupiter, being midway between Saturn and the Sun, rules over magnificence, glory, dignity, and things of the same class; and he is called Phaethon. — Mars is ruddy in color, as he approaches the Sun from above, and he rules over the blood within us and [the impulse of] the seminal drive, passion, anger, boldness, and all things done with iron, and things similar to these; and he is called Pyroeis. — The Sun rules over breath, soul, spiritual movement, and the paternal and governing person.— Mercury, inasmuch as he is in conjunction with the Sun, is more rarely seen, but he rules over intelligence, reason, knowledge, and related things; and he is called Stilbon. — Venus, likewise being near the Sun and having magnitude, rules over comeliness, cleanliness, and affection. 3 of Alexandria. 4 Introductory work of Antiochus, written at the top of the page in the hand of the rubricator. 16 "the" deleted. 20 written twice. 23 φιλοστοργείας.

Boll, Sphaera, p. 54ff. and Heidelberg Sitzungsb., I. c. He certainly lived before the third century, for he is quoted by Porphyry. But the epitomator does not read the Thesaurus of Antiochus himself, but a paraphrasing of Rhetor, completed in the 6th century, where the sentences of Vettius Valentis (whom of course Antiochus himself could have read) and Paul Alexandrini's sentences were sometimes quoted, such as from the summaries of chapters 1 y'-18'nsummary (p. 105, 38 - 106, 17) and from the Parisian codex 2506 excerpts (cf. p. 108, n. 3) appear.

* Porphyrius in Isagogis capitulo Περὶ σπορίμου της Σελήνης (p. 194, ed. 1559) cites the opinion of Antiochus, but it now appears that the philosopher of the third century transcribed the old astrologer's book word for word on numerous occasions in definitions and examples, which Boll had already suspected from other indications (Sphaera, p. 56, n. 5). The sources of Antiochus, which he himself discloses, were the Egyptian books of Hermes Trismegistus (p. 116, 10; 117, n. 1; 118, 2) and of Petosiris and Nechepso (p. 116, 11; 119, 25; cf. Porphyr. Isag., p. 194, l. 14). Furthermore, he names Timaeus as an interpreter of Hermes (p. 116, 3, 11), who was without doubt a writer of the first century A.D., like Asclatio, or perhaps earlier (cf. Catal., I, p. 97 s.: V, 1, p. 204, n. 6; p. 205, n. 1; Vett. Val, II, 31 (10) 19 ed. Kroll); IX prooem. (339, 33 Kroll).

• A similar epitome of the same chapter was published by Boll, Catal., VII, p. 197.

καὶ ἔρωτος καὶ ὅσα τῆς αὐτῆς ἔχεται συστοιχείας· καλεῖται δὲ Φωσφόρος. — Ἡ δὲ Σελήνη περιγειοτέρα μὲν ὑπάρχουσα, τὰς ἀπορροίας τῶν ἄνωθεν αὐτῆς δεχομένη ἀστέρων καὶ διακονοῦσα πρὸς τὰ περίγεια, ἄρχει τοῦ ἀνθρωπείου σώματος παντός, ὑγιείας τε καὶ καταστάσεως καὶ μητρὸς καὶ γυναικῶν ἡγεμονικῶν, φάσεις δὲ ποιεῖται πρὸς τὸν Ἥλιον Ζ', μεθ' ἃς καὶ τὴν πρὸς αὐτὸν ἀπάρχεται σύνοδον. — Ταῦτα εἰπὼν ἐπάγει ἐν ποίοις ζῳδίοις γενόμενος ὁ Ἥλιος τόν τε χειμῶνα καὶ τὸ θέρος καὶ τοὺς μεταξὺ τούτων β' καιροὺς ἀποτελεῖ καὶ ὅτι τῶν ε' πλανωμένων Κρόνος μὲν <καὶ> Ζεὺς ἐῳοι ὄντες τῆς αἱρέσεώς εἰσίν τοῦ Ἡλίου καὶ καλοῦνται ἡμερινοί· χαίρουσι γὰρ ἐν ἡμέρᾳ χρηματίζοντες ἐν οἴκοις ἡμερινοῖς καὶ ὁρίοις. Ἄρης δὲ καὶ Ἀφροδίτη νυκτερινοί τε λέγονται καὶ τῆς Σελήνης αἱρέσεώς εἰσιν. ὁ δὲ τοῦ Ἑρμοῦ ἐπίκοινος· ᾧ γὰρ ἂν σχηματισθῇ τῶν ἀστέρων, τούτῳ καὶ ἐξοικειοῦται[1].

β'. Περὶ τῶν ζῳδίων διαλαμβάνει, τίνα τροπικὰ καὶ τίνα δίσωμα καὶ τίνα στερεά, τίνα τε περισσομελῆ καὶ τίνα ἀνθρωποειδῆ, τίνα τε μελοκοπούμενα καὶ τίνα βλοσυρά, τίνα τε πρὸς συνουσίας κατάφορα καὶ ποῖα πολύσπερμά τε καὶ πολύγονα, ποῖα δὲ ἄγονα καὶ ποῖα φωνήεντα καὶ ποῖα ἄφωνα, ἄρσενά τε ποῖα καὶ ποῖα θηλυκά[2], καὶ ὡς τὰ μὲν ἄρσενα τῆς ἡλιακῆς εἰσιν αἱρέσεως, τὰ δὲ θήλεα τῆς σεληνιακῆς, καὶ ὡς Καρκίνος μὲν καὶ τὰ παρ' ἑκάτερα βόρεια, Αἰγόκερως δὲ καὶ τὰ παρ' ἑκάτερα νότια, Κριὸς δὲ καὶ τὰ παρ' ἑκάτερα ἀπηλιωτικά, λιβικὰ δὲ Ζυγὸς καὶ τὰ παρ' ἑκάτερα, καὶ ὡς ἔνιοι τοὺς ἀνέμους ἄλλως διαιροῦντες, Καρκίνον μὲν καὶ τὰ τούτου δύο τρίγωνα, Σκορπίον λέγω καὶ Ἰχθύας, βόρειον τρίγωνον καλοῦσιν. ἀπηλιωτικὸν δὲ Κριὸν Λέοντα Τοξότην, ζεφυριαῖον δὲ Ζυγὸν καὶ τὰ τούτου δύο τρίγωνα· ἀλλὰ ταῦτα μὲν ὡς πρὸς τὸν ὅλον κόσμον.

<γ' Λέγει δὲ καὶ ποῖα ζῴδια τίνων ἀστέρων οἰκοί εἰσιν, καὶ ποῖα τίνων ὑψώματα, τίνα τε ταπεινώματα τίνων, καὶ τίνων ὅρια τῶν ε' πλανωμένων. Ἥλιος γὰρ καὶ Σελήνη τοῖς ἄλλοις ἐπιμερίζοντες ἐν αὐτοῖς οὐκ ἀπένειμαν ὅρια καὶ ὡς ἐν τῷ βάθει τῶν ζῳδίων οἱ ἀστέρες φερόμενοι ἑλικοειδῶς φέρονται σχήματα δ' ποιοῦντες[3] πρῶτον μὲν ἀπὸ τῆς ἀνωτάτης ἀψῖδος καταβαίνοντες, ὅτε <ὑψηλὸν> ταπεινοῦσθαι λέγονται· β' ἐκεῖθεν προς τὸ κατωτάτω ὅτε καὶ ταπεινὸν ταπεινοῦσθαι λέγονται· τὸ μέντοι γ' ἐκ τοῦ κατωτάτω ταπεινοῦ ἐπὶ τὸ μέσον ἀναβαίνοντες ὅτε καὶ ταπεινὸν ὑψοῦσθαι λέγονται τὸ δὲ δ' ἀπὸ τοῦ μέσου πρὸς τὸ ἀνωτάτω ὅτε καὶ ὑψηλὸν ὑψοῦσθαι λέγονται· ὡς ἡ Σελήνη

2 Leg. προσγειοτέρα? cf *Catal.*, VII, p 127, 24. 9 καὶ suppl. 19 δὲ θύλαια δὲ τῆς. 21 λιβυκά. 25 Leg. ζεφύριον? 27 γ' suppl. 30 ἀπένειμαν dubium in codice. 32 ὑψηλὸν addidi; cf. p. 113, 3. 33 τω κατωτάτ(ω) cod.

[1] Doctrinam Petosiridis referebat Antiochus, cf. supra p. 100, n. 2.
[2] Cf. Thrasyllum, supra p. 99, 4 - 100, 5.
[3] Cum sequentibus cf. excerptum Antiochi *Catal.*, VII, p. 128, 12.

and of love and all that belongs to the same series; it is called Phosphoros. — The Moon, being closer to the earth, receiving the effluences of the stars above it and serving as intermediary toward earthly things, governs the entire human body, health and condition and mother and ruling women; it makes 7 phases toward the Sun, after which it also begins its conjunction with it. — Having said these things, he goes on to explain in which signs the Sun, being present, brings about both winter and summer and the 2 intermediate seasons between them, and that of the 5 wandering stars Saturn and Jupiter, being in the eastern position, belong to the sect of the Sun and are called diurnal; for they rejoice when acting in the day in diurnal houses and terms. Mars and Venus are called nocturnal and belong to the sect of the Moon. Mercury is common to both; for whichever of the stars it is configured with, to that one it also assimilates itself.

2. He treats of the Zodiac signs, which are tropical and which are bicorporeal and which are fixed, which are of unequal members and which are human in form, which are mutilated in their members and which are fierce, which are inclined toward sexual intercourse and which are prolific and fruitful, and which are sterile and which are vocal and which are mute, and which are masculine and which are feminine, and that the masculine belong to the solar sect and the feminine to the lunar sect, and that Cancer and the signs on either side of it are northern, Capricorn and the signs on either side of it are southern, Aries and the signs on either side of it are eastern, and Libra and the signs on either side of it are western, and that some, dividing the winds differently, call Cancer and its two trine signs — I mean Scorpio and Pisces — the northern triangle, and the eastern triangle Aries, Leo, Sagittarius, and the western triangle Libra and its two trine signs. But these matters concern the universe as a whole.

"3rd [chapter]. It also says which zodiac signs are the houses of which stars, and which are the exaltations of which, and which are the dejections of which, and what are the terms of the five planets. For the Sun and the Moon, distributing among the others, did not assign terms to themselves, and how the stars, carried in the depth of the zodiac signs, move in a helical fashion, making 4 figures: first, descending from the highest apogee, when they are said to lower the high; 2nd, from there toward the lowest point, when the low is also said to be lowered; the 3rd, ascending from the lowest point of dejection to the middle, when the low is also said to be raised; and the 4th, from the middle toward the highest point, when the high is also said to be raised; as the Moon"

2 Read προσγειοτέρα? and Calal., VII, p. 127, 24. 9 καὶ suppl. 19 δὲ θύλαια δὲ τῆς. 21 λιβυκά. 25 Read Ζεφύριον? 97 γ' suppl. 30 απένειμαν dubious in the codex. 39 ὑψηλὸν added by me; cf. p. 113, 3. 33 τω κατωτάτίω) cod.

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1 Antiochus referenced the doctrine of Petosiris, cf. above p. 100, n. 2. Cf. Thrasyllus, above p. 99, 4–100, 5.

• With what follows cf. the excerpt of Antiochus, Catal., VII, p. 198, 12.

τὴν μὲν ἄνω ἕλικα τρέχουσα δι' ἡμερονυκτίου ια' διέρχεται μοίρας, τὴν δὲ κάτω διὰ τοῦ αὐτοῦ διαστήματος ιδ' μοίρας· ὅθεν β' λύσεις συνδέσμων λέγεται ποιεῖσθαι· μίαν μὲν ὅταν ἐκ τοῦ ὑψηλοτάτου ἄρχεται ταπεινοῦσθαι, ἃ καὶ χαλεπὰ καὶ ἄκριτα ἐπὶ γενέσεως ὁρᾶται σχήματα· 5 ὁμοίως δὲ καὶ διὰ τῶν μέσων ἀνιοῦσα καὶ κατιοῦσα χαλεπή· ἐκλειπτικὸς ὁ τόπος οὗτος· ἐν τούτῳ γὰρ γινομένη καὶ πανσεληνιάζουσα πρὸς τὴν ὄψιν ἡμῶν τὸ τῆς ἐκλείψεως ὑπομένειν φαίνεται πάθος.

δ'. Μετὰ ταῦτα διέξεισι τί τῶν ἐν ἡμῖν τοῦ σώματος μερῶν ἑκάστῳ τῶν ζῳδίων ἀποκεκλήρωται, ὧν ἡ σκέψις ἐστὶν περὶ σίνους χρησίμη· 10 καὶ μὴν καὶ ποίῳ τῶν πλανωμένων ποῖον. τῶν ἐντὸς τοῦ σώματος ἡμῶν ἀποκεκλήρωται, οἷον ὡς Κρόνῳ μὲν τὴν φλεγματώδην οὐσίαν καὶ βρόγχους καὶ ἔντερα ἀνατιθέασιν καὶ τῶν λοιπῶν ἓξ τίνι τίνα, καθὰ καὶ τοῖς ἄλλοις ἀστρολόγοις λέγεται.

ε'. Ὅτι συνοικοδεσπόται γίνονται ὅταν τὸ αὐτὸ ζῴδιον τοῦ μὲν 15 ὕψωμα, τοῦ δὲ οἶκος ᾖ· καὶ ὡς ἔνιοι συνοικοδεσπότας λέγουσιν τοὺς κυρίους τῶν ἑτέροις ἄστροις ἐξοικειουμένων τριγώνων, οἷον συνοικοδεσπότης ἐστὶν Κρόνος καὶ Ἑρμῆς τῇ Ἀφροδίτῃ, διότι τῶν κατὰ ζῴδια τριγώνων αὐτῆς ἡγοῦν Αἰγοκέρωτος καὶ Παρθένου κύριοί εἰσιν· καὶ ἐπὶ τῶν ἄλλων ὡσαύτως καὶ ὡς βασιλέων μὲν ἐπέχουσιν 20 λόγον Ἥλιος καὶ Σελήνη[1] ἕπεται δὲ καὶ ὑπηρετεῖ τῷ Ἡλίῳ μὲν Ἀφροδίτη καὶ Ἑρμῆς, ἡ μὲν ἁφῆς καὶ ὀρέξεως καὶ γονῆς, ὁ δὲ λόγου καὶ φρονήσεως συνεργάται.

ς'. Ὡς ἐπιμαρτυρεῖν ἀλλήλοις οἱ ἀστέρες λέγονται ἐπειδὰν ἀλλήλων τετράγωνοι ἢ τρίγωνοι ἢ διάμετροι ἢ ἑξάγωνοι τύχωσιν, καὶ διὰ πόσων 25 ἕκαστος τῶν εἰρημένων σχηματίζεται καὶ ὡς τὸ μὲν κατὰ τρίγωνον σχῆμα συμπαθὲς καὶ ὠφέλιμον κἂν φθοροποιός <τις> τῶν ἀστέρων ᾖ· ἧττον γὰρ βλάπτει· τὸ δὲ τετράγωνον τοὐναντίον κἂν ἀγαθοποιὸς ᾖ· τὸ δὲ κατὰ διάμετρον ἀντίζηλον μέν, χεῖρον δὲ κακοποιοῦ παρόντος· ἀδρανέστερον δὲ τῶν ἄλλων τὸ ἑξάγωνον· κατὰ δύο δὲ διαφορὰς ἀπο- 30 τελεῖται τὰ εἰρημένα σχήματα ἢ κατὰ ζῴδιον ἁπλῶς ἢ κατὰ μοῖραν, διὸ πολλάκις κατὰ τὰ ζῴδια τριγωνίζοντες οἱ ἀστέρες ἀλλήλους κατὰ τὰς μοίρας οὐ τριγωνίζουσιν καὶ ἐπὶ τῶν ἄλλων ὡσαύτως σχημάτων.

ζ'. Ὡς δεξιὸν μὲν λέγεται τρίγωνον καὶ τὰ ἄλλα σχήματα ἀφ' οὗ ἀπελήλυθεν ἀστήρ, εὐώνυμον δὲ ἐφ' ὃ πορεύεται.

35 η'. Ὡς παραλλαγὴ μέν ἐστιν ὅταν τὸν κατὰ μοῖραν σχηματισμὸν τῆς ἰσοσκελοῦς γραμμῆς παραλλάξωσιν ἀστέρες, συναφὴ δὲ ὅταν μοιρι-

2 β' λύσις. 4 ὁρᾶται] ὁρα τε. 5–6 εκληπτικόν. 12 βρῶχους (*sic*). 14 ss. Cf. Porphyr., *Isagog.*, p. 186. 23 ss. Cf. Porphyr., *Isagog.*, p 168. 26 φθοροποιός τις scripsi : φθοροποιόν cod. 27 βλάπτει] βλέπει. 33 Cf. Porphyr., *Isagog.*, p. 187. 35 ss. Cf. Porphyr., ibid.

[1] De hac doctrina Aegyptiaca, cf. commentationem meam *Théologie solaire* (*l. c.*), p. 468, n. 3.

running the upper arc, it traverses 15 degrees in the course of a day-and-night, and the lower arc, in the same interval, 14 degrees; whence it is said to make 2 dissolutions of bonds: one when it begins to descend from the highest point, which are also the difficult and indeterminate figures observed in a nativity; likewise, it is also difficult when ascending and descending through the middle points; this place is ecliptic; for when the Moon is in this position and at full moon, it appears to undergo the phenomenon of eclipse in our sight.

4. After this, it proceeds to explain which of the parts of our body is assigned to each of the Zodiac signs, an examination that is useful with regard to injury; and furthermore, to which of the wandering stars each of the inner parts of our body is assigned — for example, how they attribute to Saturn the phlegmatic substance, the bronchial passages, and the intestines, and to each of the remaining six [planets] which [parts], just as it is also stated by the other astrologers.

5. That co-rulers arise when the same zodiac sign is the exaltation of one planet and the domicile of another; and how some call co-rulers the lords of the triangles that are affiliated with other stars — for example, Saturn and Mercury are co-rulers of Venus, because they are the lords of the triangles according to her zodiac signs, namely Capricorn and Virgo; and likewise for the others. And how the Sun and Moon hold the rank of kings; and following and serving the Sun are Venus and Mercury, the one as co-worker of touch, desire, and procreation, the other of reason and wisdom.

4. How the stars are said to bear witness to one another when they happen to be in square, trine, opposition, or sextile with each other; and by how many 25 degrees each of the aforementioned aspects is formed; and how the trine aspect is sympathetic and beneficial even if one of the stars is destructive — for it causes less harm — while the square is the opposite, even if the planet is beneficent; and how the opposition is antagonistic, yet weaker when a malefic is present; and the sextile is the least potent of the others. The aforementioned aspects are realized according to two distinctions: either simply by sign or by degree, which is why stars that form a trine with one another by sign often do not form a trine by degree, and likewise for the other aspects.

7. That the triangle and the other figures are called right-hand from where a star has departed, and left-hand toward where it is traveling.

35 8. That parallax is when stars deviate from the configuration according to degree of the isosceles line, and conjunction is when in degree

2 β' dissolution. 4 ὁρᾶται] ὅρα τε. 5-6 ἐκληπτικόν. 12 βράχους (sic). 14 ss. Cf. Porphyr., Isagog., p. 186. 23 ss. Cf. Porphyr., Isagog., p. 163. 26 φθοροποιός τις scripsi : φθοροποιόν cod. 27 βλάπτει] βλέπει. 33 Cf. Porphyr, Isagog., p. 187. 35 ss. Cf. Porphyr., ibid.

* On this Egyptian doctrine, cf. my commentary Théologie solaire (l. c.), p. 468, n. 3.

κῶς ἤτοι συνάπτωσιν ἤτοι μέλλωσιν ἐντὸς τριῶν συνάπτειν μοιρῶν· ἐπειδὴ τῆς Σελήνης ἡ συναφὴ λέγεται ὅταν ἐντὸς τρισκαίδεκα μοιρῶν συνάπτειν μέλλῃ, καὶ ὡς Ἡλίου βάλλοντος εἰς τὰς μέσας μοίρας ἀκτῖνα πᾶσα συναφὴ ἀσθενής.

θ'. Ὡς κόλλησίς ἐστιν ὅταν ἀστὴρ ἀστέρι προσέρχηται ὁ ταχύτερος τῷ βραδυτέρῳ οὐ πλέον ἀπέχων μοιρῶν γ'· σύνοδος δὲ ὅταν μηδέπω μὲν ᾖ κεκολλημένος, μέλλῃ δὲ κολλᾶσθαι, πλέον μὲν ἀπέχων τῶν γ' μοιρῶν, οὐ πλέον δὲ διιστάμενος τῶν πεντεκαίδεκα μοιρῶν· καὶ ὡς ἀπόρροιά ἐστιν ὅταν ἀστὴρ ἀστέρι βραδύτερος ταχυτέρῳ κολλήσεως γεγενημένης ἀποχωρίσῃ τῆς συναφῆς ἢ ὅταν ἀπὸ συναφῆς τῆς κατὰ σχῆμα πλείους τῶν ἐπιβαλλουσῶν τῷ σχήματι μοιρῶν ἄρχηται μοίρας ἔχειν.

ι'. Ὡς ἐπιδεκατεύειν λέγεται καθυπερτερῶν ἀστὴρ ἀστέρος ὁ ἐν τῷ δεξιῷ ζῳδίῳ τὰ ἐν τῷ εὐωνύμῳ καθ' ὁπότερον τῶν πολλάκις εἰρημένων δ' σχημάτων, καὶ ὡς ὁ καθυπερτερῶν ἰσχυρότερος μέν, ἐὰν δὲ καὶ ἀνατολικὸς ᾖ καὶ ἐπίκεντρος, ἀγαθὸς μὲν ἐπίσημον τὴν γένεσιν σημαίνει κακὸς δὲ λυμαίνεται ταύτην.

ια'. Ὡς ὁμορόησις λέγεται ὅταν ἐν τοῖς αὐτῶν ὁρίοις ἀστέρες ὦσιν ἢ κατὰ κόλλησιν ἢ κατὰ σχῆμα οἱονδήποτε ἀλλήλους ἐφορῶσιν ἐν ὁρίοις τοῦ αὐτοῦ ἀστέρος ὄντες· κενοδρομία δὲ ὅταν ἡ Σελήνη μηδενὶ συνάπτῃ μήτε ζῳδιακῶς μήτε μοιρικῶς μήτε κατὰ κόλλησιν μήτε κατὰ σχῆμα μήτε μὴν ἐντὸς λ μοιρῶν τῶν ἔγγιστα συναφὴν ἢ σύνοδον ποιεῖσθαι μέλλῃ· καὶ ὡς κακοῖ τὸ σχῆμα τὴν γένεσιν.

ιβ'. Ὡς ἐμπερίσχεσις λέγεται ὅταν δύο πλανῆται ἕνα μὲν περιλάβωσιν, μηδενὸς ἄλλου ἀστέρος εἰς τὰ μεταξὺ αὐτῶν βάλλοντος ἀκτῖνα, μήτε μὴν ἐντὸς ζ' μοιρῶν, ἐφ' ἃς παρελήλυθεν ἢ ἐφ' ἃς ἔρχεται. ἡ δὲ τοιαύτη ἐμπερίσχεσις ὑπὸ ἀγαθῶν μὲν γινομένη ἀγαθή, φαύλη δὲ ὑπὸ φαύλων

ιγ'. Ὡς ἀκτινοβολεῖ ἀστὴρ ἀστέρα ὁ προηγούμενος τὸν ἑπόμενον κατὰ σχῆμα, οἷον ὁ ἐν Κριῷ ἀκτινοβολεῖ τὸν ἐν Αἰγόκερῳ καὶ ἐπὶ τῶν ὁμοίων· ὁ δὲ ἑπόμενος τὸν προηγούμενον ἐφορᾷ μὲν καὶ καθυπερτερεῖ φερόμενος ἐπ' αὐτόν, οὐκ ἀκτινοβολεῖ δέ πάσης γὰρ αὐγῆς ἡ ὄψις εἰς τοὔμπροσθεν φέρεται ἡ δὲ ἀκτὶς εἰς τοὐπίσω· λέγεται δὲ ἀκτινοβολεῖν ζῳδιακῶς καὶ μοιρικῶς.

ιδ'. Ὡς ἐν λαμπήναις ἰδίαις ἀστέρες λέγονται εἶναι ἐπὰν οἴκῳ ἰδίῳ ἢ ὑψώματι ἢ ὁρίοις ὦσιν· ὁ γὰρ τοιοῦτος δυνατὸς κἂν ὑπὸ τὰς αὐγὰς τελῇ τοῦ Ἡλίου, ἐὰν δὲ καὶ ἀνατέλλωσιν ἢ ἐπίκεντροι ὦσιν ἢ καὶ τὴν Σελήνην ἐφορῶσιν, ἐξουσιαστικὴν δηλοῦσιν τὴν γένεσιν.

1 ἤτοι prius] ἤδοι (*sic*) 5-6 Cf Porphyr *Isagog.*, p. 187, 23. 6 γ' ex ε' correctum. 7 μέλλει. 8 ss. Cf. Porphy ibid., v 29 ss. 9 βράδυ παχυτέρῳ cod., corr. Boudreaux. 10 αποχωρίσει. 12 αποδεκατεύων; cf. supra p. 106, 30 et Porphyr., *Isagog.*, p. 188-9. 16 λημαίνεται. 17 ὁμορρόησις cod. cf. supra p. 107, 26 et Porphyr., *Isagog.*, p 189 19 ἀστέρου. 22 μέλλοι. κακῇ. 23 ἐνπερισχεσις. Cf. Porphyr., *Isagog.*, p. 188. ἕναν. 28 ss. Cf. Porphyr., *Isagog.*, p. 189. 31 αὐτῆς. 32 εἰ δὲ ακτί. 34 Cf. Porp *Isagog.* 190 et upra p. 107, 33.

ically either conjoin or are about to conjoin within three degrees, since the conjunction of the Moon is said to occur when it is about to conjoin within thirteen degrees, and that when the Sun casts a ray into the middle degrees, every conjunction is weak.

9. That adhesion is when a faster star approaches a slower star, being no more than 3 degrees away; and conjunction is when it has not yet adhered but is about to adhere, being more than 3 degrees away but no more than 15 degrees distant; and that emanation is when a slower star, after adhesion has occurred with a faster star, withdraws from the conjunction, or when from a conjunction according to configuration it begins to have more degrees than those assigned to the configuration.

10. How a star is said to overcome by tens (epidekateuein) when the star in the right-hand Sign overcomes the one in the left-hand Sign through any of the four aspects mentioned many times, and how the overcoming star is stronger, especially if it is also oriental or angular; if it is a benefic, it signifies a distinguished nativity, but if a malefic, it damages it.

11. How co-boundary (homoreesis) is said to occur when stars are in each other's terms, either by conjunction or by any aspect, while being in the terms of the same star; and void of course (kenodromia) occurs when the Moon applies to no planet, neither by sign nor by degree nor by conjunction nor by aspect, nor is it about to make an application or conjunction within the nearest degrees; and how this configuration harms the nativity.

12. How enclosure (emperischesis) is said to occur when two planets enclose one planet between them, with no other star casting its ray into the space between them, nor indeed within 3 degrees of where it has passed or where it is heading. Such an enclosure, when made by benefics, is good, but when made by malefics, it is harmful.

13. How a star casts rays (aktinobollei) at another star when the preceding one aspects the following one, for example the one in Aries casts rays at the one in Capricorn and similarly in analogous cases; but the following one looks upon and overcomes the preceding one as it moves toward it, yet does not cast rays at it, for the sight of every ray is directed forward while the ray itself goes backward; and it is said to cast rays both by sign and by degree.

14. Stars are said to be in their own chariots when they are in their own house, exaltation, or bounds; for such a star is powerful even if it falls under the rays of the Sun, and if they also rise or are angular or behold the Moon, they indicate an authoritative nativity.

1 ie prius) ἥδοι (sic) 5-6 Cf Porphyr Isagog., p. 187, 23. 6 c' ex e' correc-ntum. 7 is coming. 8 ff. Cf. Πorphy ibid., n 29 88. The evening pachyterps cod., corr. nBoudreaus. 10 leave. 12 decimals ; cf. supra p. 106, 30 et Porphyr, nIsagog., p. 188-9. 10 is left. 17 dmorroisis cod. cf. supra p. 107, 25 etnPorphyr., Isagog., p 189 19 of a star. 22 members. bad.nbad. 13 interventions.

Cf.nPorphyr., Isagog., p. 183. One. 2849. Cf. Porphyr., Isagog., p. 189.n31 of her.n32 if not

act. 34 C. Porpn190 et upra p.

Isagog. 107, 33.

ιε'. Ὡς ἅπας ἀστὴρ ὡς ἐπίπαν ἐντὸς ιε' μοιρῶν Ἡλίου γενόμενος δύνει, ἀνατέλλει δὲ ὅταν πλέον διαστῇ· καὶ ἑῷαν μὲν ἀνατολὴν ποιεῖται ὅταν προαναφέρηται τοῦ Ἡλίου, ἑσπερίαν δὲ ὅταν ἐπικαταφέρηται.

ις'. Ὡς μετοχὴ μέν ἐστιν ὅταν ἀστὴρ ἀστέρι σύνεστιν <ἑνὶ> ζῳδίῳ ἢ ἐφορῶσιν αὐτό, ... εἰ δὲ τοῦτο τοῦ μὲν οἶκος, τοῦ δὲ ὕψωμα. ἀντανάλυσις δὲ ὅταν οἱ ἡμερινοὶ τοὺς τῶν νυκτερινῶν οἴκους ἢ οἱ νυκτερινοὶ τοὺς τῶν ἡμερινῶν ἢ τὰ ὑψώματα ἀντικατασχῶσιν, ἢ ὅταν οἱ μὲν ἐπικείμενοι τοῖς ζῳδίοις ἀστέρες καλῶς χρηματίζωσιν, οἱ δὲ οἰκοδεσπόται αὐτῶν ἐν κακώσει καὶ ἀχρηματίστοι ὦσιν.

ιζ'. Ὡς δορυφορίας γένη ἐστὶν τρία· ἓν μέν, ἐάν τινα ὄντα ἀστέρα ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι <ἕτερος ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι> κατὰ σχῆμα κατοπτεύῃ ἐπὶ τὴν ἀναφερομένην αὐτοῦ μοῖραν τὴν ἀκτῖνα βάλλων, οἷον ἐν Λέοντι τοῦ Ἡλίου ὄντος, Κρόνος ἐν Ὑδροχόῳ διαμετρῶν δορυφορεῖ καὶ Ζεὺς ἐκ Τοξότου τριγωνίζων, καὶ μὴν καὶ Ἄρης ἐκ τοῦ Κριοῦ ἑξαγωνίζων καὶ Ἀφροδίτη ἀπὸ Ζυγοῦ, ἀπὸ Διδύμων Ἑρμῆς ἢ τὸ ἀνάπαλιν· καθόλου γὰρ ὁ ἐπικεντρούμενος δορυφορεῖται· καὶ τοῦτο ὁμοίως καὶ ἐπὶ τῆς τῶν λοιπῶν ζ' <πρὸς> ἀλλήλους σχέσεως τῶν πλανωμένων.

Ἕτερον δὲ δορυφορίας εἶδος τὸ κατὰ ἀκτινοβολίαν, ὃ γίνεται ὅταν ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι φωστήρων κειμένων καὶ ἐν ἀλλοτρίῳ οἴκῳ ὁ ἀστὴρ τῆς αἱρέσεως ὧν ἀκτινοβολήσῃ, οἷον Ἥλιος μὲν εἰς τὴν προαναφερομένην μοῖραν, Σελήνη δὲ ἐφ' ἣν ἔρχεται κατ ἰσοσκελῆ γραμμὴν τὴν ἀκτῖνα βάλλων· αἱ μέντοι τρίγωνοι δορυφορίαι ἀμείνους τῶν τετραγώνων καὶ διαμέτρων, αἱ δὲ ἑξάγωνοι ἀσθενέστατοι.

Τρίτον δὲ γένος δορυφορίας ἐστίν, ὅταν ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι ἄστρα ὄντα ἐν ἡμερινῇ μὲν γενέσει ἡμερινά, ἐν νυκτερινῇ δὲ νυκτερινά, δορυφορήσωσιν προηγουμένων· ἢ ἑπομένων καθ' ὃ σχῆμα Ἥλιος μὲν δορυφορηθήσεται ὑπὸ τοῦ προαναφερομένου ἀστέρος, Σελήνη δὲ ὑπὸ τοῦ ἐντὸς ζ' μοιρῶν προαναφερομένου. τὸν μέντοι Ἥλιον οὐ βλάψουσιν δορυφοροῦντες, οὐδ' ἂν ιε' μοίρας αὐτοῦ ἐν τῷ προαναφέρεσθαι διαστῶσιν ἀνατολικοὶ ὄντες καὶ δύναμιν ἔχοντες· κατὰ τὰ αὐτὰ δὲ καὶ Ἥλιος δορυφορήσει τὸν συναιρέτην ἐπίκεντρον ὄντα, καὶ ἡ Σελήνη ὁμοίως. παρ' αἵρεσιν δὲ δορυφορία γίνεται, ὅταν οἱ ἡμερινοὶ τοὺς νυκτερινούς, καὶ οἱ νυκτερινοὶ τοὺς ἡμερινοὺς δορυφορήσωσιν. κάκωσις δὲ λέγεται ὅταν ὑπὸ φθοροποιῶν ἀκτινοβολῆταί τις ἢ ἐμπεριέχηται ἢ συνάπτῃ τινὶ τούτων, ἢ κολλᾷ, ἢ

4 ζῴδω cod. Leg. ἑνὶ ζῳδίῳ, cf. *Catal.*, I, p. 157, 25 vel τῷ αὐτῷ ζῳδίῳ, cf. supra p. 107, 4. 5 ss. Cf. supra p. 107, 6 ss.; Porphyr., *Isagog.*, p. 189. 5 Lacunam sign. Boll collato Porph. 7 εἰ μέν. 8 εἰ δὲ. 10 ss. Cf. Porphyr. *Isagog.*, p. 190; *Catal.*, I, p. 156, 8 ss. 11 ἕτερος - ὑψώματι suppl. 16 επικεντρόμερος. 17 πρὸς suppl. 21 ἡ ἀστὴρ. ακτινωβωλήσει. 22-23 κατασοκελλὴ. 26-27 ενυκτερηνὴ (*sic*). 31 διεστάσιν ἀνατολικῶ. 33 Cf. *Catal.*, I, p. 156, 24. 35 Cf. *Catal.*, I, p. 157, 8 = Porphyr., p. 188. 36 ακτηνοβωλλεῖταί. εμπεριεχεισται. συνάπτει.

20. That every star in general, when it comes within 15 degrees of the Sun, sets, and rises when it moves further away; and if it makes its rising when it precedes the Sun, it is a morning rising, and an evening rising when it follows after the Sun.

16. That participation occurs when a star is in conjunction with another star in one sign or when they behold it; ... but if for one this is the house and for the other the exaltation. Mutual dissolution occurs when diurnal planets occupy the houses of nocturnal planets or nocturnal planets occupy those of diurnal planets, or the exaltations, or when the stars presiding over the signs conduct themselves well while their house-rulers are in affliction and without dignity.

10.17. There are three types of guardianship (doryphoria): the first is when a star in its own house or exaltation is aspected by another star <in its own house or exaltation>, casting its ray by aspect toward the degree that is rising with it — for example, when the Sun is in Leo, Saturn in Aquarius guards it by opposition, and Jupiter by trine from Sagittarius, and indeed Mars by sextile from Aries and Venus from Libra, Mercury from Gemini or conversely; for in general the planet at an angle is guarded; and this applies equally to the mutual relationship of the remaining 7 <planets among one another.

The second type of guardianship is that by ray-casting, which occurs when the luminaries are placed in the ascendant or midheaven and in a foreign house the star of the sect casts its rays — for example, the Sun toward the degree that rises before it, and the Moon toward the degree toward which it is moving, casting its ray along an isosceles line; the trine guardianships are better than the squares and oppositions, while the sextile ones are the weakest. The third type of guardianship is when stars in the ascendant or midheaven, diurnal stars in a diurnal nativity and nocturnal stars in a nocturnal nativity, guard by preceding or following by aspect — the Sun will be guarded by the star that rises before it, and the Moon by the star that rises before it within 7 degrees; those acting as guards will not harm the Sun, not even if they are separated from it by 15 degrees in the rising-before position, being oriental and having strength; and in the same way the Sun will also guard the co-sect planet that is at an angle, and the Moon likewise. A guardianship contrary to sect occurs when the diurnal planets guard the nocturnal ones, and the nocturnal guard the diurnal ones. Affliction (kakosis) is said to occur when someone is ray-cast upon by malefics, or is enclosed by them, or applies to one of them, or is joined to them, or

4 Zodo cod. Leg. a life, cl. Catal., I, p. 157, 25 vel τῷ αὐτῷ ζῳδιῳ, εἰ.nsupra p. 107, 4.n5 ss.

Cf. supra p. 107, 6 as. ; Porphyr. Isagog., p. 189. 5 Lacunaransign. Boll collato Porph. 7 if me. 8 or 10 ss. Cf. Porphyr. Isagog., p. 190; nCatal., I, p. 156, 8 ss, 11 other - high suppl. 16 epicentromere.

n17 πρὸσnsuppl. 21 or star. radiate. 22-23 storage cells. 26-27 nyctereni (sic).n31 eastern distension. 33 Cf. Catal., I, p. 156, 24. 35 Cf. Catal., 1, p. 157, 8 =nPorphyr., p. 188. 36 irradiated. contains contracts.

καθυπερτερῆται ἢ οἰκοδεσποτῆται κακῶς κειμένου τοῦ φθοροποιοῦ ἢ ἐν ἀχρηματίστοις ὄντος τοῦ κακουμένου.

ιθ'. Ὅτι χρηματίζειν φησὶν κατὰ Τίμαιον ζῴδια ζ', τά τε δ' φημὶ κέντρα, ὡροσκοποῦν καὶ μεσουρανοῦν καὶ δῦνον καὶ ἀντιμεσουρανοῦν· δύο δὲ τοῦ ὡροσκόπου τρίγωνα καὶ τὴν ἐπαναφορὰν τοῦ μεσουρανήματος. τὰ δὲ λοιπὰ ἄχρηστα· πολλάκις δέ, ἂν τοῦ ὡροσκοποῦντος αἱ πλείους μὲν μοῖραι προανεχθῶσιν, αἱ δὲ ἔσχαται ὡροσκοπῶσιν, ἔσται τότε τὸ ἐπαναφερόμενον συγχρηματίζον τῷ ὡροσκόπῳ. ἀποκλίματα δέ ἐστιν δ', τὰ τῶν κέντρων προάγοντα καὶ ἀπορρέοντα ἐπ' ἀναφορᾷ, ὁμοίως δ' τὰ τοῖς κέντροις ἑπόμενα Ἑρμῆς φησιν κατὰ Τίμαιον· κατὰ δὲ τὸν Βασιλέα χρηματίζειν λέγονται τὰ δ' κέντρα καὶ αἱ τούτων ἐπαναφοραί

κ'. Ὅτι ἀπηλιωτικὸν <μὲν> κλίμα πρὸς τὰς γενέσεις λέγουσιν τὸ ἀπὸ ὡροσκοπούσης μοίρας μέχρι δυνούσης, λιβικὸν δὲ τὸ ἀπὸ δυνούσης μέχρι ὡροσκοπούσης.

κα'. Ὅτι σπόριμον Ἥλιον λέγουσιν εἶναι ἐπὶ τῶν δεκαμήνων τὸ εὐώνυμον αὐτοῦ τετράγωνον ἐφ' ὃ πορεύεται· ἐκεῖ γὰρ αὐτοῦ ὄντος ἡ σπορὰ ἐγένετο· ἐπὶ δὲ τῶν ἑπταμήνων τὸ διάμετρον. ἐπὶ μέντοι τῆς Σελήνης σπορίμου διαφορὰς μέν φησιν γεγονέναι, δύο δὲ τούτων προκρίνει δόξας· τοὺς δὲ κυρίους τῶν ὁρίων καὶ τῶν ζῳδίων δεσπότας εἶναι τῆς ὅλης γενέσεως.

κβ'. Ἔτι φησὶν τὸν ὡροσκόπον τῆς σπορᾶς καὶ ἑτέρως παρὰ τὰ εἰρημένα τινὰς θηρεύειν· τοῦ γὰρ ὡροσκοποῦντος ζῳδίου, φησίν, πόστῃ μοίρᾳ ἦν, δεῖ σκοπεῖν, εἶτα τὰς ἀνενηνεγμένας πολυπλασιάζειν ἀπὸ τοῦ τῶν ὡρῶν πλήθους, καὶ συγκεφαλαιωσάμενος ἀποδιδόναι ἀνὰ λ' ἀπὸ τοῦ ὡροσκοποῦντος ζῳδίου κατὰ τὴν ἀποκύησιν καὶ ὅπου δ' ἂν ἐμπέσῃ ὁ ἀριθμός ἐκεῖνο ὡροσκοπῆσαι κατὰ τὴν τοῦ σπέρματος καταβολήν.

κγ'. Καὶ τὸ δωδεκατημόριον δὲ τῆς Σελήνης διχῶς θηρεύεσθαί φησιν, ὅπως τε δεῖ τὸ κλίμα λαμβάνειν καὶ ὡς τὰ μὲν ὀρθὰ τῶν ζῳδίων ἐν πλείονι, τὰ δὲ πλάγια ἐν ἐλάσσονι ἀναφέρεται.

κδ'. Ταῦτα εἰπὼν τῶν δώδεκα τόπων τοῦ θεματίου ὀνόματά τε καὶ

1 καθυπερτερεῖται. οἰκοδεσποτόται. 3 Cf. Porphyr., *Isagog.*, p. 193; *Catal.*, I, p. 157, 14. 6 ἀχρημάτιστα rectius Porph. 7 προαναιχθώσιν cod. (χ ut vid. in λ corr.); cf. Porph. προαναφέρονται. 8 ἔσται τότε] αἰσθότε (*sic*) cod., corr. ex Porph. συχρηματίζων. 9 ἀπὸ κλίματος cod.; cf. Porphyr., *Isagog.*, p. 191. 10 επαναφωραι (*sic*) cod. 11 Βασιλέα] scil. Nechepso. 13 Cf. Porphyr., *Ibid.* μὲν add. 14 λιβυκόν. Epitomator Antiochum decurtavit, duobus climatibus omissis. 16 Cf. Porphyr., *Isagog.*, p. 194, ubi Antiochum auctorem laudat. 19 σπόριμον διαφώρους. 20 προκρίνειν. 22 Cf. Porphyr., *Ibid.* 24 ανηνεγμένας cod.; ἀνηγμένας Porphyr. 25 ὁρῶν. 27 εμπέσει. ἐκεῖνω. ὡροσκόπησε. 29 Cf. Porphyr., *Isagog.*, p. 194.

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[1] Cf. supra p. 111 n. 2.

is dominated or ruled by the lord of the house in an unfortunate position, the malefic being afflicted or in an inoperative place.

19. That according to Timaeus the operative signs (chrematizing signs) are 7: namely the 4 angles, I mean the Ascendant, the Midheaven, the Descendant, and the Lower Midheaven; and the two trines of the Ascendant and the succedent of the Midheaven. The remaining signs are inoperative; but often, if the greater part of the degrees of the ascending sign have already risen and only the last degrees are ascending, then the sign in succession will be operative together with the Ascendant. The cadent signs are 4, those which precede the angles and flow away in the order of rising, and likewise the 4 signs following the angles — so says Hermes according to Timaeus; but according to the Basileus, the 4 angles and their succedents are said to be operative.

20. That they call the eastern climate in relation to nativities the one from the ascending degree to the setting degree, and the Libyan one from the setting degree to the ascending degree. 1:

21. That they say the Sun is seminal in the case of ten-month births at its left square toward which it travels; for when it is there, the sowing took place; and in the case of seven-month births, at the opposition. Concerning the differences of the seminal Moon, he says there have been various opinions, but he prefers two of them; and that the lords of the terms and the rulers of the Signs are masters of the entire nativity.

22. He further says that some seek the horoscope of the sowing in another way besides those mentioned; for one must consider, he says, in which degree the ascending sign was, then multiply the degrees that have risen by the number of the hours, and after summing them up distribute them in groups of 30 from the ascending Sign at the birth, and wherever the number falls, that sign was ascending at the casting of the seed.

23. He also says that the dodecatemory of the Moon is sought in two ways, how one must take the climate, and that the straight signs rise in greater time and the oblique ones in lesser time.

24. After saying these things, he gives both the names of the twelve places of the chart and

1 καθυπερτερεῖται. οικοδεσποτύται. 3 Cf. Porphyr., leagog., p. 193; Catal., I. p. 157, 14. 6 ἀχρημάτιστα rectius Porph. 7 προαναιχθώσιν cod. (x ut vid. in λ corr.); et Porph. προαναφέρονται. 8 ἔσται τότε] αἰσθότε (sic) cod., corr. ex Porph. συχρηματίζων. 9 ἀπὸ κλίματος cod.; cf. Porphyr., Isagog., p. 191. 10 επαναφωραε (sic) cod.

11 Βασιλέα] scil. Nechepso. 13 Cr. Porphyr., Ibid. μεν add, 14 λιβυκόν. Epitomator Antiochum decurtavit, duobus climatibus omissis. 16 Cf. Porphyr., Isagog., p. 194, ubi Antiochum auctorem laudat. 19 σπόριμον διαφώρους. 20 προκρίνειν. 22 Cr. Porphyr., Ibid. 24 ανηνεγμένας cod. ; ἀνηγμένας Porphyr. 25 δρῶν. 27 εμπέσει. ἐκεῖνω. ὡροσκόπησε. 29 Cf. Porphyr.. Isagog., p. 194.

- Cf. supra p. 111 n. 2.

σημασίας καταλέγει [1]· οἷον ὡς ὁ ὡροσκόπος καὶ οἷαΞ τοῦ βίου καὶ τῆς ζωῆς εἴσοδος, δηλωτικός τε ψυχῆς καὶ τρόπου καὶ ὅσα τοιαῦτα. τὸ δὲ ἐπαναφερόμενον αὐτοῦ ἐλπίδων τόπος καὶ τῶν συστοίχων· τὸ δὲ τρίτον ἀπὸ τούτου θεᾶς μὲν τόπος καλεῖται, φίλων δὲ σημαντικός ἐστιν καὶ τῶν ὁμοίων· τὸ δὲ δ', ὃ ἐστιν ὑπόγειον κέντρον, καλεῖσθαί φησιν οἰκίαν καὶ ἑστίαν, κειμηλίων τε καὶ εὐγενείας καὶ ἐγγαίων καὶ τῶν τοιούτων εἶναι σημαντικόν· ἀγαθήν τε τύχην τὸ ἀπὸ ὡροσκόπου πέμπτον καλεῖσθαι, ἐμψύχων τε κτῆσιν καὶ βιωτικῶν αὔξησιν πραγμάτων σημαίνειν· τὸ δὲ ς' δαίμονα μὲν καὶ πρόδυσιν καλεῖσθαι, μόχθων δὲ καὶ παθημάτων καὶ ἐχθρῶν εἶναι δηλωτικόν· τὸ δὲ ζ' καὶ δυτικὸν κέντρον τῆς τελευταίας ἡλικίας καὶ τοῦ τέλους εἶναι σημαντικόν· τὸ δὲ η' ἐπικατάδυσιν καὶ ἀργὸν καλεῖσθαι ζῴδιον· τὸ δὲ θ' θεοῦ τόπον ἢ ἀπόκλιμα μεσουρανήματος, ἐκδημίας δὲ καὶ ξενιτείας εἶναι ἐνδεικτικόν. τὸ ι' δέ, ὃ καὶ μεσουράνημά ἐστιν, κορυφὴν μὲν βίου καλεῖσθαι, χρηματίζειν δὲ περὶ δόξης καὶ πράξεως καὶ τέχνης, μέσης τε ἡλικίας καὶ τύχης βιωτικῆς. τὸ δὲ ια' ἐπαναφορὰ μὲν τοῦ μεσουρανήματος καλεῖσθαι καὶ ἀγαθὸν δαίμονα καὶ αὔξησιν σημαίνειν τῶν ἐσομένων. τὸ δὲ ιβ' ἀπόκλιμα μὲν καλεῖσθαι καὶ δαίμονα καὶ ἀνάγκην, τὰ δὲ κατὰ τὴν κύησιν σημαίνειν καὶ μόχθους καὶ παθήματα· τινὲς δὲ καὶ χρηματίζειν αὐτὴν λέγουσιν.

κε'. Ὅτι τινὲς τὴν λεγομένην ὀκτάτοπον πρὸς τὴν [αὐτῆ] αὐτὴν σκέψιν ἐπραγματεύσαντο. καὶ τὸν μὲν ὡροσκόπον ζωῆς ἐκάλεσαν τόπον· ἐξ αὐτοῦ γὰρ τὰ περὶ ζωῆς θεωρεῖσθαι· τὸ δὲ ἐπαναφερόμενον τῷ ὡροσκόπῳ τὰ τῆς ζωῆς ἑπόμενα μηνύειν, τὸν δὲ τρίτον τόπον ἐκάλεσαν ἀδελφῶν, γονέων δὲ τὸ δ', τὸ δὲ ε' τέκνων, τὸ ς δὲ τῶν περὶ τὸ σῶμα σινῶν, τὸ ζ' δὲ γάμου τόπον, τὸ η' δὲ τῆς τελευτῆς καὶ διὰ τούτων τῶν η' τόπων τὸν ὅλον τοῦ γενομένου σκέπτονται βίον.

κς'. Διαλαμβάνει δὲ καὶ περὶ τύχης, ὡς ἔνιοι καὶ ταύτην τοῖς προειρημένοις συνάπτουσιν, καὶ διέξεισιν ὅπως δεῖ τὸν τῆς τύχης κλῆρον θηρεύειν. ἀποδοκιμάζει δέ τινων περὶ ταῦτα διασκέψεις καὶ ὡς ἔνιοι καὶ δαίμονα τοῖς εἰρημένοις προσλαμβάνουσιν· ὅπως δεῖ περὶ αὐτοῦ πραγματεύεσθαι διέξεισιν, οἷς συνάπτειν φησὶν καὶ βάσιν καὶ θεμέλιον καὶ κλῆρον καὶ σίνος καὶ τίνος τούτων ἕκαστόν ἐστιν σημαντικόν.

κζ'. Ἕτεροι δέ φασιν ὡς τῷ τῆς τύχης κλήρῳ καὶ ἑτέρους συνῆψαν τόπους· τὸν μὲν ἀπὸ τοῦ ὡροσκόπου, ὃν καὶ τὴν α' ἡλικίαν σημαίνειν· τὸν δὲ ἀπὸ τοῦ μεσουρανήματος, ὃν καὶ τὴν μέσην ἡλικίαν δηλοῦν· τὸν

6 κειμηλίων] θεμελίων habet Hermes. 8 κτῆσιν] κτίσην. 9 μόχθον. 10 ἐγχθρῶν. δυττικόν. 17 δαίμοναν. 21 ὀκτατόπον cod.; cf. Manil., II,969 et Bouché-Leclercq, *Astr. gr.*, 277 ss. αὐτη (*sic* cod.) del. Boll. 25 τῶν] τό. 27 τρόπων. 33 σίνους. 34 φησιν. 35 τρόπους.

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[1] Haec ex Hermete Trismegisto habuit Antiochus; cf. supra p. 101, n. 1; p. 97, 17 ss.

lists the significations 1; such as that the Ascendant is the helm of life and the entrance of existence, indicative of the soul and character and all such things. Its succedent is the place of hopes and related matters; the third from it is called the place of the goddess, and is significator of friends and the like; the fourth, which is the subterranean angle, he says is called the home and hearth, and is significator of treasures, nobility, landed property, and such things; the fifth from the Ascendant is called good fortune, and signifies the acquisition of living creatures and the increase of material affairs; the sixth is called the daemon and the pre-setting, and is indicative of labors, sufferings, and enemies; the seventh, the western angle, is significator of the final age and the end; the eighth is called the epicatadysis and the idle sign; the ninth is called the place of god or the decline of the Midheaven, and is indicative of travel abroad and sojourning in foreign lands. The tenth, which is also the Midheaven, is called the summit of life, and concerns glory, action, and profession, as well as middle age and the fortune of life. The eleventh is called the succedent of the Midheaven and good daemon, and signifies the increase of things to come.The twelfth is called the decline and the daemon and necessity, and signifies matters relating to conception, labors, and sufferings; but some say that it also has its own significations.

25. That some have elaborated the so-called octotopos for the same inquiry, and called the horoscope the place of life; for from it matters concerning life are to be observed; and that the place following upon the horoscope signifies the things that accompany life, and the third place 25 they called that of siblings, the fourth that of parents, the fifth that of children, the sixth that of bodily injuries, the seventh the place of marriage, and the eighth that of death, and through these eight places they examine the entire life of the native.

26. He also treats of fortune, as some attach this too to the aforementioned topics, and explains how one must seek out the lot of fortune. He rejects the inquiries of certain persons on these matters, and explains how some also add the daemon to the things mentioned and how one must deal with it, to which he says one should also connect the basis, the foundation, the lot, and the injury, and what each of these signifies.

27. Others say that to the lot of fortune they also attached further 35 places: one reckoned from the horoscope, which signifies the first age, and one from the midheaven, which indicates middle age; the

6 heirlooms] foundations habet Hermes. 8 ktisin] ktisin. 9 toil. 10 inches. dyttikon 17 demons. 21 Octatype cod. ; cf. Manil., 11,969 et Bouche-nLeclercq, Astr. gr., 277 ff. this (sic cod.) del. Boll. 25 years] the. 27 ways.n35 ways. 33 of harm. 34 he says.

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* Antiochus derived this from Hermes Trismegistus; cf. above p. 101, n. 1; p. 97, 17 BS.

δὲ ἀπὸ τοῦ δυτικοῦ κέντρου, ὃν καὶ τὰ τελευταῖα τοῦ βίου σημαίνειν· καὶ περὶ μὲν τῶν γ' Ἑρμῆς[1]· τοὺς δὲ λοιποὺς τόπους ἐκ διαριθμήσεως καταλαμβάνεσθαι διδάσκει, οἷον τὸν περὶ τοῦ πατρὸς καὶ τὸν περὶ μητρός, ἔτι δὲ καὶ τὸν περὶ ἀδελφῶν καὶ τὸν περὶ ἀνδρὸς <καὶ> γυναικός, περί τε τέκνων καὶ μὴν καὶ τὸν περὶ φίλων καὶ τὸ τελευταῖον περὶ δούλων.

κη'. Καὶ ἄλλους δὲ ἄλλως φησὶν ποιήσασθαι αὐτῶν τὴν διαίρεσιν, ἐρεῖν δὲ αὐτὸν προϊόντος τοῦ λόγου τὸ ἀκριβέστερον.

κθ'. Λέγει δὲ ὡς οἰκοδεσπότης γενέσεως καὶ κύριος καὶ ἐπικρατήτωρ διαφέρουσιν ἀλλήλων. ἐπικρατήτορα μὲν γὰρ λέγει τῶν δύο φωστήρων ὃς μᾶλλον τῷ γενετῆρι διαθέματος ἐπικρατεῖ, καί τινας μὲν λέγειν ὡς ἡμέρας ὁ Ἥλιος ἐπικρατεῖ, νυκτὸς δὲ ἡ Σελήνη. τὸ δὲ ἀκριβὲς ἐπὶ μὲν ἡμερινῆς γενέσεως ἐν τῷ ἀπηλιώτῃ τυγχάνοντος τοῦ Ἡλίου αὐτὸς καὶ τὴν ἐπικράτησιν ἔχει διὰ τὸ τῆς ἡμέρας ἄρχειν, ἀποκλίναντος δὲ αὐτοῦ ἡμέρας ἐπὶ λίβα, ἐὰν ἡ Σελήνη ἐν τῷ ἀπηλιώτῃ ᾖ, αὐτὴ ἐπικρατήσει· ὁμοίως δὲ κἂν ἐν τῇ ἐπαναφορᾷ τοῦ ὡροσκόπου αὕτη τύχῃ, τοῦ Ἡλίου ἀποκλίναντος ἐκ τοῦ ἀπηλιώτου, αὐτὴ τὴν ἐπικράτησιν ἕξει· ἀμφοτέρων δὲ αὐτῶν ἀποκεκλικότων ἐπὶ λίβα, ὁ ὡροσκόπος λήψεται τὴν ἐπικράτησιν. ἐπὶ δὲ νυκτερινῆς γενέσεως ἐὰν ἡ Σελήνη ἐν τῷ ἀπηλιώτῃ ἀναφέρηται, αὐτὴ λήψεται καὶ τὸ κράτος· ἐὰν δὲ εἰς λίβα ἀποκλίνῃ ὁ Ἥλιος <καὶ> ἔτι ὑπόγειος ὢν ἐπαναφέρηται τῷ ὡροσκόπῳ, αὐτὸς ἐπικρατήσει· ἐὰν δὲ ἄμφω ὑπόγειοι

<Βιβλίου β' συγκεφαλαίωσις[2].>

Τοῦ δὲ δευτέρου κοινότερον μὲν εἰς δ' τινα ἡ συγκεφαλαίωσις περικλείεται. <α',> περί τε γὰρ θεοῦ γενέσεως, ὡς ἐκεῖνός φησιν, καὶ χρηματισμοῦ ἀστέρων διαλαμβάνει· β', περὶ τῶν φωστήρων· γ', περὶ κυρίου γενέσεως καὶ οἰκοδεσπότου· καὶ δ', περὶ συγκράσεως καὶ τῆς λεγομένης ἐπιμαρτυρίας.

Ἰδικώτερον δὲ τὰ κεφάλαια ὡς ἂν εἴποι τις ἔστιν· ἐν τούτοις θεοῦ γένεσιν καὶ κατὰ τὴν τῶν παλαιῶν δόξαν γίνεσθαι λέγει, ἐν ᾗ οἱ ζ' ἀστέρες ἐν ἰδίοις οἴκοις ἔτυχον ὄντες, ὡς οὐκ ἂν τοσοῦτον θνητῆς

2 Post Ἑρμῆς verbum deesse videtur. τρόπους. 3 τὸν] τῶν bis, prius τῶν ex τῆς corr. 4 τὸν] τῶν bis. καὶ suppl. 5 τῶν. 9 ss. Cf. Porphyr., *Isagog.*, p. 191. 10 λέγει ex λέγεται corr. 13 τυχάνων ὁ Ἥλιος. 18 ἀποκεκληκότων. 20 ἀναφέρεται. 21 ἀπόκλήνει (*sic*). καὶ suppl. 22 Lacunam signavi: cf. Porphyr., *l. c.* Multa hic desunt. 23 In marg. τοῦ β'. Titulum supplevi. 25 α' suppl. 31 οιδίοις. τοσοῦτον corr. του cod.

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[1] De Hermeticis libris qui sortium diversas doctrinas exponebant cf. scholion ad Paul. Alexandr., L (ed. 1586).

[2] Incipit summarium secundi libri Εἰσαγωγικῶν Antiochi.

but from the western angle, which he also indicates signifies the final stages of life; and concerning the 3 of these Hermes speaks; but he teaches that the remaining places are to be grasped by enumeration, such as the place concerning the father and the place concerning the mother, and furthermore the place concerning brothers and the place concerning husband and wife, and concerning children and indeed also the place concerning friends and lastly the place concerning slaves.

28. And he says that others have made their division of these in different ways, but that he himself will state the more precise account as the discussion proceeds.

29. He says that the lord of the nativity, the master, and the predominator differ from one another. For he calls the predominator the one of the two luminaries that exercises greater dominance over the disposition of the native, and some say that by day the Sun predominates and by night the Moon. But to be precise: in a diurnal nativity, when the Sun happens to be in the eastern angle, it also holds the predominance because it rules the day; but when it has declined by day toward the west, if the Moon is in the eastern angle, she will predominate; similarly, if she happens to be in the succedent of the horoscope while the Sun has declined from the eastern angle, she will hold the predominance; but if both of them have declined toward the west, the horoscope will receive the predominance. In a nocturnal nativity, if the Moon rises in the eastern angle, she will also receive the mastery; but if the Sun declines toward the west and, still being beneath the earth, rises toward the horoscope, it will predominate; but if both are beneath the earth

<Summary of Book II>

The summary of the second book is more generally contained in four topics: first, it deals with the birth of god, as he calls it, and the significators of stars; second, concerning the luminaries; third, concerning the lord of the nativity and the house ruler; and fourth, concerning the blending and what is called the testimony.

More specifically, the chapters, as one might say, are as follows: he states that the birth of a god also occurs according to the opinion of the ancients, in which the seven stars happen to be in their own houses, as would not be so much of a mortal

2 After Hermes a word appears to be missing. ways. 3 τόν] τῶν twice, the first τῶν ἐκ τῆς corr. 4 τὸν] τῶν twice. καὶ suppl. 5 τῶν. 9 ss. Cr. Porphyr., Isagog., P. 191. 10 λέγει corrected from λέγεται. 13 τυχάνων ὁ Ἥλιος. 18 ἀποκεκληκότων. 20 ἀναφέρεται. 21 ἀποκλήσει (εἰς). καὶ suppl. 22 Lacuna marked: cf. Porphyr., 4. c. Much is missing here. 23 In the margin: τοῦ β'. Title supplied. 25 a' suppl.

31 οἰδίοις. τοσοῦτον corrected from τοῦ in the codex.

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1 Concerning the Hermetic books that set forth various doctrines of lots, cf. the scholion on Paul. Alexandr., L (ed. 1586).

• Here begins the summary of the second book of the Eisagogika of Antiochus.

γενέσεως εὐτυχησάσης. ὑπόδειγμα· οἷον ὡροσκοπεῖ μὲν Καρκίνος ἔχων τὴν Σελήνην, ἀκολουθεῖ δὲ Ἥλιος Λέοντι ἐπέχων, εἶτα Ἑρμῆς ἐν Παρθένῳ, μεθ' ὧν ἐν Ζυγῷ Ἀφροδίτη καὶ Ἄρης ἐν Σκορπίῳ, ἐν Τοξότῃ δὲ Ζεὺς καὶ Κρόνος ἐν Αἰγόκερῳ, ἢ πάλιν ὡροσκοποῦντος
5 Ὑδροχόου ἔχοντος Κρόνον, ἑπομένων δὲ Ἰχθύων μετὰ Διός, εἶτα Κριοῦ τὸν Ἄρην ἔχοντος καὶ Ταύρου μὲν τὴν Ἀφροδίτην, Διδύμων δὲ τὸν Ἑρμῆν καὶ Καρκίνου τὴν Σελήνην καὶ Λέοντος τὸν Ἥλιον· ἀλλὰ τὰς μὲν τοιαύτας γενέσεις θειοτέρας ἀεὶ οὖσθαι μοίρας φησίν, ἐγγίζειν δὲ ταύταις ὅσαι κατὰ πλείονα κοινωνοῦσιν, τὰς δὲ κατ' ὀλίγα διίστασθαι,
10 τὰς δὲ κατὰ μηδὲν εἰς ἔσχατον δυστυχίας ἥκειν· καὶ ἐν τοῖς ἰδίοις δὲ ὑψώμασιν τοὺς ἀστέρας χρηματίζοντας λαμπρὰν τὴν γένεσιν, εἰ καὶ μὴ ὁμοίαν, σημαίνειν.

Οὗ<τω>ς καὶ τὸ περὶ φωστήρων β' κεφάλαιον διαμερίζων κατασπείρει, ἄλλα τε λεπτολογῶν καὶ πρὸς διορισμοὺς οὐκ ἀκόμψους περὶ γενέσεως
15 καταβαλλόμενος τῶν περὶ ταῦτα πονησάντων οὐκ ὀλίγων ἐπιμελέστερον, αὐτοῦ τε τοῦ γενομένου τά τε ψυχικὰ πάθη καὶ τὰ σωματικά, δι' ὧν ἔσται γνώριμος, ἀπαριθμῶν, καὶ ἐκτὸς δὲ δόξαν καὶ πλοῦτον καὶ ἀξιώματά φημι καὶ ἐπιτηδεύματα βίου, οὐ μὴν ἀλλὰ καὶ πατέρα καὶ μητέρα καὶ τέκνα τίνες τε ἔσονται καὶ τίνα τὸν βίον ἕξουσιν, ὅπως τε
20 αὐτοὺς ὁ γενόμενος ἐπὶ τὸ ἄμεινον ἢ τὸ χεῖρον διαθήσει· πάντα ταῦτα καὶ τὰ τοιαῦτα περιεργαζόμενος ἐκτίθεται

γ' κεφάλαιον περὶ κυρίου γενέσεως καὶ οἰκοδεσπότου διατίθεται κἀν τούτῳ μὲν οὐδὲν ἔλαττον τὸν περὶ γενέσεως μεθοδεύων λόγον, τὸ ποικίλον δὲ τῶν ἀποτελεσμάτων ἐκ τῆς τῶν σχηματισμῶν ποικιλίας τῶν
25 ἀστέρων διαπλέκων· φησὶν δὲ ὡς Νεχεψῶ τε τῷ βασιλεῖ, ᾧ καὶ Πετόσιρις συμφωνεῖ, ἐκ τῆς διασκέψεως τοῦ τε οἰκοδεσπότου καὶ τοῦ κυρίου εἰς κατάληψιν τὰ ζητούμενα πίπτει. καὶ γὰρ τὸν μὲν οἰκοδεσπότην τὸν ζωτικὸν ἀνθρώπων χρόνον, τὸν δὲ κύριον τῶν συγκηρεῖν μελλόντων τὸν βίον. ποικιλοῖ γοῦν τοὺς σχηματισμοὺς τούτων
30 πρός τε τὰ κέντρα καὶ πρὸς τὰ ἀποκλίματα καὶ πρὸς τὰς ἐπαναφορὰς τῶν ζῳδίων, ἔτι δὲ καὶ πρὸς τοὺς ἄλλους ἀστέρας ὅσοι τοῦ κυριεύειν καὶ οἰκοδεσποτεῖν κατ' ἐκεῖνον καιρὸν οὐ μέτεσχον, κἀκ τούτων φησὶν τὴν τῶν ἐσομένων λαμβάνεσθαι πρόγνωσιν.

Τὸ μὲν οὖν γ' κεφάλαιον ἐν τούτοις, τὸ δὲ δ' περὶ συγκράσεως καὶ
35 τῆς λεγομένης ἐπιμαρτυρίας φιλοπραγμονεῖ, συντελούσης μὲν καὶ ταύτης τῆς ἐπιβολῆς ὁμοίως εἰς τὴν τῆς γενέσεως κρίσιν. [F. C.]

1 ὡρωσκοπεῖν. 6 Ταῦρος. 7 Καρκίνος. 9 πλεῖα. 10 ειαισχάτων (*sic*). 13 οὗς καὶ (*sic*) κατασπείρει (κατασπήρει cod.) vix sanum. 23 κἀν ταύτα cod.: dubitanter corr. 27 πίπτειν. 28-29 συγκηρεῖν cod. Leg. συγκυρεῖν? sed συγκηρεῖν fort. pro συγκηραίνειν dictum est; κηρόω « destruere » invenitur; deinde deest verbum velut σημαίνειν vel εἶναι. 29 ποικιλλοι cod.; cf. 103, 2; ποικιλόω deest in lexicis. 32 κατεκείνο καιροῦ. 35 συντελλοῦσης.

of a fortunate nativity. An example: as when Cancer ascends having the Moon, and the Sun follows occupying Leo, then Mercury in Virgo, with whom Venus is in Libra and Mars in Scorpio, Jupiter in Sagittarius and Saturn in Capricorn; or again when Aquarius ascends having Saturn, and Pisces follows with Jupiter, then Aries having Mars and Taurus having Venus, Gemini having Mercury and Cancer having the Moon and Leo having the Sun. But he says that such nativities are deemed worthy of a more divine lot, and that those which share more in common draw near to these, while those that differ in few respects stand somewhat apart, and those that share nothing at all reach the extreme of misfortune. And when the stars are operative in their own exaltations, they signify a brilliant nativity, even if not an equal one.

In this way, he also distributes and scatters the second chapter on the luminaries, detailing subtle points and setting forth determinations that are not inelegant concerning nativity more carefully than not a few of those who have labored on these matters, enumerating both the mental and bodily conditions of the native himself, by which he will be known, and beyond these, glory and wealth and dignities, I mean, and pursuits of life, and moreover also father and mother and children — what sort they will be and what kind of life they will have, and in what way the native will dispose them for better or worse; all these and such matters he expounds with painstaking care.

The third chapter is arranged concerning the lord of the nativity and the oikodespotes, and in this too he works out the account of the nativity no less thoroughly, weaving together the variety of outcomes from the variety of configurations of the stars. He states that, as King Nechepso, with whom Petosiris also agrees, through the examination of both the oikodespotes and the lord, the matters sought fall into comprehension. For the oikodespotes governs the vital span of human life, while the lord governs the life of those events that are to befall it. He therefore diversifies the configurations of these with respect to the centers and with respect to the declining places and with respect to the succedent places of the Zodiac signs, and further also with respect to the other stars that did not share in lordship and housemastership at that time, and from these he says that the foreknowledge of things to come is obtained.

The third chapter, then, deals with these matters, while the fourth investigates the topic of mixture and 35 the so-called additional testimony, this approach likewise contributing to the judgment of the nativity. [F. C.]

1 horoscope. 6 Taurus, 7 Cancer. 9 ships. 10 eiaishatas (sic). 13 ουςηκαὶ (εἰς) destroys (destroys cod.) vix sanum. 23 even these cod. : dubi-ntanter corr. 27 pip. 28-29 cod. Leg. synkyrein sed synkyreinnfort. pro dictum est? do I declare destruere invenitur? deinde deestnverbum velut means vel is. 29 different cod. cf. 103, 2; vary deest innlexicis. 32 in that weather. 35 coordination.

Ex Cosma Hierosolymitano.

Cosmae Hierosolymitani, episcopi Maïumae (743 p. C.), commentaria historica et mythologica in versus Gregorii Nazianzeni primus edidit Angelus Maius (*Spicil. Rom.* II, xv) ex codice Vaticano, qui solus, ut videtur, haec nobis conservavit. Maii editionem deinde repetiit Migne, *Patr. Gr.*, XXXVIII, col 456 ss. Commentaria tamen illa ad hunc diem fere neglecta iacuerunt, quamvis multa nos doceant quae alibi frustra quaeras (cf. *C.-R. Acad. Inscript.*, 1911, p. 292 ss. et S. Reinach, *ibid.*, p. 333). Inter quae inprimis notabile est quod de Zoroastre et ceteris magis astrologiae peritis refert. Memorium quam servavit summi esse pretii vel inde apparet quod forma nominis quae hic tradita est, Ζαραθρούστης [1], ad persicam *Zarathuštra* propius accedit quam ceterae omnes quae apud scriptores Graecos inveniuntur (Ζωροάστρης, Ζωρόαδος, Ζαράδης; Diod. Sic. I, 94, 2 solus habet Ζαθραύστης; v. Gauthiot, *Mémoires de la Société de linguistique*, XVI, 1910, p. 318). Itaque hoc excerptum inter testimonia nostra recipere visum est. — Maii editionem cum codice Vaticano 1260, ff. 80ᵛ (col. 64) - 84ᵛ (col. 72) sacerdos doctissimus Iohannes Mercati, qua semper est benignitate, petentibus nobis contulit.

Zoroastris, quae ferebantur, scriptorum astrologicorum fragmenta nonnulla in hoc catalogo (II, p. 192; V, 3, p. 87 s.) vel alibi (*Geopon.*, I, 7 8, 10, 12, etc.) publici iuris facta sunt, et saepe Zoroastres et Hostanes inter auctores illius scientiae nominantur (*Catal.*, I, p. 81; II, p. 192 n.; Suid. s. v. Ἀστρονομία; Vettius Valens, IX, 3, p. 337, 4; cf *Mon. myst. Mithra*, I, p. 33; Reitzenstein, *Poimandres*, p. 103; Bouché-Leclercq, *Astrol. gr.*, p. 52, 1 et passim). Sed nusquam, nisi apud Cosmam, progeniem Persici prophetae usque ad Hostanem persequimur. Non ignorabat qui haec scripsit, magorum arcanam scientiam a patre filiis traditam esse (Amm. Marc. XXIII, 6, 32, etc. Cf. Rapp, *ZDMG.*, XX, p. 70 ss.). Fontem huius loci, ubi astrologia cum paganorum religione arcte coniuncta est, Teucrum Babylonium esse suspicor, quem de decanis et de decanorum figuris disseruisse scimus (*Catal.*, VII, p. 193; cf. infra p. 122, n. 2); sed hanc coniecturam firmioribus argumentis fulciendam esse fateor. [F. C.]

Λεκτέον δὲ περὶ οὗ φασι Ζωοφόρου κύκλου. πρῶτος μὲν οὖν Ζαραθρούστης περὶ τούτου διεσκέψατο βάρβαρος ὤν, Ζάμης [2] δὲ μετὰ

1 Cod. Vatic. 1260, f. 82ᵛ, l. 4. λεκτέον ex λεκταίον corr. φασὶν (ν in ras.).

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[1] In alio loco c. ξδ' (col. 491), f. 107 (olim 95) codicis, Cosmas dicit: Ἀστρονομίαν πρῶτοι εὑρηκέναι Βαβυλώνιοι διὰ Ζωροθρύστου (*sic* codex).

[2] Ζάμης Nini et Semiramidis filius fuit teste Eusebio; cf. Justi, *Iranisches Namenbuch* (1895), s.

From Cosmas of Jerusalem.

The historical and mythological commentaries of Cosmas of Jerusalem, bishop of Maiuma (743 A.D.), on the verses of Gregory of Nazianzus were first edited by Angelo Mai (Spicil. Rom. II, xv) from the Vatican codex, which alone, it seems, has preserved these for us. Mai's edition was subsequently reprinted by Migne, Patr. Gr., XXXVIII, col. 456 ff. Yet those commentaries have lain almost entirely neglected to this day, although they teach us many things that one would seek in vain elsewhere (cf. C.-R. Acad. Inscript., 1911, p. 192 ff. and S. Reinach, ibid., p. 333). Among these, especially noteworthy is what he relates concerning Zoroaster and the other masters skilled in astrology. That the record he has preserved is of the highest value is apparent even from the fact that the form of the name transmitted here, Zapaspoorŋg[3], comes closer to the Persian Zarathustra than all the other forms found in Greek writers (Zwpodατpns, Zwpóados, Zapadne; Diod. Sic. I, 94, 2 alone has Zaspavατne; cf. Gauthiot, Mémoires de la Société de linguistique, XVI, 1910, p. 318). Accordingly, it seemed appropriate to include this excerpt among our testimonies. Mai's edition was collated against Vatican codex 1260, ff. 80v (formerly 64) – 84v (formerly72) by the most learned priest Johannes Mercati, with the kindness he always shows, at our request.

Some fragments of the astrological writings attributed to Zoroaster have been published in this catalogue (II, p. 192; V, 3, p. 87 f.) or elsewhere (Geopon., 1, 7, 8, 10, 12, etc.), and Zoroaster and Hostanes are frequently named among the authors of that science (Catal., I, p. 81; II, p. 192 n.; Suid. s. v. 'Αστρονομία; Vettius Valens, IX, 3, p. 337, 4; cf. Mon. myst. Mithra, I. p. 33; Reitzenstein, Poimandres, p. 103; Bouché-Leclercq, Astrol. gr., p. 52, 1 and passim). But nowhere, except in Cosmas, do we trace the lineage of the Persian prophet down to Hostanes. The author of these lines was not unaware that the secret knowledge of the magi had been handed down from father to son (Amm. Marc. XXIII, 6, 32, etc. Cf. Rapp, ZDMG., XX, p. 70 ff.). I suspect that the source of this passage, where astrology is closely connected with the religion of the pagans, is Teucer of Babylon, who, as we know, wrote about the decans and the figures of the decans (Catal., VII, p. 193; cf. below p. 122, n. 2); but I acknowledge that this conjecture needs to be supported by stronger arguments.

[F. C.]

One must speak about what they call the zodiac circle. Zarathrusters was the first to examine this matter, being a barbarian, and Zames after him

1 Cod. Vatic. 1260, f. 82', l. 4. λεκτέον corrected from λεκταίον; paalv (v on erasure).

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1 In another place c. Ed' (col. 491), f. 107 (formerly 95) of the codex, Cosmas says: 'Astronomy was first discovered by the Babylonians through Zorothrystus (so the codex).

2 Zdung was the son of Nini and Semiramis according to Eusebius; cf. Justi, Iranisches Namenbuch (1895), s.

τοῦτον καὶ Δαμοίτας[1] οἱ τούτου παῖδες, ἔπειτα Ὀροίησος[2] ὁ Δαμοίτου παῖς, ἑξῆς δὲ μετὰ τούτους Ὀστάνης. οὗτοι τὸν ζῳδιακὸν κύκλον διεῖλον εἰς οἴκους[3] καὶ θεοὺς καὶ συνοικεσίας καὶ διαφορὰς ἀέρων[4]· ἑπτὰ μὲν ἔδοξαν εἶναι θεούς, τὸν Ἥλιόν φημι καὶ τὴν Σελήνην
5 καὶ τοὺς πέντε πλάνητας, ἐντεῦθεν ἑπτάχορδον καὶ τὴν λύραν ἱστοροῦντες[5]. φασὶ μὲν οὖν ἀΐδιον εἶναι θεὸν πάντων ὑπέρτατον ἐξ οὗ πάντας εἶναι τοὺς ἄλλους διαβεβαιοῦνται[6], τοὺς Τιτᾶνας[7] καὶ δαίμονας καὶ γηγενεῖς καὶ Κουρῆτας καὶ ἥρωας καὶ εἴδωλα θεῖα καὶ δαιμόνια τῶν ἀνθρώπων, ὥς φασι, βασιλεύοντα. ἑπτὰ μὲν ἐφόρους φασί, δι' ὧν τὰ
10 ἀποτελεσματικὰ συμβαίνει, Ἄρεα, Ἀφροδίτην, Δήμητραν, Διόνυσον, Ἀθηνᾶν, Ἥφαιστον, Ἄρτεμιν· τινὲς δὲ καὶ τὸν Ἀσκληπιὸν προστιθέασι τοῖς νοσοῦσιν ἐπαμύνοντα. ἄλλοι δὲ ζώνας ὀνομάζοντες τοὺς ἑπτὰ οὕτως ἀριθμοῦνται· Κρόνος, Ζεύς, Ἥλιος, Ἄρης, Ἀφροδίτη, Ἑρμῆς, Σελήνη. περὶ δὲ τῆς ζῳδιακῆς οἰκήσεώς φασιν εἰς ἓξ οἴκους διῃρῆσθαι
15 τοῦτον τὸν τρόπον· Κρόνου μὲν οἶκοι Αἰγόκερως καὶ Ὑδροχόος, Διὸς δὲ Τοξότης καὶ Ἰχθῦς, Ἄρεως Σκορπίος καὶ Κριός, Ἀφροδίτης Ζυγὸς καὶ Ταῦρος, Ἑρμοῦ δὲ Παρθένος καὶ Δίδυμοι Ἡλίου δὲ Λέων καὶ Καρκίνος σύνοικοι δὲ τούτων· Ἡλίου μὲν Ἀπόλλων, Ἑρμοῦ Μοῦσα, Ἀφροδίτης Ἀντέρως, Ἄρεως Ἄτη, Διὸς Ἥρα, Κρόνου Ῥέα. οὗτοι μὲν
20 τούτων σύνοικοι ἐπὶ τῶν ἓξ ζῳδίων, οἷον Λέοντος, Παρθένου, Ζυγοῦ, Σκορπίου, Τοξότου, Αἰγόκερως· καὶ ἑξῆς Διὸς σύνοικος Ποσειδών,

3 συν..κεσίας 1 manu : συνοικεσίας m. 2 11 προστιθέασι ex -σιν corr. 13 Ἄρης add. in marg. m. 2. 14 διηρῆσθαι ex διηρεῖσθαι corr. 15 Αἰγόκερως] ω in ras. ὑδριχόος. 17 δίδυμος. 17-18 καρκῖνος. 18 Ἑρμοῦ] οῦ in ras. 21 ποσειδών] ει ex η corr. m. 2.

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[1] Δαμοίτας nomen est Graecum (Theocr. *Id.* 6, 1), quod pro Persico substitutum esse videtur.

[2] Orhoises, Ὀροίτης, nomina sunt Persica; cf. Justi, p. 234.

[3] Cf. *Geopon.*, I, 12 : Δωδεκαετηρὶς τοῦ Διός, καὶ ὅσα ἀποτελεῖ περιπολεύων τοὺς δώδεκα οἴκους τοῦ ζῳδιακοῦ κύκλου. Ζωροάστρου. Est dodecaeteris *Chaldaïca* ; cf. supra p. 92, n. 1.

[4] Διαφοραὶ ἀέρων non hic dicuntur quae plerumque ἄνεμοι appellantur (e. g. Paul. Alex. B. 3), id est quattuor caeli regiones, sed de divisione circuli in triginta sex partes agebatur, cf. infra p. 122, l. 5.

[5] Cf. Orac. apud Euseb., *Praep. Evang.*, V, 14 (= Porphyrii, *De philos. ex orac. haur.*, p. 138 Wolff) : ... μάγων ὄχ' ἄριστος | τῆς ἑπταφθόγγου βασιλεὺς ὃν πάντες ἴσασιν (sc. Hostanem); Philo Alex *De opif. mundi*, 42 Λύρα ἡ ἑπτάχορδος ἀναλογοῦσα τῇ τῶν πλανήτων χορείᾳ καὶ ἐλλογίμους ἁρμονίας ἀποτελεῖ.

[6] Lactantius Placidus, *In Stat. Theb.*, IV, 516: *Infiniti .. philosophorum, magorum Persae etiam confirmant revera esse praeter hos deos cognitos qui colunturin templis alium principem et maxime dominum, ceterorum numinum ordinatorem, de cuius genere sint soli Sol et Luna.* Cf. quae congessi *Archiv für Religw.*, IX, 1906, p. 332 (*Iupiter summus exsuperantissimus*)

[7] Cf. *Oracula Sibyllina* (= Berosus), III, 110 (p. 54 Geffcken).

him also Damoitas and his children, then Oroiesos the son of Damoitas, and after these Ostanes. These divided the Zodiac circle into houses and gods and co-habitations and differences of airs; seven gods were held to exist, I mean the Sun and the Moon and the five planets, from which they also report that the lyre is seven-stringed; they say that there is an eternal god highest above all, from whom all the others derive, as they firmly assert: the Titans and demons and earth-born and Curetes and heroes and divine images and the demonic rulers of men, as they say. Seven overseers they name, through whom the astral influences come about: Ares, Aphrodite, Demeter, Dionysus, Athena, Hephaestus, Artemis; and some add also Asclepius as a defender of the sick. Others, calling the seven Zones, count them thus: Cronus, Zeus, Helios, Ares, Aphrodite, Hermes, Selene.Concerning the Zodiacal dwelling they say it is divided into six houses in this manner: the houses of Cronus are Capricorn and Aquarius, of Zeus Sagittarius and Pisces, of Ares Scorpio and Aries, of Aphrodite Libra and Taurus, of Hermes Virgo and Gemini, of Helios Leo and Cancer; the co-inhabitants of these are: of Helios Apollo, of Hermes the Muse, of Aphrodite Anteros, of Ares Ate, of Zeus Hera, of Cronus Rhea. These are the co-inhabitants of these over the six Zodiac signs, namely Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn; and next the co-inhabitant of Zeus is Poseidon,

3 plus .. of kessias 1 manu : of cohabitation m. 2 11 addition ex -sin corr.n13 Aris add. in marg. m. 2. 14 divisible ex divisible corr. 15 Capricorn) w in ras. Aquarius. 17 twin. 17-18 cancer. 18 Ermou] not in ras. 21 of Poseidon] is oe the corr. m. 2.

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* Damoitas is a Greek name (Theocr. Id. 6, 1), which appears to have been substituted for a Persian one.

* Orhoises, Οροίτης, are Persian names: cf. Justi, p. 234.

* Cf. Geopon., 1, 12: Δωδεκαετηρίς τοῦ Διός, καὶ ὅσα ἀποτελεῖ περιπολεύων τοὺς δώδεκα οἴκους τοῦ Ζῳδιακοῦ κύκλου. Ζωροάστρου. This is the Chaldaean dodecaeteris; cf. above p. 92, n. 1.

• Διαφοραί ἀέρων does not refer here to what are commonly called ἄνεμοι (e.g. Paul. Alex. B. 3), that is, the four regions of the sky, but rather to the division of the circle into thirty-six parts; cf. below p. 122, l. 5.

5 Cf. Orac., apud Euseb., Praep. Evang., V, 14 (= Porphyrii, De philos. ex orac. haur. , p. 133 Wolf): ... μάγων ὄχι ἄριστος | τῆς ἑπταφθόγγου βασιλεὺς δν πάντες ἴσασιν (sc. Hostanes); Philo Alex. De opif. mundi, 49: Λύρα ἡ ἑπτάχορδος ἀναλογοῦσα τῇ τῶν πλανήτων χορείᾳ καὶ ἐλλογίμους ἁρμονίας ἀποτελεῖ.

• Lactantius Placidus, In Stat. Theb., IV, 316: Infinitum . Cf. quae congessi Archiv für Religio., IX, 1906, np. 332 (the supreme wolf)

1 Cf. Sibylline Oracles (= Berosus), III, 110 (p. 54 Geffcken).

Ἄρεως Πλούτων, Ἀφροδίτης Ἵμερος, † Ἄρτεμις, Νεφέλη [Σελήνης μὲν οἶκος οὐκ ἔστι. κατὰ δὲ συμπάθειαν οὕτως· Ἡλίου σύνοικοι Λέων καὶ Καρκίνος] καὶ οὗτοι ἐπὶ τῶν ἄλλων ἐξ ζῳδίων, οἷον Ἰχθύων, Κριοῦ, Ταύρου, Καρκίνου, Διδύμων, Ὑδροχόου [1].

Τῶν δὲ διῃρημένων εἰς ἀέρας λς' θεῶν τὰ ὀνόματά φασιν ὧδε [2]· 5 Ἀϊδωνεύς, Περσεφόνη, Ἔρως, Χάρις, Ὧραι, Λιταί, Τηθύς, Κυβέλη, Πραξιδίκη, Νίκη, Ἡρακλῆς, Ἑκάτη, Ἥφαιστος, Ἶσις, Σάραπις, Θέμις, Μοῖραι, Ἑστία, Ἐρινύς, Καιρός, Νέμεσις, Νύμφαι, Λητώ, Καιρός, Λοιμός, Κόρη, Ἀνάγκη, Ἀσκληπιός, Ὑγίεια, Τόλμα, Δίκη, Φόβος, Ὄσιρις, Ὠκεανός, Δόλος, Ἐλπίς· ἀφ' ὧν ἑξήκοντα ἄλλους εἶναί 10 φασιν, ἐκ δὲ τούτων τὴν ἄπειρον κίνησιν τοῦ ζῳοφόρου κύκλου καὶ τῶν πλανήτων. τὰς μὲν οὖν περὶ τούτων δόξας ὁ θεῖος Γρηγόριος συντόμως ἀνατρέπων (καὶ γὰρ ἐντεῦθεν τὰ ἀποτελεσματικὰ συμβαίνειν ἐφαντάσθησαν, ἀδιέκβατον ὁδὸν πλανηθέντες) ὧδέ φησιν ὅτι· « Τοῖς ἀστράσιν ἀστέρες εἰσὶν ἐναντίοι κ. τ. λ. ». [F. C.] 15

1-3 Verba corrupta: nam θεὸς σύνοικος Saturni deest. Fortasse <Κρόνου> Ἄρτεμις <Ἑρμοῦ> Νεφέλη. Nota ex margine irrepsisse videtur. Postquam θεοὺς συνοίκους in sex prioribus zodiaci signis enumeravit scriptor, qui sint in sex posterioribus addit. 2 οὕτως ἡλίου in ras. 2 m. 4 διδύμου. Ordo turbatus. Exspectes Ὑδροχ., Ἰχθ., Κριοῦ, Ταύρου, Διὸ Καρκίνου. 5 ἀέρα : ἀέρας corr. Cf. supra p. 121, n. 4. 6 τιθύς. 7 ἴσις. 8 Καιρὸς alt.] Fort. Κόρος Boll. 9 λοίμη m. 1; λύμη corr. m. 2. Λοιμός corr Boll; cf. Roscher, *Lexikon*, III, p. 2104, 22. Κόρη] φόρη cod.

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[1] Doctrina de planetarum domibus quae hic Zoroastri tribuitur, fere eadem est quae apud Ptolemaeum et alios astrologos saepissime exponitur, nisi quod Sol praeter domicilium suum Leonem alterum quoque obtinet Cancrum, quem Lunae eripit. De diis autem consortibus qui in singulis signis cum planetis collocantur, nova atque inaudita hic proferuntur. Attamen duodecim signorum totidem deos tutelam gerere iam antiqui Chaldaei sicut et Aegyptii credebant; cf. Boll, *Sphaera*, p. 476 ss.

[2] Cui praesidi deo unusquisque triginta sex decanorum a Graecis attributus sit ex hoc uno excerpto discimus. Cf. Hermet. Trism ap. Stob., *Eclog.*, I, 21 (p. 190 Wachsmuth). [Series incipere videtur ab Ariete nam sic Osiris cum Aquario (cf. *Sphaera*, p. 175), Oceanus cum Piscibus, Charis cum Tauro (cf. Gruppe, *Burs. Jahresb.*, 137 212), Hermes cum Cancro (cf. Eratosth., *Catast.*, c. 11), Themis et Hestia cum Virgine (cf *Arch. für Religionswiss.*, XIII, 476 sq.), Erinys et Nemesis et Καιρός cum Libra, Leto cum Scorpione (cf. Hygin, *Astr.*, II, 26) apte consociantur; cetera explicare nondum contigit. — F B.]

"Ares' Pluto, Aphrodite's Imeros, † Artemis, Selene's Nephele: there is no house of the Moon. According to sympathy, thus: the Sun's co-inhabitants are Leo and Cancer] and these also among the other six Signs, namely Pisces, Aries, Taurus, Cancer, Gemini, Aquarius 1.

The names of the gods divided into 36 winds they report as follows. Aidoneus, Persephone, Eros, Charis, Horai, Litai, Tethys, Cybele, Praxidike, Nike, Heracles, Hecate, Hephaestus, Isis, Sarapis, Themis, Moirai, Hestia, Erinys, Kairos, Nemesis, Nymphai, Leto, Kairos, Loimos, Kore, Ananke, Asclepius, Hygeia, Tolma, Dike, Phobos, Osiris, Oceanus, Dolos, Elpis; from these, they say there are sixty others, and from these the infinite motion of the zodiacal circle and the planets. The divine Gregory, briefly refuting the opinions concerning these matters (for from this source they imagined that astrological results arise, having wandered on an impassable road), speaks thus: "Against the stars there are opposing stars, etc."

[F. C.] 15

1-3 The text is corrupt: for the god co-inhabitant of Saturn is missing. Perhaps <of Kronos> Artemis, of Hermes> Nephele seems to have crept in from the margin. After the writer has enumerated the co-inhabitant gods in the first six signs of the zodiac, he adds which are in the remaining six. 2 οὕτως ἡλίου in erasure, 2nd hand. 4 διδύμου. Order disturbed. One would expect Aquarius, Pisces, Aries, Taurus, Gemini, Cancer. 5 αέρα: αέρας corrected. Cf. above p. 121, n. 4. 6 τιθύς. 7 ἴσις. 8 Kairos sic. Perhaps Koros Boll. 9 λοίμη 1st hand; λύμη corrected by 2nd hand. Loimos corrected Boll; cf. Roscher, Lexikon, III, p. 2104, 22 Kore) φόρη cod.

The doctrine of the planetary houses, which is here attributed to Zoroaster, is almost the same as that which is very frequently expounded by Ptolemy and other astrologers, except that the Sun, in addition to its own domicile Leo, also obtains Cancer, which it takes from the Moon. Concerning the companion gods who are assigned alongside the planets from the individual signs, new and unheard-of things are set forth here. Nevertheless, the ancient Chaldeans as well as the Egyptians already believed that twelve gods held guardianship over the twelve signs; cf. Boll, Sphaera, p. 476 sq.

From this single excerpt alone we learn to which presiding god each of the thirty-six decans was attributed by the Greeks. Cf. Hermel. Trism. ap. Stob., Eclog., I, 21 (p. 190 Wachsmuth). [The series appears to begin from Aries, for thus Osiris is fittingly associated with Aquarius (cf. Sphaera, p. 175), Oceanus with Pisces, Charis with Taurus (cf. Gruppe, Burs. Jahresh., 137, 212), Hermes with Cancer (cf. Eratosth., Catal., c. 11), Themis and Hestia with Virgo (cf. Arch. für Religionswiss., XIII, 476 sq.), Erinys and Nemesis and Καιρός with Libra, Leto with Scorpio (cf. Hygin, Astr., II, 26); the rest it has not yet been possible to explain. — F. B.]

EXCERPTUM EX CODICE 35 (PARIS. GR. 2118)

Tonitrualis, quod edituri sumus, priorem partem e codice Italico 20, in quo cetera desiderantur, iam ediderunt Bassi et Martini (*Catal.*, IV, p. 172-173). — Cum hoc excerpto tonitrualia codicibus Paris. 44, *f.* 427 et 53, *f.* 163ᵛ tradita artissimo cohaerere vinculo apparet. Eandem doctrinam et in opusculo *Catal.*, IV, p. 128-131 edito (contractiore tamen forma atque tot et tantis inquinata corruptelis, ut verba locis haud paucis intellectu careant) et in Davidis tonitrualí infra ex codice 44, *f.* 325ᵛ excerpto reperies. Quae omnia ab archetypo tonitrualis [1], quod cod. 44, ff. 441-447 servatum infra edetur, magna quidem ex parte originem ducere videntur.

[P. 77.] Ἑρμηνεία τοῦ βροντολογίου τῶν δώδεκα μηνῶν.

Μὴν Ἰανουάριος ἔχει ἡμέρας λα', ἡ ἡμέρα δὲ ὥρας ι' καὶ <ἡ> νὺξ ὥρας ιδ'. ἐὰν βροντήσῃ, σῖτος ἔσται πολὺς καὶ κλαίοντες αὐτὸν δαπανήσουσιν. εἰ δὲ σεισμὸς γένηται, πόλεμον σημαίνει.
5 Μὴν Φεβρουάριος ἔχει ἡμέρας κη', ἡ ἡμέρα ὥρας ἔχει ια', ἡ νὺξ ιγ'. ἐὰν βροντήσῃ ἐν ἡμέρᾳ, φθορὰν τετραπόδων δηλοῖ. εἰ δὲ σεισμὸς γένηται, ἰσχὺς ἔσται ἐν τοῖς λαοῖς. εἰ δὲ κεραυνὸς πέσῃ ἢ ὁμίχλη εἰς τὸν οὐρανὸν ἀνέλθῃ, ἀγαθὸν τοῖς καρποῖς δηλοῖ. ἐὰν δὲ ἦχος ἐκ τοῦ οὐρανοῦ γένηται, πτῶσις ἔσται τῶν καρπῶν.
10 Μὴν Μάρτιος ἔχει ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας ιβ' καὶ ἡ νὺξ ὁμοίως ιβ'. ἐὰν βροντήσῃ καὶ μὴ βρέξῃ, ἀποβολὴν ἀνθρώπων σημαίνει. ἐὰν δὲ ἡ Σελήνη αἱματώδης φανῇ, σῖτος ἔσται πολύς. ἐὰν δὲ σεισμὸς [p. 78] γένηται, σπέρματα πολλὰ γενήσεται, πόλεις δὲ καὶ παραθαλάσσια κινδυνεύσουσιν· ἐὰν δὲ τὴν νύκτα ἀστὴρ εἰς τὴν γῆν πέσῃ, βασιλεὺς
15 τοὺς περὶ αὐτὸν διαφθερεῖ. τῇ δὲ ἡμέρᾳ ἐὰν φανῶσιν ἀστέρες, κατα-

1 τῶν δώδεκα μηνῶν : τὸ μηναῖον N(eapolitanus): τοῦ μηνιαίου B(assi)-M(artini). 2 Ἰαννουάριος N. δὲ om. N. καὶ om. N. ἡ ex N restitui. 5 φευρουάριος P(arisinus). alterum ἔχει om. N. νὺξ <ὥρας> N. 7 ἐν om. N. πέσῃ om. N. ὁμίχλη <καὶ> N. 8 ἀπέλθῃ N. ἀγαθά N. 9 τῶν om. N. 10 alterum ἔχει om. N. καὶ om. N. ὁμοίως: ὥρας N. 11 δὲ 1ª man. in marg. P. 13 γενήσονται N. παραθαλασσίαι N. 14 τῇ νυκτὶ B-M. ἀστὴρ : ὕδατα in tonitrualí *Catal.*, IV, p. 128,5. βασιλεῖς N. 15 τοὺς om. N. αὐτὸν scripsi : αὐτὸν P : αὐτῇ N : αὐτὴν B-M. διαφθείρει N : διαφθαρήσεται B-M.

[1] Quaedam in illo tonitrualí exciderunt, quae hic servantur : e. gr. p. 124, 21.

EXCERPT FROM CODEX 35 (PARIS. GR. 2118)

The first part of the thunder-text which we are about to publish was already edited by Bassi and Martini from Italian codex 20, in which the remaining portions are lacking (Catal., IV, pp. 172–173). — It is apparent that this excerpt is most closely connected with the thunder-texts transmitted in codices Paris. 44, 1.427 and 53, f. 163v. The same doctrine will be found both in the short work edited in Catal., IV, pp. 128–131 (in a more condensed form, however, and so thoroughly contaminated with corruptions that the words in not a few places are devoid of meaning) and in the thunder-text of David excerpted below from codex 44, f. 325. All of these appear to derive in large part from the archetype of the thunder-text preserved in cod. 44, ff. 441–447, which will be edited below.

[P. 77.] Interpretation of the brontology of the twelve months.

The month of January has 31 days; the day has 10 hours and the night 14 hours. If it thunders, there will be much grain, and they will consume it weeping. But if an earthquake occurs, it signifies war.

The month of February has 28 days; the day has 11 hours, the night 13. If it thunders during the day, it indicates the destruction of four-footed animals. But if an earthquake occurs, there will be strength among the peoples; if lightning falls or mist rises into the sky, it indicates good things for the fruits. But if a sound comes from the sky, there will be a failure of the fruits.

The month of March has 31 days; the day has 12 hours and the night likewise 12. If it thunders and does not rain, it signifies the death of people. But if the Moon appears blood-red, there will be much grain. But if an earthquake [p. 78] occurs, there will be many seeds, but cities and coastal regions will be in danger; and if at night a star falls to the earth, a king will destroy those around him, and if stars appear during the day, cata-

1 of the twelve months: the month Neapolitanus): of the monthly B(assi)-(ar-nthni). 2 January N. de om. N. and om. N. h ex N restitui. 5 February (Parisinus). alterum has om. N. nyx <hour> N. om. N. fall om. N.nomihli <kaì> N. 8 πρωΐθι N. agatha N. 9 τῶν om. N. 10 alterum has om. N. and op. N. similarly: hour N.nparathalassiai N. 14 τῇ nyktì B-H.nγ. 198, 5. βασιλεῖς N.
15 om. N.p.

11 and 1' man. in marg. P. 13 are born N.
nὰστὴρ : ὐτα in tonitruali Catal., IV,
naύτὸν scripsi : αὐτὸν P: αὐτῇ N : αὐτὴν B. AND. corrupts N : corrupts B-H.

1 Some things have fallen out in that thunder-treatise, which are preserved here: e.g. p. 124, 21.

σφαγὴ γενήσεται. εἰ δὲ σεισμὸς γένηται, πόλεμον, ταραχὰς ἐχθρῶν καὶ ἐπαναστάσεις σημαίνει.

Μὴν Ἀπρίλιος ἔχει ἡμέρας λ', ἡ ἡμέρα ἔχει ὥρας ιγ', ἡ νὺξ ια'. ἐὰν βροντήσῃ, σῖτος ἔσται πολὺς καὶ κλαίοντες αὐτὸν δαπανήσουσι. εἰ δὲ σεισμὸς γένηται, πόλεμον δηλοῖ· πόλεις δὲ καὶ παραθαλάσσια εὐφορήσουσιν. ἐὰν δὲ ἡ Σελήνη ἐκλίπῃ, ἀνθρώπων φθορὰν σημαίνει.

Μὴν Μάϊος ἔχει ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας ιδ', ἡ νὺξ ι'. ἐὰν βροντήσῃ, ἀκαταστασίαν ἀνθρώπων δηλοῖ καὶ τῷ κόσμῳ ταραχὴν καὶ φθορὰν τετραπόδων σημαίνει καὶ ἀνδρῶν δυναστῶν ἀναίρεσιν. εἰ δὲ σεισμὸς γένηται, λοιμὸς κτηνῶν ἔσται καὶ ὑετῶν σπάνις. ἐὰν δὲ ἡ Σελήνη ἐκλίπῃ, λιμὸν σημαίνει. ἐὰν δὲ πρὸ [τῶν] τεσσάρων καλανδῶν Ἰουνίου σεισμὸς γένηται, ἀγαθὰ μετ' εἰρήνης σημαίνει.

Μὴν Ἰούνιος ἔχει ἡμέρας λ', ἡ ἡμέρα [p. 79] ἔχει ὥρας ιε', ἡ νὺξ ὥρας θ'. ἐὰν δὲ βροντήσῃ, σίτου εὐφορίαν δηλοῖ καὶ ἀνδρῶν δυναστῶν ἀπώλειαν ἐὰν δὲ καὶ σεισμὸς γένηται, καύματα γενήσονται. εἰ δὲ καὶ ἡ Σελήνη αἱματώδης φανῇ, σίτου διαφθορὰ ἔσται.

Μὴν Ἰούλιος ἔχει ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας ιδ', ἡ νὺξ ὥρας ι'. ἐὰν βροντήσῃ, χάλαζαν σημαίνει καὶ εὐφορία ἔσται καὶ μέγιστος ἀνὴρ ἀποθανεῖται. εἰ δὲ σεισμὸς γένηται, θόρυβον ἀνθρώπων καὶ τυράννων ἀναίρεσιν δηλοῖ. ἐὰν δὲ καὶ ὁμίχλη εἰς τὴν γῆν πέσῃ, τοῦ ἡγεμόνος ἀποστασία ἔσται. ἐὰν δὲ θύωνται κτήνη καὶ χολὴ εἰς αὐτὰ μὴ εὑρίσκεται, λοιμὸς ἀνθρώπων <ἔσται>.

Μὴν Αὔγουστος ἔχει ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας ιγ', ἡ νὺξ ια'. ἐὰν βροντήσῃ, συμφορὰ ἔσται τῇ χώρᾳ διὰ πολλῶν θορύβων. ἐὰν δὲ ἀπὸ δυσμῶν βροντήσῃ ὁ καρπὸς ὑπὸ θηρίων βρωθήσεται. εἰ δὲ ἀνυδρία γένηται, ὕστερον πολλὰ ὕδατα ἔσονται καὶ ἀνὴρ μέγας ἀπολεῖται. ἐὰν δὲ ἦχος ἐκ τῆς γῆς γένηται, λιμὸν καὶ φθορὰν σημαίνει. ἐὰν δὲ ἐν τῇ ἡμέρᾳ ἀστέρες φανῶσιν, ἀνδρῶν μεγάλων σφαγὴν σημαίνει. εἰ δὲ σεισμὸς γένηται, φόβον καὶ στενοχωρίαν δηλοῖ καὶ λοιμὸν [p. 80] τετρα-

1 δὲ <καὶ> N. πολέμου ταραχὰς <καὶ> N 3 ἀπρίλλιος N. alterum ἔχει om. N. νὺξ <ὥρας> N. 5 παραθαλασσίαι N 6 ἡ : καὶ N ἐκλίπῃ scripsi : ἐκλείπῃ P : ἐκλείψει N ἐκλείψῃ B-M. 7 alterum ἔχει om. N. <καὶ> ἡ νὺξ <ὥρας> N. 8 τὸν κόσμον N τοῦ κόσμου B-M. 9 δυνατῶν hic et infra coni Boll. 10 λιμὸς N. ὑετοὶ σπάνιοι N. 10-11 ἡ Σελήνη : τὸ φέγγος N. 11 ἐκλίπῃ scripsi : ἐκλείπῃ P : ἐκλείψει N : ἐκλείψῃ B-M. λιμὸν scripserunt B-M : λιμῶν N : λεῖμὸν P : λοιμὸν dubitanter proposuerunt B-M. τῶν uncinis seclusi. 11-12 καλανδῶν Ἰουνίου scripsi ἡμερῶν ἰανουαρίου P : ἡμερῶν ἰαννουαρίου N. 13 ἡ ἡμέρας P. alterum ἔχει om. N. 14 δὲ om. N. σίτος εὐφορία N. δηλοῖ om. N. 15 ἀπώλιαν P : ἀπώλεια N. ἐὰν δὲ καὶ : εἰ δὲ N. <μέγιστα> καύματα N. γενήσον N. καὶ ἡ om. N. 16 αἱματώδης B-M : αἱματώδεις P : αἱματωδίαν N. διαφορὰ P. 17 ἰούλλιος N. alterum ἔχει om. N. 19 ἀποθανεῖται : τελευτήσει N. θόρηβον N. 20 καὶ om. N. ὁμίχλυν N. ἡγεμόνος : ἡγουμένου N. 21 ἀποστασίαν N. θύονται P. <τὰ> κτήνη N. μὴ οὐχ N. 22 λιμὸς N. ἔσται ex N restitui. 23 alterum ἔχει om. N. νὺξ <ὥρας> N. 24 ἐὰν δὲ εἰ δὲ N. 25 ὁ καρπὸς... (p. 125, 25) δηλοῖ. — Τέλος om. N.

slaughter will occur. But if an earthquake happens, it signifies war, turmoil of enemies, and uprisings.

The month of April has 30 days, the day has 13 hours, the night 11. If it thunders, there will be much grain, and they will consume it in tears. If an earthquake occurs, it foretells war; and cities and coastal regions will be prosperous. But if the Moon suffers an eclipse, it signifies the destruction of people.

The month of May has 31 days, the day has 14 hours, the night 10. If it thunders, it foretells instability among people and signals turmoil for the world and destruction of four-footed animals and the killing of powerful men. If an earthquake occurs, there will be a plague of livestock and a scarcity of rains. But if the Moon suffers an eclipse, it signifies famine. But if an earthquake occurs before the four Kalends of June, it signifies good things together with peace.

The month of June has 30 days, the day [p. 79] has 15 hours, the night 9 hours. If it thunders, it foretells an abundance of grain and the destruction of powerful men; if an earthquake also occurs, heat waves will arise. And if the Moon also appears blood-red, there will be a spoiling of grain.

The month of July has 31 days; the day has 14 hours, the night 10 hours. If it thunders, it signifies hail and there will be abundance, and a great man will die. If an earthquake occurs, it portends turmoil among the people and the overthrow of tyrants. If fog falls upon the earth, there will be a revolt of the governor. If animals are sacrificed and no bile is found in them, there will be a plague among the people.

The month of August has 31 days; the day has 13 hours, the night 11. If it thunders, there will be calamity in the land through many disturbances. If it thunders from the west, the harvest will be devoured by wild beasts; if drought occurs, many waters will come afterwards and a great man will perish. If a sound comes from the earth, it signifies famine and destruction. If stars appear during the day, it signifies the slaughter of great men. If an earthquake occurs, it portends fear and distress and a pestilence [p. 80] of four—

1 δέ <καὶ> N. πολέμου ταραχάς <καὶ> N 3 ἀπρίλλιος N. alterum ἔχει om. N. νύξ <ὥρας> N. 5 παραθαλασσίαι N 6 ἡ : καὶ N ἐκλίπῃ scripsi : ἐκλείπῃ P : ἐκλείψει N ἐκλείψῃ B-M. 7 alterum ἔχει om. N. <καὶ> ἡ νύξ <ὥρας> N. 8 τὸν κόσμον N· τοῦ κόσμου B.M. 9 δυνατῶν hic et infra coni Boll. 10 λιμός N. ὑετοί σπάνιοι N. 10-11 ἡ Σελήνη: τὸ φέγγος N. 11 ἐκλίπῃ scripsi : ἐκλείπῃ P : ἐκλείψει N: ἐκλείψῃ B-M. λιμόν scripserunt B-M : λιμών N : λεϊμόν P: λοιμόν dubitanter proposuerunt B-M. τῶν uncinis seclusi. 11-12 χαλανδῶν Ἰουνίου scripsi· ἡμερῶν ἰανουαρίου P : ἡμερῶν ἰαννουαρίου N. 13 ἡ ἡμέρας P. alterum ἔχει om. N. 14 δέ om. N. σίτος εὐφορία N. δηλοῖ om. N. 15 ἀπώλιαν P : ἀπώλεια N. ἐὰν δὲ καὶ : εἰ δὲ N. <μέγιστα> καύματα N. γενήσον N. καὶ ἡ om. N. 16 αἱματώδης B.M : αἱματώδεις P: αἱματωδίαν N. διαφορά P. 17 Ἰούλλιος N· alterum ἔχει om. N. 19 ἀποθανεῖται : τελευτήσει N. Θόρυβον N. 20 καὶ om. N. ὁμίχλυν N. ἡγεμόνος : ἡγουμένου N. 21 ἀποστασίαν N. θύονται P. ἀτάλκτήνη N. μὴ οὐχ N. 23 λιμός N. ἔσται ex N restitui. 23 alterum ἔχει om. N. νύξ <ὥρας> N. 24 ἐὰν δὲ· εἰ δὲ N. 25 ὁ καρπός... (p. 125, 25) δηλοῖ. — Τέλος om. N.

πόδων καὶ ἀρχόντων φυγάς. ἐὰν δὲ ἀπὸ πρώτης ἡμέρας Αὐγούστου ἕως πρὸ η' καλανδῶν σεισμὸς γένηται, ὑπὸ βιαίων ἀνδρῶν μεγάλων πόλεμος ἔσται.

Μὴν Σεπτέμβριος ἔχει ἡμέρας λ', ἡ ἡμέρα ἔχει ὥρας ιβ' καὶ ἡ νὺξ ὁμοίως. ἐὰν βροντήσῃ, σίτου εὐφορίαν δηλοῖ. ἐὰν ὑετὸς ἐπακολουθήσῃ, τοῦ σίτου καιρὸς ἔσται. ἐὰν ἦχος ἐκ τῆς γῆς γένηται ** ἀπὸ πρωῖ καλανδῶν Σεπτεμβρίου καὶ πρὸ τριῶν καλανδῶν Ὀκτωβρίου μηνός εὐετηρίαν καὶ εἰρήνην δηλοῖ, τῶν δὲ κτηνῶν φθοράν. ἐὰν δὲ οἰκίας οἰκοδομουμένης σεισμὸς γένηται, οὐ συμφέρει τῷ οἰκοδομοῦντι· ἄλλος γὰρ αὐτῆς κυριεύσει.

Μὴν Ὀκτώβριος ἔχει ἡμέρας λα', <ἡ> ἡμέρα ἔχει ὥρας ια', ἡ νὺξ ιγ'. ἐὰν δὲ βροντήσῃ, σίτου ἀπώλειαν δηλοῖ, οἴνου καὶ ἐλαίου πλησμονήν. ἐὰν δὲ ὁμίχλη εἰς τὴν γῆν πέσῃ, σίτου εὐφορίαν δηλοῖ. εἰ δὲ σεισμὸς γένηται ἀπὸ ὥρας πρώτης ἕως μεσονυκτίου εἴτε πρωῖ, θόρυβον ἀπὸ τῶν ἐξεναντίων σημαίνει.

Μὴν Νοέμβριος ἔχει ἡμέρας λ', ἡ ἡμέρα ἔχει ὥρας ι', ἡ νὺξ ιδ'. ἐὰν βροντήσῃ, σῖ[p. 81]τος πολὺς ἔσται καὶ μέγας ἀνὴρ ἀνόμως τελευτήσει καὶ θόρυβον σημαίνει καὶ τῶν ἀπὸ δύνοντος δυναστῶν ἀπώλειαν. ἐὰν δὲ ἦχος ἐκ τῆς γῆς γένηται, φύγην ἀρχόντων δηλοῖ καὶ ὁ σῖτος ὑπὸ θηρίων βρωθήσεται ἢ χαωθήσεται.

Μὴν Δεκέμβριος ἔχει ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας θ', ἡ νὺξ ιε'. ἐὰν βροντήσῃ, θάνατον μεγάλων ἀνδρῶν σημαίνει· τοῦ οἴνου κάκωσις ἔσται. εἰ δὲ σεισμὸς γένηται, χαρὰ πολλὴ καὶ ἀγαθοσύνη καὶ ἡ χώρα θόρυβον ἕξει. ἐὰν δὲ περὶ τὸν Ἥλιον γένηταί τι, τὸ σύνολον αὐχμηρίαν δηλοῖ. εἰ δὲ πρὸ θ' καλανδῶν ἢ ι' σεισμὸς γένηται, φθορὰν θρεμμάτων δηλοῖ. — Τέλος

1 ἀπὸ πρώτης ἡμέρας scripsi : πρὸς πρώτην ἡμέραν P cf. *Catal.*, IV p. 129, 33. 2 πρὸ η' scripsi coll. *Catal.*, IV p. 129, 34 : πρωῖ P. 6 καιρὸν P. lacunam significavi ; cf. enim quae in tonitruali infra ex cod 44, f. 441 edito leguntur. 7 pro καὶ an ἕως ? 9 οἰκοδομουμένης scripsi : οἰκοδομοῦμεν P. 11 ἡ addidi. 12 σίτου scripsi coll. in tonitruali cod. 44, f. 427 σίτου σπάνης [*sic*] : τόπου P. 13 cf. σίτου ἔσται ἀφορία cod. 44, f. 441 ; ἀφορία ἔσται in Melampodis lunario (*Catal.*, IV, p. 112, 14).

flight of rulers and leaders. But if from the first day of August until eight days before the Kalends an earthquake occurs, a great war will arise from violent powerful men.

The month of September has 30 days, the day has 12 hours and the night likewise. If it thunders, it signifies an abundance of grain. If rain follows, the time for grain will come. If a sound arises from the earth ** from the morning of the Kalends of September until three days before the Kalends of October, it signifies prosperity and peace, but destruction of livestock. But if an earthquake occurs while a house is being built, it is not beneficial for the builder, for another shall take possession of it.

The month of October has 31 days, the day has 11 hours, the night 13. If it thunders, it signifies the loss of grain, but an abundance of wine and oil. If fog falls upon the earth, it signifies an abundance of grain. If an earthquake occurs from the first hour until midnight or in the morning, it signifies turmoil from adversaries.

The month of November has 30 days, the day has 10 hours, the night 14. If it thunders, there will be much grain and a great man will die unlawfully, and it signifies turmoil and the destruction of rulers from the west. If a sound arises from the earth, it signifies the flight of rulers, and the grain will be eaten by wild beasts or will be wasted.

The month of December has 31 days, the day has 9 hours, the night 15. If it thunders, it signifies the death of great men; there will be a deterioration of wine. If an earthquake occurs, there will be great joy and goodness, yet the land will experience turmoil. If something occurs around the Sun, it signifies drought altogether. If an earthquake occurs nine days before the Kalends or at the Kalends, it signifies the destruction of livestock. End

1 from first day scripsi : to first day Pn2 to n' scripsi coll. Catal., IV p. 129, 34 : morning P. nsignificavi; cf. enim quae in tonitruali infra ex codn7 pro and an to 9 built scripsi : built P. 11 or addidi.n19 wheat scripsi coll. in tonitruali cod. 44, C. 427 rare wheat [sic] : of place P.n13 cf. wheat is duty free cod. 14, 1. 441; ἀφορια is in Melampodis lunarion (Catal., IV, p. 112, 14). cf. Catal., IV p. 129. 441 edito leguntur.

EXCERPTUM EX CODICE 38 (Paris. gr. 2180)

Bothri philosophi ad regem Persarum epistula de vulturis virtutibus.

Bothri epistula codicibus Paris. 4 [Paris. gr. 2419], f. 153; 38, f. 100 servatur. Quanquam in utroque codice nonnullis locis, maxime epistulae initio, eadem traduntur, complura tamen eorum quae praebet alter in altero non invenias, ita ut epistulae utraque forma ex ampliore scriptura contracta esse videatur. Ideo utramque scripturam edendam esse censui. De Bothro nihil compertum habeo. Cuius epistulam cum libro, qui Cyranides (vel potius Κοιρανίδες; cf. Serruys, *Revue de philologie*, XXXII, 1908, p. 158) inscriptus est, maximam partem consentire ex adnotationibus meis satis demonstratur.

[Cod. 38, f. 100.] Σοφοῦ τινος Βόθρου πρὸς βασιλέα. [Σοφοῦ τινος Βόθρου βασιλέως πρὸς βασιλέα.]

Πολλοὶ τῶν ἀνθρώπων ἀγνοοῦσιν, ὦ βασιλεῦ, πῶς καὶ οἷα ἡ τοῦ γύπου ἀνατομὴ γίνεται πρὸς θεραπείαν καὶ εὐρωστίαν τῶν ἀνθρωπείων σωμάτων, μὲ τριῶν ὀξέων καλάμων τεμνόμενος μήτινος θεωροῦντος· 5 ἐπιλέγεται δὲ ὁ σφάττων αὐτὸν τὰ τρία ὀνόματα τῶν ἀγγέλων, Ἀδαμαήλ, Ἐλχωή, Ἀβράκ· διὰ γὰρ τῶν τριῶν ὀνομάτων τούτων ὅλος τελειοῦται. τὸ γὰρ ὀστέον τῆς κεφαλῆς αὐτοῦ κοπὲν καὶ βληθὲν εἰς δέρμα ἐλάφου καὶ περιτιθὲν εἰς τὴν κεφαλὴν τοῦ ἀνθρώπου ἰᾶται πᾶσαν κεφαλαργίαν. τὸ δὲ αἷμα αὐτοῦ μίξας μετὰ κεδρέας, ψώραν, 10 λέπραν καὶ κελεφοὺς θεραπεύει ἡ δὲ καρδία αὐτοῦ † ἐνδιδὲν εἰς δέρμα λύκου, † ἐν δεκονήσει καὶ πρᾶξιν ποιεῖ. εἰ δὲ καὶ ἐν δεξιῷ βραχίονι βασταζόμενος καὶ εἰς ληστὰς ἐὰν πέσῃ, ὡς θεὸν προσκυνοῦσι.** τὰ

1 alteram tituli formam (cf. p. 127, 11), eadem manu atque prior scriptam, uncinis inclusi. 3 ἡ : οἱ cod. 4 γύπου ; intell. γυπός. 5 τεμνῶμενος cod.; intell. τεμνομένου. 6 intell. ἐπιλέγει. 7 ὅλος; intell. ὅλως vel potius ὅλα. 8 τὸ γὰρ ὀστέον etc.; cf. *Les Lapidaires*, II, ed. de Mély-Ruelle, p. 82, 20; 86, 23; v. infra p. 127, 19. 9 intell. περιτεθὲν. 10 intell. κεφαλαλγίαν. τὸ δὲ αἷμα etc.; cf. *Lapid.*, p. 82, 23? intell. κεδρίας 11 ἡ δὲ καρδία etc.; cf. *Lapid.*, p. 83, 8; 87, 1. ἐνδιδὲν; intell. ἐνδεθεῖσα; cf. *Lapid.*, *l. c.* 12 ἐν δεκονήσει *sic* cod.: ἔνδον ὀνήσει coni. Cumont : ἐν διακονήσει et unius verbi lacunam Boll; an νίκην scribendum coll. *Lapid.*, p. 87, 3 νικητικός? 13 βασταζώμενος cod.; intell. βαστάζεται. πέσει cod.; intell. πέσῃ τις>. lacunam significavi; supple e. g. ἐὰν δὲ εἰς θηρία.

EXCERPT FROM CODEX 38 (PARIS. GR. 2180)

Letter of the philosopher Bothrus to the king of the Persians on the virtues of the vulture.

The letter of Bothrus is preserved in codices Paris. gr. 2419, f. 153; and 38, f. 100. Although in both codices the same text is transmitted in several places, especially at the beginning of the letter, many things offered by one cannot be found in the other, so that both forms of the letter appear to have been abridged from a more extensive work. For this reason I judged that both versions should be published. I have found nothing certain about Bothrus. That his letter agrees in large part with the book entitled Cyranides (or rather Κοιρανίδες; cf. Serrays, Revue de philologie, XXXII, 1908, p. 158) is sufficiently demonstrated by my annotations.

[Cod. 33, f. 100.] By a certain wise man Bothros to a king. (By a certain wise man Bothros the king to a king.)

Many people are ignorant, O king, of how and in what manner the dissection of the vulture is performed for the treatment and strengthening of human bodies, it being cut with three sharp reeds while no one is watching; and the one who slaughters it pronounces the three names of the angels, Adamael, Elchoe, Abrak; for through these three names the whole thing is accomplished. For its skull bone, cut and placed in a deer's hide and put around the head of a person, cures every headache. Its blood, mixed with cedar resin, heals mange, leprosy, and scabs; and its heart † placed in a wolf's hide, † brings performance and efficacy. And if one is carried on the right arm and falls among robbers, they worship him as a god and the

1 The second form of the title (cf. p. 127, 11), written in the same hand as the first, I have enclosed in brackets. 3 h: ol cod. 4 τύπου; read γυπός. 5 τεμνώμενος cod.; read τεμνομένου. 6 read ἐπιλέγει. 7 όλος; read ὅλως or rather όλα. 8 τὸ γὰρ ὀστέον etc.; cf. Les Lapidaires, II, ed. de Mely-Huelle, p. 82, 20, 86, 23, see below p. 127, 19. 9 read περιτεθέν. 10 read κεφαλαλγίαν. τὸ δὲ αἷμα etc.; cf. Lapid., p. 82, 23? read κεδρίας. 11 ἡ δὲ καρδία etc. cf. Lapid., p. 83, 8, 87, 1. h 8; ἐνδιδέν; read ἐνδεθεῖσα; cf. Lapid., l. c. 12 ἐν δεκονήσει sic cod.: ἔνδον δνήσει conj. Cumont: ἐν διακονήσει and a lacuna of one word Boll; or should νίκην be written, cf. Lapid., p. 87, 3 νικητικός? 13 βασταζώμενος cod.; read βαστάζεται. πέσει cod.; read πέση τῆς. I have indicated the lacuna; supply e.g. ἐὰν δὲ εἰς θηρία.

θηρία πάντα ὑπὸ γῆν φεύγουσιν. ντερα αὐτοῦ δεθὲν εἰς ** ἰσχιατικοὺ καὶ νεφριτικοὺς πόνους ἰᾶται τὸ ἀξούγκην αὐτοῦ ἀλειφόμενον παραλυτικοὺς ἰᾶται. τὰ πτερὰ αὐτοῦ εἰς πολλὰ χρησιμεύουσιν, καὶ γυνὴ ἐ γαστρὶ ἔχουσα καὶ μὴ δυναμένη τεκεῖν τίθει τὸ πτερὸν αὐτοῦ εἰς
5 τὸν ἀριστερὸν πόδα ὑποκάτω αὐτῆς καὶ παραυτίκα τέξεται· καὶ εὐθέως ἔπαρον τὸ πτερόν καὶ πόδες καὶ ὄνυχες παραφυλαττόμενοι τὸν οἶκον καὶ εἰς π ματε οῦσ γάρ, κἂν θέλεις θέλεις· αχέ πρ σσιμ πρα σόμενο ν σ
10 χρόνον παρ ρχετα ο

[Co Β ασ Περσῶν φε
ς γ

Πολλοὶ τῶν ἀνθρώπων γνο σιν ασι οἷα τοῦ γυπὸς ἀνατομὴ νεται πρὸς εραπε α καὶ εὐρωστίαν των ἀνθρωπίνων
1 σωμάτων σφάζεσθαι σφάζων αὐτὸν ἔσται μόνος παρὰ ευρουμενος των τριων ἀγγέλων ὀνόματα Ελωήλ, Βαβριήλ αὐτῶν τῶν τὸ γὰρ κεφαλὴ κοπὲν αἱ βληθὲν ἐλάφου
20 καὶ περιτιθὲν τῇ φαλ τοῦ ἀνθρώπου κεφαλαλγίαν κ ἡμικρανίαν εραπεύ ρβάλ ου οιε πε χ ας
υκ
αι θα μο
ἐμβάλλεται οίρ θαλ θα σσα
2 αὐτοῦ ρμ μ ἀνθρώπους ὑποτάσσει ὀργὴν β ιλέω ο ιμα ε, ἑβδομάδας α μονιωντα καὶ ε η μ νου ι ι ραχίων βασταζόμενος ἐὰν μπέσ προσκυνήσωσιν.

1 intell. *e de*
Philolog ... *cun* ...
πό κοιλ
c *Lapid* ό
Lapid., τε ρ ... d
... e α.
1 ν *Lapid* ρ περιτιθ ν
L p . κ
α κα αι
γλῶσ
ἡπαρ e *apid*

all beasts flee beneath the earth. His intestines bound onto ** heal sciatica and kidney pains; his lard applied heals paralytics; his feathers are useful for many things; and a woman with child who is unable to give birth places his feather under 5 her left foot beneath her, and she will immediately give birth; and straightaway remove the feather; and his feet and claws, kept watch over the house, and ground into p[otion]-medicine, for they grind, and whether you wish it or not ache prssim to be acquired V s Of Nails 10 time passes o

[Co B as of the Persians ofe ς ϒ

Many of the people «na ϒ sin asi oia of the dissection of a vulture comes to the table and vigor of human 1- bodies to be slaughtered slaughtering it will be his alone, by / beside / from being observed / contemplated of the / the (genitive of three angels names Eloel, Gabriel of them of the / the (genitive plural article) for the bone head cut those having been thrown down deer skin 20 and placing around the of the human skull headache k hemicrania treat rbalou Ot πε χ ας υκ an will me is inserted oir thal will ssa Of it rm I subjects people anger b more o ima from the seventh madas unannotated and if of the mind rachion being carried if mbes they shall worship.

1 intell. e of nPhilolog from the belly c LapidnLapid., ó the ρ d e a. v Lapid p placing around L p κ α and and tongue c liver e aphid

EXCERPTUM EX CODICE 40 (Paris. gr. 2244)

De anonymo opusculo, ab initio mutilo, ex quo haec capitula excerpsi, vide quae supra p. 19-20 in codicis 40 descriptione ad f. 290 adnotavi.

[F 290. Περὶ γονέων.

Κατὰ μὲν Πτολεμαῖον ὁ πατὴρ ἔνδοξος καὶ λαμπρότατος καὶ χρόνιος ἔσται διὰ τὸ τὸν Ἥλιον καὶ τὸν τοῦ Κρόνου τοὺς τῷ πατρικῷ προσώπῳ συνοικειουμένους ὑπὸ τῶν ἀγαθοποιῶν ἐπιθεωρεῖσθαι τοῦ τε Διὸς καὶ τῆς Ἀφροδίτης, ἔτι δὲ καὶ διὰ τὴν τῶν φώτων ἐμπερίσχεσιν καὶ τὴν τῶν ἀστέρων δορυφορίαν. ἡ δὲ μήτηρ ἧττον ἔνδοξος καὶ πολυχρόνιος ἔσται διὰ τὸ παρ' αἵρεσιν τὴν Σελήνην ὑπὸ τῶν ἀστέρων δορυφορεῖσθαι τὴν τῷ μητρικῷ προσώπῳ μετὰ τῆς Ἀφροδίτης συνοικειουμένην. ὁμοίως δὲ καὶ κατὰ Δωρόθεον τὰ αὐτὰ ἔσται περὶ τοὺς γονεῖς 10

Περὶ ἀδελφῶν

Διὰ τὸ ἡμερινὴν εἶναι τὴν γέννεσιν γίνεται ὁ τῆς Ἀφροδίτης μητρικὸς ὡροσκόπος, ὡς εἶναι τὸν Καρκίνον μητρικὸν μεσουράνημα· ἐπαναφορὰ δὲ τούτου ὁ Λέων. ἔστι δὲ ὁ μὲν Καρκίνος ζῴδιον θηλυκόν, τροπικὸν καὶ πολύσπερμον, ὁ δὲ Λέων ἀρρενικόν, στερεόν, στειρῶδες. 15 ἐπιθεωρεῖται τὸ μὲν μεσουράνημα ὑπὸ τοῦ Διὸς καὶ Ἀφροδίτης, συμπάρεστι δὲ αὐτῷ καὶ ὁ τοῦ Ἄρεως τὸ δὲ ἐπαναφερόμενον ζῴδιον ἐπιθεωρεῖται ὑπό τε Ἀφροδίτης καὶ τοῦ Κρόνου, συμπάρεστι δὲ αὐτῷ καὶ ὁ τοῦ Ἑρμοῦ. ἔστι δὲ ὁ μὲν τοῦ Κρόνου ἐν ζῳδίῳ ἀρρενικῷ, στερεῷ, ὁ δὲ τοῦ Διὸς ἐν ζῳδίῳ θηλυκῷ, τροπικῷ, στειρώδει, ὁ δὲ τῆς 20 Ἀφροδίτης ἐν ζῳδίῳ ἀρρενικῷ, ἰσημερινῷ, μονοειδεῖ, ὁ δὲ τοῦ Ἄρεως ἐν ζῳδίῳ τροπικῷ, θηλυκῷ, πολυσπέρμῳ, ὁ δὲ τοῦ Ἑρμοῦ ἐν ζῳδίῳ ἀρρενικῷ, στειρώδει σημαίνεται δὲ ἐκ τούτων διὰ τὸ πλείονας λόγους ἔχειν τὸν Δία καὶ τὴν Ἀφροδίτην καὶ τὴν Σελήνην ἀδελφοὺς ἕξειν τρεῖς,

1 cf. Hephaest. II, 4; *Catal.*, II, p. 187; VIII, 2, p. 60. 2 Κατὰ : ..τὰ cod., in quo passim litterae atque voces foliis perscissis vel chartae particulis a compaginatore agglutinatis legi non possunt. Ptol., *Tetrab.*, Norimb 1535, f. 29ᵛ. 3 τοὺς... συνοικειουμένους scripsi : τῶν ... συνοικειουμένων cod. 4 πρ..ωπω cod. 5 ἐμπερίσχυσιν cod. 9 cf. *Catal.*, VI, p. 95. 11 cf. Hephaest. II, 6; *Catal.*, II, p. 189; Ptol., *op. cit.*, f. 30ᵛ. 14 cf. Hephaest., ed. Engelbrecht, I, 1, p. 52, 53. 17 συμπαρέστη cod. 18 συμπαρέστη cod. 19 Ἑρμοῦ scripsi ἑρμῖου cod. 22 ἑρμῖοῦ cod. 24 ἕξει cod.

EXCERPT FROM CODEX 40 (PARIS. GR. 2244)

Concerning the anonymous opuscule, mutilated at the beginning, from which I have excerpted these chapters, see what I noted above on p. 19-20 in the description of codex 40 at f. 290.

[F. 290. On Parents.

According to Ptolemy, the father will be distinguished, most illustrious, and long-lived, because the Sun and Saturn, which are associated with the paternal figure, are beheld by the beneficent planets Jupiter and Venus, and furthermore because of the encirclement of the luminaries and the spear-bearing of the stars. The mother, however, will be less distinguished and long-lived, because the Moon, which is associated with the maternal figure together with Venus, is attended by stars contrary to sect. Likewise, according to Dorotheus, the same things will apply regarding the parents.

10

On Siblings

Because the nativity is diurnal, the horoscope of Venus becomes maternal, so that Cancer is the maternal midheaven, and its succedent is Leo. Cancer is a feminine, tropical, and prolific sign, while Leo is masculine, fixed, and barren. The midheaven is beheld by Jupiter and Venus, and Mars is also present with it; the succedent sign is beheld by Venus and Saturn, and Mercury is also present with it. Saturn is in a masculine, fixed sign; Jupiter is in a feminine, tropical, barren sign; Venus is in a masculine, equinoctial, uniform sign; Mars is in a tropical, feminine, prolific sign; Mercury is in a masculine, barren sign. From these factors it is indicated — because Jupiter, Venus, and the Moon have more claims — that he will have three siblings,

1 cf. Hephaest. II, 4; Catal., II, p. 187; VIII, 2, p. 60. 2 Karà : ..rà cod., in which letters and words throughout cannot be read due to torn leaves or paper fragments glued on by the binder. Ptol., Tetrab., Norimb. 1535, f. 29. 3 τους... συνοικειουμένους scripsi : τῶν ... συνοικειουμένων cod. 4 πρ..ωπω cod. 5 εμπερίσχυσιν cod. 9 cf. Catal., VI, p. 95. 11 cf. Hephaest. II, 6; Catal., II, p. 189; Ptol., op. cit., f. 30v. 14 cf. Hephaest., ed. Engelbrecht, 1, 1, p. 52, 53. 17 συμπαρέστη cod. 18 συμπαρέστη cod. 19 Ερμού scripsi ἑρμίου cod. 22 ἑρμίου cod. 24 Έξει cod.

ἕνα μὲν ἄρρενα [f. 290v] διὰ τὸ τὸν Δία ἕνα λόγον ἔχειν ἠρρενωμένον κατὰ τὴν ἰδίαν φύσιν, δύο <δὲ θηλείας> διὰ τὸ τὴν Ἀφροδίτην καὶ τὴν Σελήνην ἔχειν λόγους τεθηλυσμένους.

Περὶ εὐτροφίας.

Ἐπειδὴ κεκεντρωμένον οὐδέτερον εὑρέθη τῶν φώτων, τῶν <δὲ> κακοποιῶν οὐδεὶς συνῆν, οὔτε μὴν κατ' ἰσοσκελίαν τις διεμήκιζε τῶν κακοποιῶν, ἔτι οὐδὲ οἰκοδεσπότης τῶν φώτων ἐν κακοποιῷ τόπῳ ἦν κατειλημμένος, τὸ γεννώμενον καὶ τραφήσεται καὶ χρόνον ἕξει. κατὰ δὲ Δωρόθεον οὕτως· ἡ Σελήνη μετὰ τοῦ κλήρου τοῦ δαίμονος τυχοῦσα εὔτροφον σημαίνει τὸ τεχθὲν καὶ ἀπόνως ἐκφυῆναι τοὺς ὀδόντας.

[F. 296v.] Περὶ μορφῆς καὶ κράσεως σωματικῆς.

Διὰ τὸ τὴν Ἀφροδίτην ὑπάρχειν ἐν Ζυγῷ καὶ τὴν Σελήνην ἐν Παρθένῳ ἀνατολικὰς ἄμφω καὶ τὴν ἀπόρροιαν ἐκ τοῦ Ἡλίου τὴν Σελήνην σωματικῶς ποιεῖσθαι, ἔσται τῇ μὲν κράσει ὁ γεννηθεὶς θερμότερος καὶ ὑγρότερος, ἧττον δὲ πρὸς τὸ θερμότερον ῥέπων, τῇ δὲ χροιᾷ λευκός, μεσόθριξ, μεσοφάλακρος, εὔρις καὶ σύμμετρος τῷ μεγέθει, ἐπὶ μέντοι τὸ μεγαλοπρεπέστερον καὶ εὐμορφότερον καὶ ἐπιχαριτώτερον <ῥέπων> καὶ χαροπὸς τοῖς ὀφθαλμοῖς μετ' ἀπρεπείας.

Περὶ σινῶν καὶ παθῶν.

Πάθος μὲν σωματικὸν ὁ γεννηθεὶς οὐχ ἕξει σίνος δὲ περὶ ἀκοὴν εὐώνυμον καὶ περὶ τὰς τῆς κεφαλῆς φλέβας διὰ τὸ τὸν τοῦ Ἄρεως τοιούτων σινῶν εἶναι δηλωτικὸν καὶ κυριεύειν καὶ ἐπιβλέπειν τὸ δυτικὸν κέντρον, ὅπερ ἐστὶ κεφαλὴ τοῦ λοιποῦ σώματος.

Περὶ ποιότητος ψυχῆς.

Ἐπειδὴ ὁ τοῦ Ἑρμοῦ δηλωτικός ἐστι τοῦ λογικοῦ καὶ νοεροῦ μέρους τῆς ψυχῆς, εὑρέθη δὲ κύριος τοῦ τῆς Σελήνης τόπου ἐν

1 ἠρρενομένω cod. 2 φύσ.. cod. δὲ θηλείας inserui, coll. Ptol., *op. cit.*, f. 31, l. 6. 3 τ. τεθηλυμένους cod. 4 cf. Hephaest., II, 10; Ptol., *op. cit.*, f 32. 5 δὲ inserui. 6 κακο.... cod. an οὐδὲ μὴν? 6-7 τῶν....ἔτι cod. 8 κατειλημμένος scripsi coll. Ptol., *op. cit.*, f. 32v, l. 8: ..λελυμένος cod. ἕξ. coil. 9 cf. *Catal.*, VI, p. 97. δαί..... cod. 10-11 ἐκφυῆναι. ὀδόντας cod. 12 cf. Hephaest. II, 12; Ptol., *op. cit.*, f. 36v. 14 ἀνατο.... cod. ἀπόριαν cod. 15 ποιεῖσ... cod. 16 πρό. cod. 17 εὔρι. cod.; εὐρὺς coni Cumont. 18 καὶ prius: κα. cod. 19 ῥέπων addidit Cumont. χαροπὸν cod. ὀφθαλμοῖ. cod. 20 cf. Hephaest., II, 13; Ptol., *op. cit.*, f. 38. 22 εὐόνυμο. cod. τὸν: τῶν cod. 23 σι... cod. 24 κέντρ.. cod. 25 cf. Hephaest., II, 15; Ptol., *op. cit.*, f. 40. 26 ἑρμίου cod. 27 μέρου. cod.

one male [f. 290] because Jupiter has one masculine principle according to his own nature, and two <females> because Venus and the Moon have feminine principles.

On Good Nourishment.

5 Since neither of the luminaries was found to be at the center, none of the malefics was present, nor did any of the malefics extend in isosceles aspect, nor furthermore was the lord of the luminaries found in a malefic place, the newborn will both be nourished and will have length of life. According to Dorotheus it is as follows: the Moon, having obtained the lot of the daemon, signifies that the newborn will be well-nourished and will cut teeth without difficulty.

[f. 296.] On Bodily Form and Constitution.

Because Venus is in Libra and the Moon is in Virgo, both rising in the east, and the Moon makes its separation from the Sun bodily, the native will be warmer and more moist in temperament, though inclining less toward the warmer side; in complexion white, with medium hair, moderately bald, with a good nose and symmetrical in stature, yet inclining toward the more magnificent, more beautiful, and more graceful, with bright eyes mixed with a certain unseemliness.

20 On Defects and Afflictions.

The native will have no bodily affliction, but a defect in the left ear and in the veins of the head, because the star of Mars is indicative of such defects and has dominion over and looks upon the western angle, which is the head of the rest of the body.

25 On the Quality of the Soul.

Since the star of Mercury is indicative of the rational and intellectual part of the soul, and was found as lord of the place of the Moon in

1 Negative cod. 2 natural.. cod. δὲ thelia inserui, coll. Ptol., op. cit., f. 31, n1.6. 3 sq. threaded cod. cf. Hephaestus. II, 10; Ptol., op. cit., f 32. 5 deninserui. 6 bad.. .. cod. an not 6-7 of... ἔτι cod. 8 occupied nscripsi coll. Plol., op. cit., C. 32', 1. S : destroyed cod. E. coil. 9 c. Catal., VI, np. 97.dai..... cod. 10-11 ἐκφυῆναι. teething cod. 12 cf. Hephaestus. II, 12;ndai..... cod. 10-11 ἐκφυῆναι. teething cod. 12 cf. Hephaestus. II, 12; nPtol., op. cit., f. 36. 14 anato.... cod. Aporian cod. 15 poets... coll. 16 pre.ncod. 17 wide. coll.? wide coni Cumont 18 and prius: Ms. cod. 19 reps addiditnCumont. happily cod. eyes. cod. 20 cf. Hephaestus. II, 13; Plol., op. cit., n1. 38. 92 euonymous. cod. τὸν : τῶν cod. 23 o.. cod. 24 cent.. cod. 25 cf.nHephaest., II, 15; Ptol., op. cit., C. 40. 26 of Hermius cod. 27 parts. cod.

στερεῷ ζῳδίῳ ἑστώς, ἔσται ἡ τῆς ψυχῆς αὐτοῦ ποιότης δικαία, ἀκολάκευτος, ἐπίμονος, βεβαία, συνετή, ὑπομονητική, φιλόπονος σκληρά, καὶ ὅσα τούτοις ἕπεται· ἡ δὲ Σελήνη σημαντικὴ οὖσα τοῦ ἀλόγου καὶ αἰσθητικοῦ μέρους τῆς ψυχῆς, εὑρέθη δὲ ἐν δισώμῳ ζῳδίῳ, ἔσται τῷ ἤθει ποικίλος, εὐμετάβολος, δυσκατάληπτος, ἐρωτικός, φιλόμουσος καὶ ὅσα τούτοις ἕπεται· πάλιν ἐπειδὴ ὁ τοῦ Ἑρμοῦ συσχηματίζεται τῷ τοῦ Κρόνου, ἔσται τῇ ψυχῇ φιλοπευστής, νομίμων ζητητικός, φιλίατρος, μυστικός, μέτοχος ἀπορρήτων, ἐντρεχής, διοικητικὸς πραγμάτων καὶ ἀγχίφρων [f. 297] ..... πικρὸς καὶ ἀκριβὴς καὶ ἐπιτευκτικός· διὰ δὲ τὸ τὴν Σελήνην αὐξίφωτον καὶ ἀνατολικὴν ὑπάρχειν, ταῦτα ἐπὶ τὸ εὐφυέστερον καὶ προφανέστερον καὶ βεβαιότερον καὶ παρρησιαστικώτερον γενήσονται.

Περὶ τύχης κτητικῆς.

Τὴν δὲ κτητικὴν τύχην ἐκ τοῦ τῆς τύχης κλήρου διαλαμβάνομεν καὶ ἐπειδὴ οὗτος ὑπό τε Κρόνου καὶ Ἀφροδίτης καὶ Ἑρμοῦ οἰκοδεσποτεῖται, ἔτι δὲ καὶ ὑπὸ Διὸς ἐπιθεωρεῖται καὶ Ἑρμοῦ ἀμφότεροι τῆς ἡμερινῆς αἱρέσεως ὄντες, πρὸς τούτοις δὲ καὶ ἐπικέντρου τυχόντος αὐτοῦ μετὰ τοῦ ἰδίου οἰκοδεσπότου, λέγω δὴ τῆς Ἀφροδίτης, πολυκτήμονα ἔσεσθαι τὸν γεννηθέντα μηνύουσι καὶ ὁ μὲν Κρόνος διὰ θεμελίων ἢ γεωργικῶν ἢ ναυκληρικῶν, ὁ δέ γε τῆς Ἀφροδίτης διὰ φιλικῶν καὶ γυναικικῶν δωρεῶν, ὁ δὲ τοῦ Ἑρμοῦ διὰ λόγων καὶ ἐμποριῶν. ὁ δὲ Δωρόθεος καὶ ταῦτα προστίθησιν· ἐπειδὴ ὁ τοῦ Ἡλίου πρῶτος τριγωνικὸς δεσπότης, τουτέστιν ἡ Ἀφροδίτη, ἐπίκεντρος ἐν τῷ ὡροσκόπῳ ἔτυχεν ἰδιοθρονοῦσα ἐντὸς τῶν τοῦ ὡροσκόπου ιε' μοιρῶν, μέγεθος ἕξει τύχης ὁ γεννηθεὶς καὶ μάλιστα ἐν πρώτῃ ἡλικίᾳ. κλῆρος βίου Ὑδροχόου η' μοίρᾳ· ἐπειδὴ ὁ τούτου τοῦ κλήρου οἰκοδεσπότης Κρόνος ἐν καλῷ τόπῳ ἕστηκεν ἰδιοθρονῶν καὶ ὑπὸ τῆς Ἀφροδίτης τριγωνίζεται, τοῦ Ἄρεως ἀποστρόφου ὄντος, βίον καλὸν ἕξει καὶ πλοῦτον πολύν· οἱ ἀγαθοποιοὶ ἐπίκεντροι ἑστῶτες, ὡς νῦν Ἀφροδίτη καὶ Ζεύς, ἐπίχαριν ποιοῦσι καὶ ἐν δήμοις πίστιν διδόασι καὶ ἐχθρῶν καθαίρεσιν.

1 ζωδ. cod. 2 ἐπίμονος ἐπ cod. 3 σκηρά cod. τούτοις το.. cod. 4 αἰσθητικο. cod. 5 ποικ cod. τούτοις : το.... cod. ἑρμῖου cod. 7 συσχηματίζεται Cumont σχηματίζεται cod. Κρόνου : κρ.... cod. 8 μυστικὸ. cod. 9 ἀγχίφ... cod. litterae evanidae legitur ...περι(?); ἐμπειρικὸς? Boll. 13 cf. Hephaest. 17; *op. cit.*, f. 45. 15 οὗτος : οὕτως cod. ἑρμῖου cod. 16 ἐπιθεωρεῖται Cumont ὑποθεωρεῖται cod. ἑρμῖου cod. 16-17 nolui ἀμφοτέρων et ὄντων scribere. 21 γυναίκων [*sic*] cod. 22 Dorothei textum, ex quo haec hausta sunt, in *Catal.*, VI, p. 97 non invenies. 26 μοίρᾳ Cumont : μ (?) cod. 28 ὑποστρόφου cod.

standing in a fixed Sign, the quality of his soul will be just, unflattering, persistent, steadfast, prudent, patient, industrious, hard, and whatever follows from these; but the Moon, being significatrix of the irrational and sensitive part of the soul, and found in a bicorporeal Sign, will be in character varied, changeable, hard to grasp, amor- 5 ous, fond of music, and whatever follows from these; again, since Mercury forms an aspect with Saturn, the soul will be inquisitive, a seeker of laws, fond of medicine, secretive, a partaker of hidden things, shrewd, an administrator of affairs and quick-witted [f. 297] ..... bitter and precise and successful; and because the Moon is waxing and oriental, these things will come to pass in a more favorable, more manifest, more steadfast, and more outspoken manner.

On the Fortune of Acquisition.

We determine the fortune of acquisition from the Lot of Fortune, and since this is ruled by Saturn, Venus, and Mercury, and is furthermore regarded by Jupiter, and both Mercury and Jupiter are of the diurnal sect, and in addition it happens to be angular together with its own lord, namely Venus, they indicate that the native will be wealthy in possessions; and Saturn indicates this through foundations or agricultural or maritime means, Venus through friendly and feminine gifts, and Mercury through words and commerce. Dorotheus also adds the following: since the first triplicity lord of the Sun, that is Venus, happens to be angular in the Ascendant, enthroned within 15 degrees of the Ascendant, the native will have great fortune, especially in the first period of life; the Lot of Life is in the 8th degree of Aquarius; since the lord of this Lot, Saturn, stands in a good place, enthroned and is trined by Venus, with Mars being averse, he will have a good life and much wealth; the benefics standing angular, as now Venus and Jupiter, produce grace and bestow trust among the people and the downfall of enemies.

1 Zwb. cod.2 persistent ἐπ cod. 3 skins cod.such tocod.ncod.n4 aesthetic. cod.5 points cod. however : the... cod. Hermion cod. 7 is formed Cipioinforms cod. Saturn : kr.... cod. 8 secret. cod.n9 ἀγχίφ... cod.litterae evanidae legitur περι (); empirical Boll. 13 cf. nHephaest.17;op. cit., f. 45, 15 οὗτος : thus cod. hermium cod.n16 is inspected Cumont is inspected cod. Hermitage cod. 16-17 nolui ἀφο-ντερων εἰ ὄντον scribere. 21 women [sic] cod. 22 Dorothei textum, ex quonhaec hausta sunt, in Catal., VI, p. 97 non inventions. 26 μοίρq Cumont : μ () cod.n28 of his apostrophe.

Περὶ τύχης ἀξιωματικῆς.

Κατὰ μὲν Πτολεμαῖον ἔσται τὸ τεχθὲν ἐν ἀξιώμασιν ἐπιφανεστάτοις τε καὶ [f. 297v] λαμπροτάτοις διὰ τὸ τὰ μὲν φῶτα ἐν θηλυκῷ ζῳδίῳ ὑπάρχειν καὶ ἀποκεκλικέναι τοῦ ἀνατολικοῦ κέντρου, τοὺς δὲ δορυφοροῦντας αὐτὰ ἀστέρας τοὺς μὲν ἐπικέντρους εἶναι, τοὺς δὲ μαρτυροῦντας τοῖς κέντροις. κατὰ δὲ Δωρόθεον ἐὰν ὁ τῆς τύχης δεσπότης ἤτουν ἡ Ἀφροδίτη καὶ οἱ ἀγαθοποιοὶ ἐπὶ καλοῖς τόποις τύχουσιν εἶναι, καθάπερ ἐπὶ τῆς προκειμένης γενέσεως, βασιλέα καὶ δυνάστην ἔσεσθαι τὸν γεννηθέντα σημαίνει. ὅμως διὰ τὴν τῶν κακοποιῶν μαρτυρίαν ἕξει μετρίας ἐναντιότητας· μετρίας δὲ εἴπομεν ὅτιπερ οἱ κακοποιοὶ ὡς νῦν ἰδιοθρονοῦντες μέτριοι πρὸς κάκωσίν εἰσιν.

1 cf. Hephaest., II, 18; *Catal.*, VIII, 2, p. 81. 2 Ptol., *op. cit.*, f. 45v. 3 λαμπροτάτοι cod. 4 καὶ : κ.. cod. ἀποκεκληκέναι cod. 6 cf. *Catal.*, VI, p. 97. 8 τύχουσιν corrigere nolui.

On Distinguished Fortune.

According to Ptolemy, the native will attain the most illustrious and brilliant distinctions, because the luminaries are in a feminine sign and have declined from the eastern angle, while the stars that attend them are some of them angular and others bearing witness to the angles. According to Dorotheus, if the lord of fortune, that is Venus, and the benefics happen to be in favorable places, as in the present nativity, this indicates that the native will be a king and ruler. Nevertheless, on account of the testimony of the malefics, he will encounter moderate adversities — and we say "moderate" because the malefics, being now in their own thrones, are limited in their capacity to cause harm.

1 cf. Hephaest., II, 18; Catal., VIII, 2, p. 81. 2 Ptol., op. cit., f. 45'. 3 kaμmpo-ntaoti cod. 4 and : k.. cod. excluded cod. 6 cf. Catal., VI, p. 97.

8 τύχουσιν I did not wish to correct.

EXCERPTA EX CODICE 41 (Paris. gr. 2256)

De plantis duodecim signis et septem planetis subiectis.

I

Opusculum de plantis duodecim signis subiectis ab Harpocratione ad « imperatorem » dicatum permultis codicibus traditur, qui in haec genera discedunt :

a) Scripturae formam antiquiorem unus praebet codex Matritensis 110, f. 75[M], anno 1474 a Constantino Lascari exaratus, imperfectam vero ut in medio de Cancro capitulo abrumpatur. Codicem descripsit et opusculi frustula publici iuris fecit Iriarte, *R. bibliothecae Matritensis codd. graeci mss.*, p. 435. Prooemii maximam partem (p. 134, 1 - 139, 5) edidit Graux, *Revue de Philologie*, II, 1878, p. 70 [= *Œuvres de Ch. Graux*, II, p. 99], a quo loca duo Riess, *Nechepsonis et Petosiridis fragmenta*, *Philologus*, VI Supplem. p. 381, sumpsit.

b) Deterioris notae est opusculi forma altera, in qua prooemium initio decurtatum nonnullis in locis byzantinus quidam ita alteravit, ut verba distorquerentur (e. g. p. 137, 18 sqq.). Aliqua etiam verba, quae gentilitatem redolebant, mutavit (e. g. p. 137, 20 οἰκεῖον pro θεῖον posuit). Ceterum et in prooemio et in reliquo opusculo alia omisit, alia addidit (e. g. p. 139, 10). Accidit tamen ut lectiones optimas haec scriptura nobis servaverit. Quam Baehrius (Lydus, *De mensibus*, ed. Roether, 1827, p. 313) ex codicibus Leidensi Vossiano 8° 19 et Monacensi 542 miserrime edidit. Versio latina quae *Herbarum singulorum signorum zodiaci demonstratio, necnon et stellarum errantium quae quid possit* [*sic*] inscribitur, post Apuleii librum *De herbarum virtutibus* (ed. ap. Wechel, 1528, f. 35) iam prolata erat (cf. E. Meyer, *Geschichte der Botanik*, II, p. 341). — Huius generis codices in tres familias distribuerim :

α) Codd. Parisinus gr 2502 [Paris. 48], f. 1 [B], saec. XVI (cf. supra p. 72); Vindobonensis med. gr. 23 ol. 50, f. 1ᵛ [H], saec. XVI eadem manu atque Paris. 2502 exaratus et ex eodem codice descriptus (cf. supra p. 72); Leidensis-Vossianus 8° 19, f. 1 [G], saec. XV vel XVI, fine decurtatus (cf. *Catalogum librorum bibliothecae universitatis Lugduno-Batavae*, 1716, p. 400; Roether, Lydus, *De mensibus*, pp. xiv, 313). Qui codices cum his verbis incipiunt : Μακαρίας παρὰ θεῶν... (p. 137, 8).

β) Codd. Parisinus gr. 2256 [Paris. 41], f. 588ᵛ [A] saec. XV (cf. supra p. 22); Venetus App. cl. V. 13, f. 157 [D], saec. XV (cf. Mingarelli, *Graeci codd. mss. apud Nanios asservati*, p. 438); Mosquensis 415 (in catal. Vladimir [1894, p. 725] numero 509 signatus), f. 72 [E], saec. XV, inde a p. 138, 2 deficiens, ex quo Pitra, *Analecta sacra et classica*, V, p. 291, opusculi initium edidit. Qui codices cum his verbis incipiunt : Βασιλεὺς ἦν Νεχεψὼ... (p. 137 14).

γ) Cod. Monacensis 542 [German. 14], f. 67 [F], saec. XVI (cf. *Catal.*, VII, p. 29;

EXCERPTS FROM CODEX 41 11 (PARIS. GR. 2256)

On the plants subject to the twelve signs and the seven planets.

I

A short work on plants subject to the twelve signs, dedicated by Harpocration to the "emperor," is transmitted in very many manuscripts, which fall into the following classes:

a) The more ancient form of the text is provided by a single manuscript, the Madrid codex 110, f. 75 [M], copied in 1474 by Constantine Lascaris, though incomplete in that it breaks off in the middle of the chapter on Cancer. The codex was described and fragments of the work were published by Iriarte, R. bibliothecae Matritensis codd. graeci mss., p. 435. The greater part of the prooemium (p. 134, 1–139, 5) was edited by Graux, Revue de Philologie, II, 1878, p. 70 [= Œuvres de Ch. Graux, II, p. 99], from whom Riess, Nechepsonis et Pelosíridis fragmenta, Philologus, VI Supplem. p. 381, took two passages.

b) Of inferior quality is the second form of the work, in which a certain Byzantine altered the prooemium, truncated at the beginning, in several places in such a way that the wording was distorted (e.g. p. 137, 18 sqq.). He also changed certain words that smacked of paganism (e.g. p. 137, 20, substituting οἰκεῖον for Belov). Furthermore, both in the prooemium and in the rest of the work he omitted some things and added others (e.g. p. 139, 10). It has nevertheless happened that this form of the text has preserved for us the best readings. Baehrius (Lydus, De mensibus, ed. Roether, 1827, p. 313) edited it most wretchedly from the Leiden Vossianus 8° 19 and Munich 542 manuscripts. The Latin version inscribed Herbarum singulorum signorum zodiaci demonstratio, necnon et stellarum errantium quae quid possit [sic], had already been published after Apuleius's book De herbarum virtutibus (ed. ap. Wechel, 1528, f. 35) (cf. E. Meyer, Geschichte der Botanik, II, p. 341). The manuscripts of this class I would distribute into three families:

a) Codd. Parisinus gr 2502 [Paris. 48], f. 1 (B), saec. XVI (cf. supra p. 72); Vindobonensis med. gr. 23 ol. 50, f. 1° [H], saec. XVI written by the same hand as Paris. 2502 and copied from the same codex (cf. supra p. 72); Leidensis-Vossianus 8° 19, f. 1 [G], saec. XV or XVI, truncated at the end (cf. Catalogum librorum bibliothecae universitatis Lugduno-Batarae, 1716, p. 400; Roether, Lydus, De mensibus, pp. xiv, 313). Which codices begin with these words: Makapiaç mapà BeŒv..... (p. 137, 8).

b) Codd. Parisinus gr. 2256 [Paris. 41], f. 588* [A] saec. XV (cf. supra p. 22); Venetus App. cl. V. 13, f. 157 [D], saec. XV (cf. Mingarelli, Graeci codd. mss. apud Nanios asservati, p. 438); Mosquensis 415 (in catal. Vladimir [1894, p. 725] numbered 509), f. 72 [E], saec. XV, deficient from p. 138, 2 onward, from which Pitra, Analecta sacra et classica, V, p. 291, published the beginning of the opuscule. Which codices begin with these words: Βασιλεύς ἦν Νεχεψώ... (p. 137 14).

γ) Cod. Monacensis 542 [German. 14], f. 67 [F], saec. XVI (cf. Catal., VII, p. 29;

Roether, *loc. cit.*), fine decurtatus, unus prooemii ne frustulum quidem servavit. Codici tamen Matritensi propius quam familiarum αβ codices Monacensem proximare et aliis in locis et in cuiusque capituli initio apparet.

Quae cum ita sint, scripturae formam codice M servatam, dum codex deficiat, editurus sum. Reliquam autem opusculi partem ex codice A, codicibus quoque BFG auxiliantibus, typis inde mandabo.

* * *

Unius et eiusdem Harpocrationis *Cyranides* et *Opusculum de plantis duodecim signis subiectis* esse apparet. Quem cum Alexandrinum codices, quibus *Cyranidum* forma recentior servatur, omnes fere praedicent (cf. *Lapidaires*, II, ed. de Mély-Ruelle, p. 6, n. 3, 9, 10, 19; p. 227), opusculo tamen infra edito Harpocrationem ex Aegypto fortasse, non ex Alexandria quidem oriundum fuisse docemur (cf. infra p. 135, 12, 21-22, 24; 136, 1). Postquam in Asia grammaticae studuerat (cf. p. 135, 5), Alexandriam devectus, se totum et litteris et medicinae tradidit (cf. p. 135, 8, 10). Alexandriae tamen perdiu commoratus esse non videtur (v. enim p. 136, 1). — De tempore quo floruit multi iam disputaverunt. Iuliano imperatori (361-363) *Opusculum de plantis* hunc dicavisse Carolus Graux demonstrare conatus est. Cuius argumenta *Cyranidum* loco uno refelluntur (cf. Cumont, *Klio*, IX, 1909, p. 267, n. 4). Harpocrationis enim prooemii reliquiis, quae in *Cyranidum* forma recentiore exstant, grammaticum Seleuciam ad Tigrim circumiisse docemur, in qua cum et alia, tum et praeclarum templum oculis perlustraverit (*Lapid.*, II, p. 4, 9-10, 19-20; p. 5, 6-7). Seleuciam autem anno 165 p. C. n. Cassium Lucii Veri legatum excidisse (cf. Dion. Cass., LXXI, 2; Amm. Marc., XXIII, 6, 24; XXIV, 5, 3), prorsus desertam anno 198 Septimium Severum (cf. Dion. Cass., LXXV, 9), anno 363 Iulianum (cf. Amm. Marc XXIV, 5, 3) prospexisse accepimus. Quantumvis vero fabulosa Harpocrationis narratio videatur, quanquam Seleuciam grammaticum fallacem nunquam vidisse propius fidem est, Seleuciae tamen deletae fama per imperium romanum ita vulgata est, ut scriptor post annum 165 se Seleuciam celebrem et aedificiis exornatam circumiisse confingere non posset. Sequitur ut saeculo summum secundo p. C. n. Harpocrationem vixisse opinandum sit (cf. Cumont, *loc. cit.*). — Cuinam imperatori *Opusculum de plantis* dicatum sit, difficile iudicium videtur. Siquidem commenticiam nuncupationem astrologorum et magorum more libello suo Harpocratio non praescripsit, Hadriano imperatori, qui παραδόξοις tantum gaudebat (cf. Bouché-Leclercq, *Astrologie grecque*, p. 557, n. 3; v. infra p. 134, 4; 135, 2), opusculum dicatum esse admodum credibile est. — Cum autem Harpocratio astrologus se in grammatica versari profiteatur (cf. p. 135, 5, 8), hunc eundem esse atque Valerium Harpocrationem, qui *Lexicon decem oratorum* conscripsit, omnes fere Ioanne Iriarte duce censuerunt. Quod quamvis credibile novis argumentis, ut mea fert opinio, fulciendum est [1].

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[1] Harpocrationem grammaticum, quem Lucius Verus audivit (Capitolinus, *Verus*, 2), *Cyranides* scripsisse haud incredibile videtur. Scriptorem utique nostrum Tertullianum (*De corona*, 7) laudare apparet.

Roether, loc. cit.), truncated at the end, preserved not even a fragment of the preface. Nevertheless, that the Monacensis codex is closer to the Matritensis than the codices of families α and β is apparent both in other passages and at the beginning of each chapter.

Since this is the case, I will publish the written form of the text preserved in codex M, as long as the codex is available. The remaining part of the small work I will then commit to print from codex A, with codices B, F, and G also lending assistance.

It appears that the Cyranides and the Opusculum on plants subject to the twelve signs belong to one and the same Harpocration. Since almost all codices in which the more recent form of the Cyranides is preserved call him Alexandrian (cf. Lapidaires, II, ed. de Mély-Ruelle, p. 6, n. 3, 9, 10, 19; p. 297), we are nonetheless taught by the small work edited below that Harpocration was perhaps from Egypt, though not from Alexandria itself (cf. below p. 135, 12, 21–22, 24; 136, 1). After having studied grammar in Asia (cf. p. 135, 5), he was brought to Alexandria, where he devoted himself entirely to both literature and medicine (cf. p. 135, 8, 10). Yet he does not appear to have stayed in Alexandria for very long (see p. 136, 1). Many have already debated the period in which he flourished. Carolus Graux attempted to demonstrate that he dedicated the Opusculum on plants to the emperor Julian (361–363). His arguments are refuted by a single passage in the Cyranides (cf. Cumont, Alio, IX, 1909, p. 267, n. 4). For from the remains of Harpocration's preface, which survive in the more recent form of the Cyranides, we are told that the grammarian traveled around Seleucia on the Tigris, where he surveyed with his eyes both other things and a magnificent temple (Lapid., II, p. 4, 9–10, 19–20; p. 5, 6–7). We are informed that Seleucia was destroyed in the year 165 A.D.by Cassius, the legate of Lucius Verus (cf. Dion. Cass., LXXI, 2; Amm. Marc., XXIII, 6, 24; XXIV, 5, 3), that Septimius Severus found it utterly deserted in the year 198 (cf. Dion. Cass., LXXV, 9), and that Julian found it so in the year 363 (cf. Amm. Marc., XXIV, 5, 3). However fabulous Harpocration's account may appear, and although it is more credible that the deceitful grammarian never actually saw Seleucia, still the fame of Seleucia's destruction was so widely spread throughout the Roman Empire that a writer living after the year 165 could not have fabricated the story of traveling around a Seleucia celebrated and adorned with buildings. It follows that we must suppose Harpocration lived at the latest in the second century A.D. (cf. Cumont, loc. cit.). To which emperor the Opusculum on plants was dedicated seems a difficult question to judge. If indeed Harpocration did not, in the manner of astrologers and magicians, prefix a fictitious dedication to his little book, it is quite credible that the work was dedicated to the emperor Hadrian, who delighted only in paradoxa (cf. Bouché-Leclercq, Astrologie grecque, p. 557, n. 3; see below p. 134, 4; 135, 2). But since Harpocration the astrologer professes to occupy himself with grammar (cf. p.135, 5, 8), nearly all scholars, following the lead of Juan de Iriarte, have held that he is one and the same as Valerius Harpocration, who composed the Lexicon of the Ten Orators. Although this is credible, it must, in my opinion, be supported with new arguments.[1]

1 It seems not incredible that the grammarian Harpocration, whom Lucius Verus attended (Capitolinus, Verus, 2), wrote the Cyranides. At any rate, our author Tertullian appears to praise him (De corona, 7).

* * *

Haec de plantis duodecim signis subiectis [1] opuscula mihi quidem innotuerunt [2]: Hermetis Trismegisti [3] (cf. Boll, *Catal.*, VII, p. 232); Nechepsonis (cf. Riess, *Philologus*, VI Supplementband, p. 381); Harpocrationis; [Orphei (cf. Wellmann, *Sitzungsberichte preuss. Akad.*, XXXIX, 1911, p. 838), qui cum Harpocratione paene ad verbum consentire videtur — F. B.]; anonymi [Salomonis?] (cf. Heeg, *Catal.*, VIII, 2, p. 159), qui de *Cyranidibus* haud pauca sumpsit; Thessali (cf. Diels, *Die Handschriften der antiken Aerzte*, II, 1906, p. 107; Boll, *Catal.*, VII, p. 231, n. 1; [Wessely, *Griech. Zauberpapyrus, Denkschr. der Wiener Akad.*, XXXVI, 1888, p. 98, v. 2140? — F B) Thessali operis, cuius versio latina tantum exstat, fragmentum graece conscriptum ex codice Vaticano gr. 1144, f. 243 olim edidi (*Mélanges d'archéologie et d'histoire*, XXVI, 1906, p. 351), quod hic recipere haud alienum videbitur. Cum Harpocratione (p. 138, 3 sqq.) Thessalum magnopere consentire animadvertes: Τὸ κώνειον ἡ βοτάνη ἐν μὲν Ἰταλίᾳ θανατωδέστατον, ἐν δὲ Κρήτῃ ἐδώδιμόν τε καὶ τροφιμώτατον, οὐκ ἀπὸ τοῦ μετάλλου, ἀλλ', ὡς ὁ Θεσσαλὸς ὁ ἀστρολόγος λέγει, ἀπὸ τῶν ἀστέρων· ἐπεὶ ὁ πλάνης ἀστὴρ ὁ τοῦ Ἄρεως κατὰ τοῦ Σκορπίου τὰς ἀκτῖνας ἀφίησιν, ὑφ' ὃ ζῴδιον ἡ Ἰταλία ξύμπασα κεῖται· ἔχων γὰρ τὸ κώνειον καὶ ἀπὸ φύσεως εἰς τὸ κακὸν δύναμιν, καὶ ἀπὸ τοῦ ἀστέρος εἰς τοῦτο δεύνεται· ἐν δὲ τῇ Κρήτῃ ὁ τοῦ Διὸς ἀστήρ, ἀκτινοβολῶν τὸ ὑφ' ὃ ἵδρυται αὕτη ζῴδιον, τὴν τῆς βοτάνης μεταποιεῖ ἰδιότητα.

[Matrit. gr. 110, f. 75.] Ἁρποκρατίων Καίσαρι Αὐγούστῳ χαίρειν.

Πολλῶν ἐπιχειρησάντων ἐν τῷ βίῳ, Σεβαστὲ Καῖσαρ, παραδοῦναι πολλὰ παράδοξα, μηδενὸς πρὸς τέλος ἀγαγεῖν τὰς ἐπαγγελίας δυνηθέν-

A (= Paris gr. 2256 [41]) partim (p. 137, 14 - 143, 7) contuli, partim (p. 143, 8 sqq.) descripsi. B Paris. gr. 2502 [48]) contuli. D (= Venet. App. cl. V. 13) ex imagine photographica partim (f. 157ᵉ = p. 137, 14 139, 3) contuli. Codicis E (= Mosq. 415) varias lectiones de *Analectis sacris* (V p. 291) a Pitra editis, codicis F (= Monac 542) de Περὶ βοτανῶν χυλώσεως libelli editione a Baehrio instructa (Lydus, *De mensibus*, ed. Roether, p. 313-332) sumpsi. G Leidensis-Vossianus 8° 19) contuli. H (= Vindob. med. gr. 23 ol 50) ex imagine photographica partim (ff. 1ᵛ-3ᵛ = p. 137, 8 - 141, 3) contuli. M (= Matrit. gr. 110) ex imagine photographica descripsi.

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[1] Cf. Bouché-Leclercq, *L'astrologie grecque*, p. 535; Boll, *Catal.*, VII, p. 231; Heeg. *Catal.*, VIII, 2, p. 159, n. 1; [Lobeck, *Aglaophamus*, p. 910-911 — F. B.].

[2] Cf. in Frati et Segarizzi *Catalogo dei codici marciani italiani*, p. 94: It Z. 78; saec. XV; *Libro delle virtù delle erbe*... Incip. (f. 4ᵃ): *Questo libro si trata dele virtù delle 12 erbe soto poste alli 12 segni del çiello* etc

[3] Capitulum brevissimum Hermetis Trismegisti nomine ornatum ex Harpocrationis opusculo vel ex Ilius fonte fluxisse apparet.

These small works on plants subject to the twelve signs have come to my knowledge*: those of Hermes Trismegistus (cf. Boll, Catal., VII, p. 232); of Nechepso (cf. Riess, Philologus, VI Supplementband, p. 381); of Harpocration; [of Orpheus (cf. Wellmann, Sitzungsberichte preuss. Akad., XXXIX, 1911, p. 838), who seems to agree with Harpocration almost word for word — F. B.]; of an anonymous author (Solomon?) (cf. Heeg, Catal., VIII, 2, p. 159), who drew not a few things from the Cyranides; of Thessalus (cf. Diels, Die Handschriften der antiken Aerzte, II, 1906, p. 107; Boll, Catal., VII, p. 231, n. 1; [Wessely, Griech. Zauberpapyrus, Denkschr. der Wiener Akad., XXXVI, 1888, p. 98, v. 2140? — F. B.). A fragment written in Greek of the work of Thessalus, of which only a Latin version survives, from codex Vaticanus gr. 1144, f. 243, I once published (Mélanges d'archéologie et d'histoire, XXVI, 1906, p. 351), which it will not seem out of place to reproduce here. With Harpocration (p. 138, 3 sqq.) you will observe that Thessalus agrees to a great extent: Hemlock, the plant, is most deadly in Italy, but in Crete it is both edible and most nourishing — not because of the soil, but, as Thessalus the astrologer says, because of the stars; for the wandering star of Ares casts its rays upon Scorpio, the sign under which all of Italy lies; for hemlock, having by its nature a power toward evil, is further sharpened in this by the star; but in Crete the star of Zeus, radiating upon the sign under which it is situated, transforms the peculiar property of the plant.

[Matrit. gr. 110, f. 75.] Harpocration to Caesar Augustus, greetings.

Since many have undertaken in life, O Augustus Caesar, to hand down many remarkable things, yet none has been able to bring his promises to completion,

A (Paris gr. 2256 [41]) I collated in part (p. 137, 14 - 143, 7), in part (p. 143, 8 sqq.) I transcribed. B (Paris. gr. 2502 [48]) I collated. D (Venet. App. cl. V. 13) from a photographic image I collated in part (f. 157 p. 137, 14 – 139, 3). Of codex E (= Mosq. 415) I took the variant readings from the Analecta sacra (V. p. 291) edited by Pitra; of codex F (Monac. 542) from the edition of the libellus Περὶ Βοτανῶν χυλώσεως prepared by Baehrius (Lydus, De mensibus, ed. Roether, p. 313–332). G, the Leidensis-Vossianus 8*19, I collated. ■ (= Vindob. med. gr. 23 ol. 50) from a photographic image I collated in part (ff. 1r–3r = p. 137, 8 – 141, 3). M (= Matrit. gr. 110) from a photographic image I transcribed.

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1 Cf. Bouché-Leclercq, L'astrologie grecque, p. 535; Boll, Catal., VII, p. 231; Heeg, Catal., VIII, 2, p. 159, n. 1; [Lobeck, Aglaophamus, p. 910–911 — F. B.] × Cf. in Frati et Segarizzi, Catalogo dei codici marciani italiani, p. 94: It Z. 78; 15th century; Libro delle virtù delle erbe.... Incip. (f. 4a): Questo libro si trata dele virtè delle 12 erbe soto poste alli 12 segni del ciello etc.

2 A very brief chapter adorned with the name of Hermes Trismegistus appears to have flowed from the small work of Harpocration or from that same source.

τος διὰ τὸν τῆς εἱμαρμένης ταῖς διανοίαις αὐτῶν ἐπικείμενον ζόφον, μόνος δοκῶ τῶν ἀπ' αἰῶνος ἀνθρώπων πεποιηκέναι τι παράδοξον. ἐπιχειρήσας γὰρ πράγμασιν, ἅπερ θνητῆς μέτρα φύσεως ὑπερβαίνει, τούτοις γε μετὰ πολλῶν βασάνων καὶ κινδύνων τὸ καθῆκον τέλος ἐπέθηκα. ἀσκήσας <γὰρ τὴν> γραμματικὴν ἐπιστήμην ἐν τοῖς τῆς Ἀσίας κλίμασι καὶ πάντων τῶν ἐκεῖ βελτίων γενόμενος διέγνων ἕως τινὸς τῆς ἐπιστήμης ἀπολαύειν. καὶ πλεύσας ἐπὶ τὴν περισπούδαστον Ἀλεξάνδρειαν μετὰ συχνοῦ ἀργυρίου τοῖς ἐντελεστάτοις τῶν φιλολόγων παρώδευον καὶ φιλοπονίας ἕνεκα καὶ συνέσεως ὑπὸ πάντων ἐπαινούμενος. ἐφοίτων δὲ συνεχῶς καὶ εἰς τὰς τῶν διαλεκτικῶν ἰατρῶν διατριβάς· ἤρων γὰρ περισσῶς ταύτης τῆς ἐπιστήμης. ἐπεὶ δὲ καιρὸς ἦν εἰς οἶκον ἀπιέναι, κατὰ τρόπον ἤδη μοι καὶ τῆς ἰατρικῆς προϊούσης, περιήειν τὰς βιβλιοθήκας ἐκζητῶν· εὑρὼν δὲ βίβλον τινὰ Νεχεψὼ ιδ' θεραπείας ὅλου τοῦ σώματος καὶ παντὸς πάθους κατὰ ζῴδιον περιέχουσαν διὰ λίθων τε καὶ βοτανῶν τὰ τῆς ἐπαγγελίας παράδοξα ἐξεπληττόμην. ἦν δὲ ὡς ἔοικε βασιλικῆς μωρίας κενὸς τῦφος· σκευάσας γὰρ τὸν ὑπ' αὐτοῦ θαυμαζόμενον [f. 75v] τροχίσκον ἡλιακὸν καὶ τὰς λοιπὰς δυνάμεις ἐν πάσαις τῶν παθῶν θεραπείαις ἠστόχησα. θανάτου δὲ τραχυτέραν ὑπολαβὼν εἶναι τὴν πλάνην ὑπὸ τῆς λύπης ἐδαπανώμην· καὶ γὰρ προπετέστερον τῇ γραφῇ πεπιστευκὼς ἔγραψα περὶ τῆς ἐνεργείας αὐτῶν καὶ τοῖς γονεῦσιν ὡς ἤδη πειράσας καὶ ὑποστρέφειν ἐπηγγελλόμην. ἐν μὲν οὖν τῇ Ἀλεξανδρείᾳ μένειν οὐχ οἷόν τε ἦν διὰ τὸν τῶν ὁμοτέχνων γέλωτα καὶ γὰρ ἰδίως τὰ καλὰ φθονεῖται. εἰς οἶκον δὲ ἀπιέναι πάλιν προθυμίαν οὐκ εἶχον μικρότερος τῶν ἐπαγγελιῶν εὑρημένος, περιήειν δὲ τὴν Αἴγυπτον οἴστρῳ τῆς ψυχῆς ἐλαστρούμενος καὶ ζητῶν τι <τῆς> προπετοῦς ἐπαγγελίας ἐργάσασθαι ἢ τούτου μὴ τυχὼν θανάτῳ λοιπὸν ἀφιέναι τὸν βίον. ἀεὶ δέ μου τῆς ψυχῆς προμαντευομένης θεοῖς ὁμιλῆσαι, συνεχῶς εἰς οὐρανὸν τὰς χεῖρας ἐκτείνων τοὺς θεοὺς ἐλιτάνευον δι' ὀνείρου φαντασίας ἢ διὰ πνεύματος θείου χαρίσασθαί μοί τι τοιοῦτο, δι' οὗ

2 μόνος Graux : μόνον M. 4 γε scripsi τέ M : utrum τέ delendum esset annon dubitabat Graux. 5 ἐπέθηκα Graux : ἐπόθησα M. γὰρ τὴν inseruit Graux. 7 ἐπὶ scripsi : περὶ M : παρὰ Iriarte : εἰς Graux πρὸς Priuz, *Jahrbücher für class. Philologie*, CXVII, 1878, p. 246. 8-9 τοὺς ἐντελεστάτους ... παρώδευον Graux : τοῖς ἐντελεστάτοις ... προσωμίλουν vel τοὺς ἐντελεστάτους περιώδευον Prinz, *loc. cit.* 11 ἰατρῶν Graux : ἰατρικῶν M. 13 εὑρὼν Graux : εὗρον M. 14 Νεκεψὼ hic et infra Graux. an κδ'? 15 cf. *Cyranid.*, ed. de Mély-Ruelle, *Les Lapidaires*, II, p. 3, 12 : ἐν ταύτῃ δὲ τῇ καλουμένῃ κυρανίδι ἐγράφη περὶ λίθων κδ', πτηνῶν κδ', βοτανῶν κδ', καὶ ἰχθύων κδ'. 19 τραχυτέραν Tournier ap. Graux : βραχυτέραν M. 21 αὐτῶν : ἀκῶν Prinz, *l. c.* φυτῶν A. Ludwich, *ibid.* 22 ἐπηγγελόμην M, corr. Graux. 23-24 ἡδέως ... καταφρονεῖται Tournier ap Graux. 24 μικρότερος legitur in M, non μικρότευς, quod Graux legerat. 25 τὴν sic ipse codex M, pro qua voce τὸν Graux errore legerat. 26 τῆς addidit Graux. 28 μοι Tournier ap. Graux; cf. vero p. 136, 20. , συνεχῶς sic distinxit Graux : συνεχῶς, M.

by reason of the darkness of fate weighing upon their minds, I alone seem to have accomplished something extraordinary among all the people who have ever lived. For having undertaken matters that exceed the measure of mortal nature, I brought these to their proper conclusion after many trials and dangers. Having practiced the grammatical art in the regions of Asia and having surpassed all there, I resolved to enjoy the fruits of that knowledge for a time. And sailing to the much-coveted Alexandria with considerable funds, I frequented the most accomplished of the scholars, and was praised by all for my diligence and understanding. I also attended regularly the schools of the dialectical physicians, for I was exceedingly devoted to that science. When the time came to return home, and my progress in medicine was already advancing well, I went around the libraries in search; and having found a certain book of Nechepso containing fourteen treatments for the whole body and every ailment according to the Zodiac by means of stones and herbs, I was astonished at the wondrous claims it contained. But it turned out to be the empty vanity of kingly folly; for having prepared the solar lozenge admired by him and the remaining remedies, I failed in the treatment of all the ailments.Considering my failure to be harsher than death, I was consumed by grief; for having too hastily trusted the writing, I wrote to my parents about the efficacy of those remedies as though I had already tested them, and promised to return. To remain in Alexandria was not possible on account of the mockery of my colleagues, for indeed excellence is particularly envied. But I had no desire to return home either, having been found wanting in my promises; and I wandered through Egypt, driven by the frenzy of my soul and seeking to accomplish something of the rash promise I had made, or, failing that, to end my life in death. But since my soul was always prophetically foreseeing communion with the gods, I continually stretched out my hands to heaven and besought the gods, through the visions of dreams or through divine spirit, to grant me something of such a kind, by which

2 μόνος Graux : μόνον M. 4 γε scripsi τέ M: atrum τέ delendum esset annon dubitabat Graux. ὁ ἐπέθηκα Graux: ἐπόθησα M. γὰρ τὴν inseruit Graux, 7 ἐπὶ scripsi : περὶ M : παρὰ Iriarte: εἰς Graux προς Prinz, Jahrbücher für clas. Philologie, CXVII, 1878, p. 246. 8-9 τοὺς ἐντελεστάτους ... παρώδευον Graux : τοῖς ἐντελεστάτοις ... προσωμίλουν τεί τοὺς ἐντελεστάτους περιώδευον Prinz, loc. cit. 11 Ιατρών Graux : Ιατρικών M. 13 ευρών Graux : εὗρον M. 14 Νεκεψώ hic et infra Graux. an κδ'? 15 cf. Cyranid., ed. de Mély-Ruelle, Les Lapidaires, II, p. 3, 12 : ἐν ταύτῃ δὲ τῇ καλουμένη κυρανίδι ἐγράφη περὶ λίθων κδ', πτηνών κδ', βοτανών κδ', καὶ ἰχθύων κδ'. 19 τραχυτέραν Tournier ap. Graux : βραχυτέραν M.

21 αὐτῶν : ἀκών Prinz, L. c. φυτών A. Ludwich, ibid. 22 ἐπηγγελόμην M, corr. Graux. 23-24 ηδέως... καταφρονεῖται Tournier ap Graux. 24 μικρός τερος legitur in M, non μικρότευς, quod Graux legerat. 25 την sic ipse codex M, pro qua voce τὸν Graux errore legerat. 26 της addidit Graux. 28 μοι Tournier ap. Graux; cf. vero p. 136, 20. συνεχώς sic distinxit Graux : συνεχώς, M.

γαυριάσας ἱλαρὸς εἰς τὴν Ἀλεξάνδρειαν καὶ τὴν πατρίδα κατελθεῖν δυνηθῶ. γενόμενος οὖν ἐν Διὸς πόλει, ἀρχαιοτάτην <λέγω> τῆς Αἰγύπτου πόλιν καὶ πολλὰ ἱερὰ ἔχουσαν, διέτριβον αὐτόθι· ἦσαν γὰρ καὶ ἀρχιερεῖς φιλόλογοι καὶ ποικίλοις κεκοσμημένοι μαθήμασι. προβαίνοντος δὲ τοῦ χρόνου καὶ τῆς πρὸς αὐτούς μοι φιλίας μᾶλλον αὐξανούσης, ἐπυνθανόμην εἴ τι τῆς μαγικῆς ἐνεργείας σώζεται. [f. 76] καὶ τῶν μὲν πλειόνων ἐπαγγελίας ὁμοίας τῇ προπετείᾳ μου φερόντων κατέγνων· ἑνὸς δέ τινος διὰ τὸ σοβαρὸν τῶν ἠθῶν καὶ τὸ τῆς ἡλικίας μέτρον πιστευθῆναι δυναμένου, οὐκ ἀνεχαιτίσθην τῆς φιλίας. ἐπηγγείλατο δὲ οὗτος αὐτοπτικὴν ἔχειν λεκάνης ἐνέργειαν. παρεκάλεσα οὖν αὐτὸν ἐν τοῖς ἐρημοτάτοις τόποις τῆς πόλεως σὺν ἐμοὶ περιπατῆσαι, μηδὲν ὧν ἔχρῃζον ἐμφήνας. ἀπελθόντων οὖν ἡμῶν εἴς τι ἄλσος ἡσυχίᾳ βαθυτάτῃ περιεχόμενον, αἰφνίδιος περιπεσὼν ἐπὶ στόμα καὶ κλαίων τῶν ποδῶν εἰχόμην τοῦ ἀρχιερέως. ἐκπλαγέντος δὲ αὐτοῦ διὰ τὸ ἀπροσδόκητον τῆς θέας καὶ πυνθανομένου τίνος ἕνεκε τοῦτο ποιήσαιμι, ἔφασκον ἐν αὐτῷ τὴν ἐξουσίαν εἶναι τῆς ἐμῆς ψυχῆς· ἔχειν γάρ με ἀνάγκην θεῷ ὁμιλῆσαι· ἧς ἐπιθυμίας ἂν ἁμάρτω, μέλλω ἀποτάσσεσθαι τῷ βίῳ. ἀναστήσας δέ με ἀπὸ τῆς γῆς καὶ παρηγορήσας προσηνεστάτοις λόγοις, ἀσμένως ταῦτα ποιεῖν ἐπηγγέλλετο καὶ ἐκέλευσεν ἀγνεύειν ἡμέραις τρισί. διαχυθείσης δέ μου τῆς ψυχῆς ἐπὶ ταῖς ἐπαγγελίαις τοῦ ἀρχιερέως, ἠσπασάμην αὐτοῦ τὴν δεξιὰν καὶ ηὐχαρίστουν, κρουνηδόν μοι τῶν δακρύων φερομένων· φυσικῶς γὰρ ἀπροσδόκητος χαρὰ πλείονα λύπης ἐκκαλεῖται δάκρυα. ἐπανελθόντες δὲ ἐκ τοῦ ἄλσους ἐπὶ τὴν ἀγνείαν ἐγιγνόμεθα, ἐμοὶ τῶν ἡμερῶν διὰ τὴν προσδοκίαν ἐνιαυτῶν [f. 76v] ἀπαριθμουμένων. ἐπιστάσης δὲ τῆς τρίτης ἡμέρας, ὑπὸ τὸν ὄρθρον πορευθεὶς ἠσπασάμην τὸν ἀρχιερέα. εὐτρέπιστο δὲ αὐτῷ οἶκος καθαρὸς καὶ τὰ λοιπὰ τὰ πρὸς τὴν ἐπίσκεψιν· ἐγὼ δὲ κατὰ προμήθειαν τῆς ψυχῆς εἶχον, ἀγνυοῦντος τοῦ ἀρχιερέως, χάρτην καὶ μέλαν ἐπὶ <τῷ> σημειώσασθαι τῶν λεγομένων <ἃ> ἐὰν δεήσῃ. ἀνακρίνοντος δέ με τοῦ ἀρχιερέως πότερον ψυχῇ νεκροῦ τινος ἢ θεῷ ὁμιλῆσαι βουλοίμην, ἔφην Ἀσκληπιῷ· εἶναι δὲ τὸ τέλειον τῆς χάριτος, εἰ μόνῳ μοι πρὸς μόνον ὁμιλεῖν ἐπιτρέψειεν. ὅ μοι οὐχ ἡδέως μὲν (τοῦτο γὰρ

2 <ἂν> δυνηθῶ? Graux. λέγω addidit Graux. 8 σοβαρὸν sic M, non σοβευὸν, quod Graux legerat. 9 ἀνεχαιτίσθην Graux: ἐχετίσθην M: ἐψεύσθην Prinz, *l. c.* 12 ἐμφήνας Graux: ἐνφήνας M. 13 αἰφνιδίως? Graux. 15 ἕνεκα? Graux; cf vero Crönert, *Memoria graeca Herculanensis*, p. 305 Nachmanson, *Eranos*, IX, 1909, p. 74. 19 ἐπηγγέλετο M; non ἀπηγγέλετο (Graux). 21 εὐχαρίστουν Graux. 23 ἐπὶ : περὶ Graux; cf. vero γίνεσθαι πρός τι, Pol. 1, 22, 2; 29, 3; 36, 5 etc. 23-24 ἐν τῇ ἀγνείᾳ ἐγιγνόμεθα vel ἐπὶ τὴν ἀγνείαν ἐτρεπόμεθα Prinz, *loc. cit.* 27 προμηθίαν M. 29 ἐπὶ <τῷ> σημειώσασθαι Graux : ἐπισημειώσασθαι M. <ἃ> ἐὰν scripsi : ἃ ἂν Graux 30 με Graux : μου M. πότ(ε)ρ(ον) ψυχῇ prima manu ex ποτήριον ψυχὴν. 31 εἰ prima manu supra versum. 32 ἐπιτρέψειεν. ὅ μοι οὐχ ἡδέως Graux : ἐπιτρέψειας. ὁμοσουχιδέως M.

I was able to return, exulting and joyful, to Alexandria and my homeland. Having arrived therefore at Diospolis — the most ancient, I say, of the cities of Egypt, and one possessing many temples — I spent time there; for there were also high priests who were learned and adorned with varied branches of knowledge. As time advanced and my friendship with them grew ever stronger, I inquired whether anything of magical practice was still preserved. And while most of them made promises as rash as my own eagerness, I rejected them; but there was one man who, by reason of the gravity of his character and the maturity of his age, was worthy of trust, and from his friendship I did not hold back. He promised to possess the faculty of clairvoyance through a basin, and I therefore entreated him to walk with me in the most secluded parts of the city, revealing nothing of what I desired. When we had gone off into a grove enveloped in the deepest quiet, I suddenly fell upon my face in tears and clasped the feet of the high priest. He was astonished at the unexpectedness of the scene and asked why I was doing this; I declared that in him lay the power over my soul — for I had a compelling need to commune with a god, and if I should fail in this desire, I intended to renounce life.He raised me from the ground and comforted me with the kindest words, promising gladly to do these things, and bade me observe ritual purity for three days. When my soul was flooded with joy at the high priest's promises, I grasped his right hand and gave thanks, tears pouring from me in streams — for naturally an unexpected joy summons more tears than grief. Returning from the grove we set about the purification, the days being counted by me, on account of my anticipation, as years. When the third day arrived, I went at dawn and greeted the high priest. A pure chamber had been prepared by him, along with all else required for the vision; and I, out of forethought for my soul, and unknown to the high priest, had brought paper and ink in order to note down whatever of the things spoken it might be necessary to record. The high priest asked me whether I wished to commune with the soul of some dead person or with a god; I replied, with Asclepius; and that the perfect fulfillment of the favor would be if he would permit me to speak with him alone, just the two of us. This he did not grant me gladly — for this

2 <ἂν> δυνηθώ? Graux. λέγω added by Graux. 3 σοβαρόν sic M, not σοβευόν, which Graux had read. 9 ἀνεχαιτίσθην Graux: ἐχετίσθην M : εψεύσθην Prinz, l. c. 12 ἐμφήνας Graux: Ενφήνας M. 13 αιφνιδίως ? Graux. 15 ἕνεκα? Graux; cf. however Cronert, Memoria graeca Herculanensis, p. 305 Nachmanson, Eranos, IX, 1909, p. 74.

19 ἐπηγγέλετο M; not απηγγέλετο (Graux). 21 εὐχαρίστουν Graux. 23 ἐπί : περί Graux; cf. however γίνεσθαι πρός τι, Pol. 1, 22, 2, 29, 3; 36, 5 etc. 23-24 ἐν τῇ ἀγνείᾳ ἐγιγνόμεθα vel ἐπὶ τὴν ἀγνείαν ἑτρεπόμεθα Prinz, loc. cit. 27 προμηθίαν M. 29 ἐπὶ <τῷς σημειώσασθαι Graux : ἐπισημειώσασθαι M. <>ἐὰν scripsi : & ἂν Graux 30 με Graux : μου M. πότ(ε)ρ(ον) ψυχή by first hand from ποτήριον ψυχήν. 31 ei by first hand above the line. 3. ἐπιτρέψειεν. ὁ μοι οὐχ ἡδέως Graux : ἐπιτρέψειας. ὁμοσουχιδέως M.

ἐνέφαινον οἱ τῆς ὄψεως χαρακτῆρες), πλὴν ἐπηγγείλατο. καὶ ἐγκλείσας
με εἰς τὸν οἶκον καὶ καθῖσαι κελεύσας ἄντικρυς τοῦ θρόνου εἰς ὃν
ἔμελλεν ὁ θεὸς καθέζεσθαι, προαγαγὼν διὰ τῶν ἀπορρήτων ὀνομάτων
τὸν θεὸν καὶ ἐξελθὼν ἔκλεισε τὴν θύραν. καθεζομένου δέ μου καὶ
5 ἐκλυομένου τοῦ σώματος καὶ τῆς ψυχῆς διὰ τὸ παράδοξον τῆς θέας
(οὔτε γὰρ τοὺς τῆς ὄψεως χαρακτῆρας οὔτε τὴν τοῦ περικειμένου
κόσμου καλλονὴν ἀνθρώπου λόγος διασαφῆσαι δύναιτ' <ἂν>), ἀνατεί-
νας οὖν τὴν δεξιὰν ἤρξατο λέγειν· † ὁ μακάριος παρὰ θεῷ τῷ ἔχοντι
θέσσαλε †. προϊόντος δὲ τοῦ χρόνου καὶ γνωσθέντων τῶν σῶν
10 ἐπιτευγμάτων, ὡς θεὸν ἄνθρωποί σε θρησκεύουσιν. ἐπερώτα οὖν περὶ
ὧν θέλεις, ἀσμένως ἐμοῦ πάντα παρέξοντος. ἐγὼ δὲ μόλις μὲν
(κατεπεπλήγμην <γὰρ> καὶ ἐπεπληρώμην τὸν νοῦν εἰς τὴν τοῦ θεοῦ
βλέπων μορφήν), ὅμως <δ'> οὖν [f. 77] ἐπυνθανόμην δι' ἣν αἰτίαν ἐπὶ
ταῖς τοῦ Νεχεψὼ δυνάμεσιν ἡστόχησα πρὸς ὃ ὁ θεὸς εἶπεν· ὁ βασιλεὺς
15 Νεχεψὼ ἀνὴρ φρενηρέστατος καὶ πάσαις κεκοσμημένος ἀρεταῖς
παρὰ μὲν θείας φωνῆς οὐδὲν ὧν σὺ μαθεῖν ἐπιζητεῖς εὐτύχησε· φύσει
δὲ χρησάμενος ἀγαθῇ συμπαθείας λίθων καὶ βοτανῶν ἐπενόησε, τοὺς
δὲ καιροὺς καὶ τοὺς τόπους ἐν οἷς δεῖ τὰς βοτάνας λαμβάνειν οὐκ ἔγνω.
ὥρια γὰρ πάντα τῇ τῶν ἄστρων ἀπορροίᾳ αὔξεται καὶ μειοῦται· τό τε
20 θεῖον ἐκεῖνο πνεῦμα λεπτομερέστατον ὑπάρχον διὰ πάσης οὐσίας

6 περικειμένου sic M, non παρακειμένου (Graux). 7 δύναιτ' <ἂν> Graux : δύναιτο M. 8 λέγειν· sic distinxi. Quae sequuntur gravissimo mendo laborant, cui codd. BGH nihil succurrunt. 8-9 ὁ μακάριος ... προϊόντος δὲ : ἑρμοῦ τοῦ τρισμεγίστου περὶ ἱερῶν [ἑρμοῦ ἱερῶν om. G] βο ανῶν καὶ [καὶ om. G] χυλώσεως.> Μακαρίας παρὰ θεῶν τιμῆς ἑρμῆς τετυχηκὼς προβαίνοντος BGH qui cum his verbis incipiunt. 9 γνωσθέντων sic M, ut BGH, non γνωθέντων (Graux). σῶν om. BGH. 10 ἐπιτηδευμάτων G. ὡς θεὸν πλέον BGH. θρησκεύουσί σε G : θρησκευοῦσι σε BH : σε θρησκεύσουσιν? Graux. οὖν : τοίνυν G : δὲ BH. 11 ἐθέλεις G. ἀσμένως ἐμοῦ πάντα παρέξοντος ἀσμένως γὰρ πάντα παρέξω σοι. <ταῦτα γὰρ πρὸς αὐτὸν ἔφη ὁ θεός.> BH καὶ ἀσμένως ταῦτα πρὸς αὐτοὺς ἔφη ὁ θεὸς·> G. μὲν <ἤκουσα> BGH. 12 γὰρ ex BGH restitui. καὶ ἐπεπληρώμην om. G. ἐπεπληρώμην Graux ἐπεπληρόμην BH πεπληρώμην M. 13 βλέπειν M. <δ'> οὖν scripsi : οὖν M : τοῦν BGH. ἐπυνθανόμην : ἐπειθόμην BGH. αἰτίαν om. BH. ἐπὶ : ἐπανιέντες BGH. 14 τοῦ om. BGH. δυνάμεις ἡστόχασα G. ὃ εἶπεν : ἃς εἶπεν ὁ θεός BGH 14-15 ὁ βασιλεὺς N. : βασιλεὺς γὰρ ἦν ὁ νεχεψὼ G : βασιλεὺς δ' ἦ. ἡνεχεψὼ BH βασιλεὺς ἦν ὁ νεχεψὼ ADE, qui titulo (περὶ χυλώσεως βοτανῶν AE, περὶ ἱερῶν βοτανῶν χυλώσεως [sic] D) praemisso cum his verbis incipiunt. 15 φρενηρέστατος : σωφρονέστατος ABDEGH. πάσῃ ἀρετῇ ABDEGH. 16 παρὰ μὲν ... εὐτύχησε om. ADE. παρά : <καὶ> περὶ BGH. οὐδὲν ... εὐτύχησε : ἅπαντα μαθεῖν ἡστόχησε BGH. φύσιν BH. 18 δὲ om. ABDEGH. τόπους διδάξας G. δεῖ om. BGH : δεῖ supra vers. D. τὰ A. βοτάνας <ἐπέγνω BGH : βοτάνας ἔγνω D. ἀναλαμβάνειν ABDEGH. οὐκ ἔγνω om. ABDEGH. 19 ὥρια : ὁρᾶς ABDEH : καὶ G. γὰρ <ὡς> ABDEH. ἅπαντα ADEG. ἀστέρων ABDEGH. ἀπορεία G. αὔξεται sic M, non αὔξηται (Graux). τε om. B : δὲ ADEH γὰρ G. 20 θεῖον ἐκεῖνο : οἰκεῖον ἐκείνων ABDEH : οἰκεῖον ἐκείνου G. λεπτομερέστερον BGH. <καὶ> διὰ H.

they revealed in the features of the vision), yet he made his promise, and locking me in the room and bidding me sit directly before the throne upon which the god was about to be seated, he led the god forth through the secret names and withdrew, closing the door. As I sat there, my body and soul dissolved by the strangeness of the vision (for neither the features of the sight nor the beauty of the adornment surrounding him could any human speech make plain <at all>), he stretched out his right hand and began to speak: † O Thessalus, blessed before god who possesses — †. As time passed and your achievements became known, men worship you as a god. Ask therefore about whatever you wish, as I will gladly provide all things; but I could barely speak (for I had been struck with awe and my mind was overwhelmed as I gazed upon the form of the god), yet nonetheless [f. 77] I inquired for what reason I had failed with the powers of Nechepso, to which the god replied: King Nechepso was a man of the greatest wisdom and adorned with every virtue, yet from divine utterance he obtained none of the things you seek to learn; instead, using his good natural sense, he devised the sympathies of stones and herbs, but he did not know the times and the places in which it is necessary to gather the herbs.For all seasonal things increase and decrease through the outflowing influence of the stars; and that divine spirit, being of the finest substance, pervades every material

6 context sic M, non context (Graux). 7. δύναιτ' ἂν> Graux :ndynáitó M. 8 they say sic distinxi. Quae sequuntur gravissimo mendo laborant, cuincodd. BGH nihil sucurrunt. 8-9 the blessed ... product e: herm of the three-n-greatest concerning saints [herm of saints om. G] vo annæns καὶ [and om. G|xylosis. >nBlessed be the gods of the honor of Hermes, randomly occurring BGH qui cum hisnverbis incipiunt. 9 known sic M, ut HGH, non known (Graux). σῶνnom. BGH. 10 achievements G. as god now BGH. they believe in G : they believe in BH : they believe in Graux. οὖn: toinyn G : δὲ BH. 11 do you want G. for I will always provide for you.n< for God spoke these things to him> BH and God spoke these things to them > G. I <heard> BGH. 12 because ex BGH restitui. καὶ eppli-nromin om. G. ἐπεπλουμαμην Graux ἐπεπλίρομην BH πεπλουμαμην M.n13 see M. <8> οὖν scripsi : οὖν M : ton BGH. επιθανομην : επιθομηνnBGH. cause op. BH. ἐπὶ : ἐπανιέντες BGH.14 of om. BGH. powersn I forgot G. 8 he said: let God say BGH14-15 the king N.: because the king was mighty G: king d'or.Ανεχεψω BH βασιλεύς ἦν ὁ νεχεψω ADE, who begin with these words prefixed by the title (περί χυλώσεως βοτανών AE, περὶ ἱερῶν βοτανών χυλώσεωςως [sic] D). 15 φρενηρέστατος : σωφρονέστατος ABDEGH. πάση αρετή ABDEGH. 16 παρὰ μὲν ... ευτύχησε om. AVE. παρά: <καὶ> περί BGH. οὐδὲν ... εὐτύχησε : ἅπαντα μαθεῖν ἡστόχησε BGH. φύσιν BH. 18 δὲ om. ABUEGH. τόπους διδάξας G. δεί om. BGH : δεῖ supra vors. D. τὰ λ. βοτάνας ἐπέγνω SGH: βοτάνας ἔγνω D. ἀναλαμβάνειν ABDEGH. οὐκ ἔγνω om. A BDEGH. 19 ὥρια : ὁρᾶς ABDEH : καὶ G. γὰρ ὡς > ABDEH. ἅπαντα ADEG. ἀστέρων ABDEGH. ἀπορεία G. αύξεται sic M, non αύξηται (Graux). τε om. B: δὲ AEH γὰρ G. 20 θεῖον ἐκεῖνο : οἰκεῖον ἐκεί- νων ABDEH : οἰκεῖον ἐκείνου G. λεπτομερέστερον BGH. <καὶ> διά H.

διήκει καὶ μάλιστα κατ' ἐκείνους τοὺς τόπους, καθ' οὓς αἱ τῶν ἄστρων ἀπόρροιαι γίνονται [τῆς] ἐπὶ τῆς κοσμικῆς καταβολῆς[1]. ἐξ ἑνὸς δὲ τοῦτο πρὸς πίστιν τῶν λοιπῶν παραστήσω· βοτάνη[2] γάρ ἐστιν ἡ λεγομένη κώνειον· αὕτη δὲ ἐκ τῆς τοῦ Ἄρεος ἀπορροίας δοκεῖ γεγενῆσθαι· ἔτυχε δὲ ἐπὶ τῆς κοσμικῆς καταβολῆς ἐν Σκορπίῳ βάλλων τὰς ἀκτῖνας· σκορπιανὸν γάρ καὶ ἐκεῖνο τὸ τῆς Ἰταλίας κλίμα. αὕτη οὖν ἡ βοτάνη πλέον τῆς θείας ἀπορροίας ἑλκύσασα, εἴτε ἀπὸ τετραπόδου ἢ ἀνθρώπου βρωθῇ, παραχρῆμα θανατοῖ· τινὲς δὲ καὶ κατὰ ἄγνοιαν τῆς βοτάνης ἐν ταῖς ἐρημίαις κατακλιθέντες παρ' αὐτὴν καὶ κοιμηθέντες ἐν τῷ ῥινουλκεῖν ἐν ταῖς ἀναπνοαῖς αὐτῆς τὴν ἐνέργειαν ἐτελεύτησαν. ὁμοίως καὶ ἡ Κρήτη ** [f. 77 τὴν ἀκτινοβολίαν. τὴν αὐτὴν οὖν βοτάνην εἰς Κρήτην τὸ κώνειον ἐσθίουσιν ἀνθρώποις οὖσαν τῶν πάντων λαχάνων ἡδίονα. τοσοῦτον αἱ τῶν θεῶν ἀπόρροιαι παρὰ τοὺς τόπους

1 διήκει : διαρκεῖ M : διαρρεῖ? Graux. καθ' οὓς : καθὼς G. 1-3 αἱ τῶν ἄστρων ... παραστήσω : τὸ τῶν ἀστέρων ἐπὶ τῆς κοσμικῆς καταβολῆς ἔγγειον [ἔγγυον B : ἔγγιον H] περιέτυχε μέρος [μέρος om. G τεκμήριον δὲ τοῦτο πρὸς πίστιν τῶν λοιπῶν παραστήσω σοι ABDGH : τῶν ἀστέρων ἐπὶ E (qui cum his verbis desinit). 2 τῆς uncinis seclusit Graux τοῦτο ex ABDGH (v. supra) scripsi : τοῦ M : του Graux, qui etiam vel τι post οὐ addendum vel πρὸς delendum censebat. 3 γάρ om. ABDGH. ἡ λ. : τὸ λεγόμενον ADG τὸ λειόμενον BH. 4 κόνιον M : κόριον Baehr ap. Roether. δὲ om. ABDGH. ἄρρεως G. 5 σκόρπι G. τὰς ἀκτῖνας : ἀκτῖνα ὁ ἄρης [ἄρρης H] ABDH : ἀκτίνει ὁ ἄρρης G. 6 σκορπιανὸν ... ἐκεῖνο : σκορπίω [-είω BH] γάρ ὑποκεῖσθαι καὶ [καὶ om. AD] ABDGH. γάρ : δὲ Graux. καὶ ἐκεῖνο uncinis seclusit in adnot. Graux Ἰταλίας ἔτυχε ABDH : Ἰ. περιέτυχε G. οὖν : γοῦν G. <κατ' ἐκεῖνο ἡ. β. Graux in adnot. 7 πλέον : περισσότερόν τι ABDGH. θείας τοῦ ἀστέρος AD. ἑλκύσασα Tournier ap. Graux : ἐκλύσασα M : ἔχει. ἐλκυσθεῖσα [-κισ- H] γάρ ABDGH. 7-8 ἐάν τε ὑπὸ τετραπόδου ἐάν τε ὑπ' ἀνθρώπου BGH : ἐάν τε ὑπ' ἀνθρώπου ἐάν τε ὑπὸ τετραπόδου AD. 7 ἀπό ὑπό Graux 8 θανεῖται G. καὶ om. ADG. ἄγνοιαν : τὴν πνοὴν ABDGH. 9 παρ αὐτὴν κλιθέντες ABDH : παρ' αὐτῇ κληθέντες G. 10 ῥινουκεῖν A : συνοκλεῖν M συνέλκειν Tournier ap. Graux. κατὰ τὰς ἀναπνοὰς G. αὐτῆς τὴν Graux : αὐτῶν τὴν M : διὰ τὴν ἀπ' αὐτῆς AD τὴν ἀπ' αὐτῆς BH : τὴν ἐξ αὐτῆς G. 11 ὁμοίως : ἀνόμοιος Graux. Sed gravior corruptela subesse mihi videtur; quaedam enim in M excidisse ex codicum ABDGH scriptura suspicor. Itaque post Κρήτη lacunam significavi 11-12 ὁμοίως εἰς Κρήτην : καὶ ἡ κρήτη δὲ ὑπὸ τὸ [τὸ om. BG] τοῦ τοξότου κεῖται κλίμα [κλίμα κειμένη G], παρέτυχε [παρέτυχει G] δὲ [δὲ om G] ὁ Ζεὺς ἐκεῖθι [ἐκεῖ ὁ Ζεὺς BGH] ἐπὶ τῆς κοσμικῆς καταβολῆς εἰς κρήτην [καὶ add. H¹ τὴν ἀκτῖνα βάλλων. [εἰς add. A] ταύτην οὖν τὴν βοτάνην [τὴν β. om. AD] ABDGH. 12 <οἱ ἄνθρωποι ABDGH. οὖσαν : ὑπάρχουσαν BDGH : om. A. 12-13 τῶν πάντων λαχάνων ἰδίαν [ἡδίονα corr. Graux] M : παντὸς ἡδίω [ἡδύω BH] λαχάνου ABDH : ἰδίω παντὸς λαχάνου G. 13 τοσοῦτον : οὕτως ABDH : οὕτω <καὶ> G. θεῶν : ἀστέρων AD. ἀπόρροαι M. παρά : an κατά?

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[1] Cf. Bouché-Leclercq, *L'astrologie grecque*, p. 185.

[2] V supra p 134 cf. Bouché-Leclercq *op cit* p. 535.

pervades especially those regions where the effluences of the stars occur [in] the cosmic foundation. And I will demonstrate this one point as evidence for the rest: for there is a plant called hemlock; this seems to have been generated from the effluence of Ares; and it happened that at the cosmic foundation he was casting his rays in Scorpio — for that region of Italy too is scorpianic. This plant, therefore, having drawn in a greater share of the divine effluence, kills immediately, whether it be eaten by a four-footed animal or by a human; and some, through ignorance of the plant, having lain down beside it in deserted places and fallen asleep, died by drawing in its power through their nostrils in their breathing. Likewise also Crete ** [f. 77] the radiation. The same plant, then — hemlock — in Crete people eat it, it being the most pleasant of all vegetables. So great are the differences made by the effluences of the gods according to region.

1 διήκει : διαρκεῖ M : διαρρεῖ ? Graux. καθ' οὕς : καθώς G. 1–3 αἱ τῶν ἄστρων ... παραστήσω : τὸ τῶν ἀστέρων ἐπὶ τῆς κοσμικῆς καταβολῆς ἔγγειον ἔγγιον B : ἔγγιον H] περιέτυχε μέρος μέρος om. G τεκμήριον δὲ τοῦτο πρὸς πίστιν τῶν λοιπῶν παραστήσω σοι ABDGH : τῶν ἀστέρων ἐπὶ E (qui cum his verbis desinit). Σ τῆς uncinis seclusit Graux τοῦτο ex ABDGH (v. supra) scripsi : τοῦ M : του Graux, qui etiam vel τι post οὐ addendum vel πρὸς delendum censebat. 3 γάρ om. ABOGH. ἡ λ. : τὸ λεγόμενον ADG τὸ λειόμενον BH. 4 κόνιον M: κύριον Baehr ap. Roether. δε om. ABUGH. ἄῤῥεως G. 5 σκόρπι G. τὰς ἀκτί νας : ἀκτῖνα ὁ ἄρης (ἄρρης H] ABDH: ἀκτίνει ὁ ἄῤῥης G. 6 σκορπιανόν M: ἐκεῖνο : σκορπίῳ [-είῳ BH] γὰρ ὑποκεῖσθαι καὶ [καί om. AD] ABDGH. γὰρ : δὲ γὰρ : δὲ Graux. καὶ ἐκεῖνο uncinis seclusit in adnot. Graux Ἰταλίας ἔτυχε ABDH: I. περιέτυχε G. οὖν : γοῦν G. < κατ' ἐκεῖνο ἡ. β. Graux in adnot. 7 πλέον: περισσότερόν τι ABDGH. θείας τοῦ ἀστέρος AD. ἑλκύσασα Tournier ap. Graux : ἐκλύσασα M : ἔχει. ἑλκυσθεῖσα -κια- H γὰρ ABUGH. 7–8 ἐάν τε ὑπὸ τετραπόδου ἐάν τε ὑπ' ἀνθρώπου BGH : ἐάν τε ὑπ' ἀνθρώπου ἐάν τε ὑπὸ τετρα πόδου AN. 7 ἀπὸ ὑπὸ Graux 8 θανεῖται G. καί om. ADG. ἄγνοιαν : τὴν πνοήν ABDGH.9 παρ' αὐτὴν κλιθέντες ABDH : παρ' αὐτῇ κληθέντες (10 ῥινουκεῖν A : συνοκλεῖν / συνέλκειν Tournier ap. Graux. κατὰ τὰς ἀναπνοάς G. αὐτῆς τὴν Graux : αὐτῶν τὴν M : διὰ τὴν ἀπ' αὐτῆς AD τὴν ἀπ' αὐτῆς BH : τὴν ἐξ αὐτῆς G. 11 ὁμοίως : ἀνόμοιος Graux. But a more serious corruption seems to me to lie beneath; for I suspect that certain things have fallen out in M from the text of codices ABDGH. Accordingly, after Κρήτη I have indicated a lacuna. 11–12 ὁμοίως εἰς Κρήτην : καὶ ἡ κρήτη δὲ ὑπὸ τὸ [τὸ om. BG] τοῦ τοξότου κεῖται κλίμα [κλίμα κειμένη G], παρέτυχε [παρέτυχει G] δὲ [δέ om. G] ὁ Ζεὺς ἐκεῖθι [ἐκεῖ ὁ Ζεὺς BGH] ἐπὶ τῆς κοσμικῆς κατα- βολῆς εἰς κρήτην (καὶ add. H) τὴν ἀκτῖνα βάλλων. [εἰς add. A] ταύτην οὖν τὴν βοτάνην [τὴν β. om. AD] ABUGH. 12 <οἱ ἄνθρωποι ABDGH. οὖσαν : ὑπάρ χουσαν BUGH : om. A. 12–13 τῶν πάντων λαχάνων ἰδίαν ἡδίονα corr. Graux] M: παντὸς ἡδίω [ἡδύω BH] λαχάνου ABDH : ἰδίω παντὸς λαχάνου G. 13 τοσού τον : οὕτως ABDH : οὕτω <καὶ> G. θεῶν : ἀστέρων AD. ἀποῤῥοαί M. παρά : 20 κατά ?

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[1] Cf. Bouché-Leclercq, Greek astrology, p. 185.

3 V above p. 138 cf. Bouche-Leclercy op cit p. 535.

καὶ καιροὺς δύνανται. πρόδηλον ὅτι πάντων τῶν ἀστέρων βασιλεύς ἐστιν ὁ Ἥλιος· οὗτος δὲ ἐν Κριῷ γενόμενος ὑψοῦται καί τινα μεγίστην δύναμιν ἐν τούτῳ λαμβάνει τῷ ζῳδίῳ. αἱ οὖν βοτάναι τότε δυναμικώταται οὐ μόνον διὰ τὸν Ἥλιον, ἀλλὰ καὶ διότι τὸ ζῴδιον πᾶσι τοῖς τὰ
5 πάθη ἐμποιοῦσι θεοῖς ἐπίκοινον· Ἡλίου μὲν γάρ ἐστι καθὼς προεῖπον ὕψωμα, Κρόνου δὲ ταπείνωμα, Ἄρεος δὲ οἶκος, Διὸς <δὲ> τρίγωνον. τοσαύτας ἔχον τὸ προειρημένον ζῴδιον δυνάμεις, ἐν τούτῳ οὖν ὄντος τοῦ Ἡλίου τὰς ῥηθησομένας βοτάνας λαμβάνων χύλιζε μὴ ἑψῶν· ὑπὸ γὰρ τοῦ πυρὸς ἡ ποιότης ἀλλοιοῦται. καὶ ταχέως τὸν χυλὸν ἐκθλιβε
10 καὶ εἰς λεκάνην ἢ ξέστην τὸν χυλὸν βαλὼν καὶ μετὰ μέλιτος μίγε. τοῦτο δὲ ποιήσας βάλλε εἰς ἀγγεῖα ὑέλινα καὶ τίθει ἐπὶ ἡμέρας <?>. εἰ δὲ ὠμοὺς θέλεις χυλούς, ἔκζεσον. μετὰ δὲ ταῦτα σκεύαζε καθ' ἑκάστην δύναμιν.

[F. 78] Κριός, ζῴδιον πρῶτον· περὶ ἐλελισφάκου. Ἀπὸ Φαμενὼθ
15 δευτέρας καὶ εἰκάδος ἤγουν Δύστρου ιη', κατὰ δὲ Ῥωμαίους ἀπὸ <τῆς πρὸ> ιε' καλανδῶν Ἀπριλλίου πρώτη βοτάνη ἐλελίσφακος. αὕτη ἔχει δυνάμεις πλείστας πρός τε αἵματος ἀναγωγὰς καὶ πρὸς

1 <τοὺς> καιροὺς <βλάπτειν καὶ ὠφελεῖν δύνανται [-αται G] ABDGH. πρόδηλον <οὖν> ABDH : π. <τοίνυν> G π. δ Graux. 2 ἐστιν : ὑπάρχων G. οὗτος δὲ om. G. <τῷ> κριῷ AD : <τῷ ζωδίῳ κριῷ BGH. τινα τὴν ABDGH. 3 δύναμιν : δυστυχίαν G. λαμβάνειν G. τῷ ζῳδίῳ om. AG. ζῳδίῳ τῷ κριῷ> BH. 4 διὰ τὸν : δι' αὐτῆς G. ἀλλὰ καὶ διότι ἀλλ' ὅτι καὶ ABGH. 4-5 τὰ πάθη om. ABGH. 5 ἐμποιοῦσι θεοῖς ἐπίκοινον θεοῖς [ἄστρασιν A] ἐν πλείοσιν ἐπικοινωνεῖ [ἐπικοινω G] ABGH. <κριός> ἐστιν ὡς προεῖπον A : κριός ἐστὶ ὡς προεῖπομεν G : ὡς προεῖπε κριός> ἐστιν BH. 6 Κρόνου : σκορπίου BH. Ἄρεος coll. p. 138, 4 symbolum in M depictum legi ἄρεως ABGH. δὲ ex ABGH inserui. 7 ἔχων M : <οὖν> ἔχον G <οὖν> ἔχει A : <γοῦν> ἔχει BH. τῶν προειρημένων ζῴδιον (?) δυνάμεις M : δυνάμεις [δυ(νάμ)εις G] τὸ προειρημένον ζῴδιον [συνόδιον BH] ABGH. ἐν τούτῳ ... ὄντος : κἂν οὕτως G. οὖν <τῷ ζωδίῳ> BH. 8 λαμβάνων βοτάνας H. λαμβάνων om. B. ἑψῶν δὲ ABGH 9 ἡ ποιότης om. ABGH. ἀλλοιοῦνται ABH : ἀλοιοῦνται G. καὶ ταχέως κόπτων δὲ A κόπτε δὲ καὶ BGH. 10 καὶ prius om. G. λεκάνην ... μέλιτος μίγε ἕκαστον χυλοῦ ξέστιν [ἕκεστον χυλόν. ξε G] βάλλε [βάλε G] μέλιτος κύαθον. [ἐναγγ' ἦν add. BH] παρέχει γὰρ εὔχροιάν [-ειάν H] τε τοῖς χυλοῖς καὶ διαμονὴν αὐτοῖς [αὐτῶν A] [παρέχει ... αὐτοῖς om. G] ἐφ' ὅσους [ὅσον G] ἐνιαυτοὺς βούλει φυλάττειν [διαφυλάττειν G] ABGH. 11 βάλε BGH. ἀγγεῖον ὑέλινον ABH : ἄγκος ὑέλινον G. τίθει : θὲς AHGH. In M dierum numerus deest : ϛ' A : ε' BGH. 11-12 εἰ δὲ ἔκζεσον : καὶ οὕτως εἰς τὴν ὀφειλομένην χρείαν ἔρχου [εἰσέρχεται <πρὸ αὐτῆς> BH : εἰσέλχεται <πρὸ αὐτοῦ> G] ABGH. 12 ταῦτα δὲ G. 12-13 σκεύαζε ... δύναμιν : σκευάζεται ἑκάστη [ἑκάστου A] δύναμις οὕτως ABGH. 14-16 Κριός ... Απριλλίου om. AHGH. 14 <(Α)ἱ βοτάναι τῶν ιβ' ζωδίων ἐκδοθεῖσαι παρὰ ἑρμοῦ. σύλλεγε> ἀπὸ φαμενὼθ F, qui cum his verbis incipit. 15 δευτέρας ... Δύστρου ιη' om. F. 16 τῆς πρὸ ex F addidi. πρώτη βοτάνη : κριοῦ βοτάνη A Κριοῦ βοτάνη <ἐστὶ> BH κριοῦ <ἐστὶ> βοτάνη F : <ἀρχὴ πρώτης βοτάνης τοῦ κριοῦ Κριοῦ βοτάνης <ἐστὶν> G. ἐλελίσφακον AFG : λελίφασκον BH. 17 δυνάμεις ἔχει ABFH : δυστυχίας ἔχει G. <ποιεῖ γὰρ> πρός ABFGH. τε om. A. ἀναγωγὴν ABFGH. καὶ om. F. πρός om. ABFGH.

and seasons they are capable of. It is clear that the Sun is the king of all the stars; and when it enters Aries it is exalted and receives a certain greatest power in this Sign. The herbs are therefore most potent at that time not only because of the Sun, but also because the sign is shared among all the gods that produce 5 the passions; for it is the exaltation of the Sun, as I said before, the depression of Saturn, the house of Mars, and the trine of Jupiter. The aforesaid sign having so many powers, when the Sun is in it, take the herbs that will be mentioned and juice them without boiling; for by fire the quality is altered. Quickly press out the juice 10 and having poured the juice into a basin or a sextarius, mix it with honey. Having done this put it into glass vessels and leave it for <?> days; but if you want raw juices, strain them. After this prepare according to each property.

[F. 78] Aries, the first Sign: on sage. From the twenty-second of Phamenoth, that is the 18th of Dystros, and according to the Romans from the fifth day before the Kalends of April, the first herb is Sage. This has very many properties both for the bringing up of blood and for

1 <the> seasons <they are capable of harming and benefiting> (-ating G) ABDGH. It is clear <therefore> ABDH: c. <then> G c. δGraux. 2 is: being G. but this om. G. <in> Aries AD: <in the sign of> Aries BGH. a certain the AHUGH. a certain the AHUGH. 3 power: misfortune G. to receive G. in the Sign om. AG. In the Sign of Aries> BH. 4 because of the: through it G. but also because but that and ABGH. +5 the passions om. ABGH. 5 producing gods shared gods stars A] in more in common [in common G] ABGH. <Aries> is as I said before A: Aries is as we said before G: as he said Aries> is BH. 6 Saturn: Scorpio BH. Mars coll. p. 138, 4 symbol depicted in M read Ares ABGH. de oi ABGH inserted. 7 having M: <therefore> having G <therefore> has A: <therefore> has BH. of the aforesaid Sign (?) powers M: powers [power G] the aforesaid sign (conjunction BH] ABGH. in this... being: and thus G. therefore <in the sign> BH. 8 taking herbs H. taking om. B. boiling but ABGH 9 the quality om. ABGH. are altered ABH: are altered G. and quickly cutting but A cut but and BGH. 10 and first om. G. basin... mix with honey each juice sextarius [each juice. S. G] put [put G] a cyathus of honey. [one γ' ἢν add.BH) for it provides a good color (-eiān H) both to the juices and preservation to them [of them A] [provides... to them om. G] for as many [as much G] years as you wish to keep [to keep G] ABGH. 11 put BGH. glass vessel ABH: glass vessel G. leave: put AHGH. In M the number of days is missing: 3 A: 5 BGH. 11-12 but if... strain: and thus proceed to the required use [enters <before it> BH: enters <before it> G] ABGH. 12 but these G. 12-13 prepare... property: each [of each A] property is prepared thus ABGH. 14-16 Aries... April om. ABGH. 14 <{A}! herbs of the 12 signs published by Hermes. collect> from Phamenoth F, which begins with these words. 15 twenty-second... Dystros 18th om. F. 16 before from F added. first herb: herb of Aries A herb of Aries <is> BH herb of Aries <is> Γ: <beginning of the first herb of Aries herb of Aries <is> G. sage AFG: sage BH. 17 has properties ABΓH: has misfortunes G. <for it acts on ABFGH. te om. A. bringing up ABFGH. and om. Γ. for om. ABFGH.

φθισικοὺς καὶ συντηκτικοὺς καὶ σπληνικοὺς καὶ πρὸς τὰς ὑστερικὰς διαθέσεις. πρὸς μὲν οὖν αἵματος ἀναγωγήν, εἰς τρεῖς κυάθους χυλοῦ βάλλεται μέλιτος ἀττικοῦ οὐγγία α' καὶ νήστῃ δίδοται πιεῖν καὶ εὐθέως ἱᾶται ἡ ἀγαφορὰ τοῦ αἵματος. τοῖς δὲ φθισικοῖς σκευάζεται καταπότια οὕτως· κρόκου κωρυκίου <ε', ζιγγιβέρεως <δ', στάχυος <θ', τοῦ σπέρ- 5 ματος τοῦ ἐλελισφάκου πεφρυγμένου καὶ σεσησμένου <ιδ', πεπέρεως <β'· ἀναλάμβανε τῷ χυλῷ καὶ ποίει καταπότια ἡμιδραγμιαῖα καὶ δίδου νήστῃ πρωῖ καὶ εἰς κοίτην· καταπιὼν δὲ ἐπιρροφείτω ὕδατος καθαροῦ κυάθους β'. τοῖς δὲ σπληνικοῖς γίνεται καὶ αὐτοῖς καταπότια οὕτως· καππάρεως τῆς ῥίζης κεκομμένης καὶ σεσησμένης <ιβ', κισσοῦ μέλανος 10 τοῦ καρποῦ <θ', μύρτων λευκῶν <δ', ζιγγιβέρεως <ϛ'· λεῖα ποιήσας ἀναλάμβανε τῷ χυλῷ καὶ ποίει καταπότια ἀνὰ <α' καὶ δίδου πρωῖ α' καὶ εἰς κοίτην α'. πρὸς δὲ τὰς ὑστερικὰς διαθέσεις>, οἷον σκληρίας καὶ ῥευματισμοὺς καὶ τὰς ἐπιμόνους ἀλγηδόνας, ἄκοπον σκευάζεται κηροῦ τυρρηνικοῦ <ιδ', μυελοῦ ἐλαφείου <η', ῥόδων ξηρῶν κεκομμένων <δ', 15 τοῦ χυλοῦ τῆς βοτάνης [f. 78ᵛ] κυάθους δ'· τὰ τηκτὰ βάλλε εἰς τὰ ξηρὰ

1 καὶ συντηκτικοὺς om. ABFGH. πρὸς τὰς om. ABFGH. 2-8 cf. Orpheum, *Sitzungsberichte preuss. Akad.*, XXXIX, 1911 p. 838. 2 μὲν om. AF. <τοῦ χυλοῦ ABFGH 3 βάλλε ABH βάλε G. Siglum Γο', quod M et BH praebent, οὐγγία interpretatus sum οὐγγ(ία) AF ὀγγ(ία) G νήστῃ δίδοται ποιεῖν M : νήστῃ δίδοται πίνειν F νήστει δίδου πιεῖν A νήστις δίδου πίνειν BH : δίδου πίνειν νήστι G. 4 ἱᾶται ἵσταται AFG. ἡ om. G. φορὰ ABFH : om. G. τοῦ om F. φθισιακοῖς M. καταπότιον BF : καταπότειον H : καταπο τ' A καπο τ τ G. 5 οὕτως om. ABFGH. ἀκρόκου M. ε' : ABFGH. ζιγγιβέρεως <δ' scripsi : ζζ' <δ' M : om. ABFGH. ναρδοστάχυος AFG νάρδουστάχυος BH. θ' : β' FG : β' ἢ β' ϛ'' ABH. τοῦ om. ABGH. 6 ἐλελησφάκου A : ἐλελιφάσκου BH : λελισφάκου F. σεσησμένου scripsi σεσεισμένου M : σεσημένου AF : σεσημμένου BH : σεσημειωμένου G. γ A : καὶ BH κα G : om. F πεπέρεως <μακροῦ> ABFGH. 7 τὸν χυλόν F. ἡμίδραγμα BFGH : ἡμίδραχμα A. 8 <γ'> νηστ(ει) πρωῖ G : ρία νῆστις πρωῖ BH : τρία τὸ πρωῖ A : τῷ πρωῖ γ' F. καὶ (vel τρία)> ABFGH. καταπιὼν δ κατὰ πρωῖ δὲ AF : κατὰ δὲ πρωῖ BGH. ἐπιρωφάτω F. 9 γίνεται ... οὕτως γίνεται καταπότιον οὕτω F : οὕτω(ς) γίνεται καταπότιον ABGH. 10 τῆς om. F (?), G. σεσησμένης scripsi : σεσεισμένης M : σεσημένης σεσημμένης BFH σεσειμένης G. ιβ' : β' ABFGH. 11 τὸν καρπόν F. μύρτων λευκῶν <δ' om. A μύρτου λευκοῦ G. ζιγγιβέρεως <ϛ' scripsi : ζζ <ϛ M : σμύρνης <θ' BFGH : om. A αὗτα λεῖα BH. ποιῆσαι G. 12 ἀνὰ <α' om. ABFGH. πρωῖ F. 13 post εἰς κοίτην α' add. ἐχέτω δὲ [δὲ καὶ G] τὸ καταπότιον α in ABGH ἢ καὶ β'. ἐχέτω δὲ καταπότια <α' in F. πρὸς : ρὸς M : εἰς F δὲ om. BFGH. διαθέσεις ex ABFGH addidi. σκληρίας : πρὸς ὑστέρας σκληρὰς [σκηρὰς G] ABGH : πρὸς ὑστερικὰς καὶ σκληρὰς F. 14 ἐπιπόνους M ἐπιμόνως ἀλγηδόνας ἀρρωστήσεις ABFH ἀρρωστίας G. ἄκοπον ex ABFGH scripsi : ἰσακόπιον M. σκευάζεται ἄκοπον <οὕτως> ABFGH. 15 ιδ' : δ' ABFGH. ἐλάφου F (?), G. κεκομ(μ)ένων καὶ σεσημ(μ)ένων [σεσειμένων G]> ABFGH post δ' add. στέατος χηνείου [χηνίου F] <ϛ' in ABFGH. 16 τοῦ om. F (? G. 16-p. 141, 1 τὰ τηκτὰ ... καθεψηθῇ : τὰ τηκτὰ ἐνίεται [ἐ. τ. τ. G] καὶ ἐμβάλλεται τὰ ξηρὰ [τοῖς ξηροῖς A]. τὸν χυλόν ἕψε [ἕψαι BH : ἕψει A] ἕως ἂν τὸ τέταρτον [ἀδρὸν A] μέρος ἀπολειφθῇ ἤγουν ἀφεψηθῇ [ἕως ἀφεψηθῇ ἕως ἀποτεταρτωθῇ F] ABFGH.

consumptives and those with wasting diseases, and those with spleen conditions, and for uterine afflictions. For the bringing up of blood, into three cyathi of juice one ounce of Attic honey is added and it is given to drink on an empty stomach and immediately the bringing up of blood is healed. For consumptives, pills are prepared as follows: of Corycian saffron <E', of ginger <4', of spikenard <9', of the seed 5 of sage, roasted and sifted, <14', of pepper <2'; take up with the juice and make pills of half-drachm weight and give on an empty stomach in the morning and at bedtime; and after swallowing let him drink two cyathi of clean water . For those with spleen conditions, pills are also made for them as follows: of caper root, pounded and sifted, <12', of black ivy 10 fruit <9', of white myrtle berries <4', of ginger <1', having made them smooth take up with the juice and make pills of <1' each and give one in the morning and one at bedtime. For uterine afflictions, such as indurations and rheumatic conditions and persistent pains, a liniment is prepared of Tyrrhenian wax <14', of deer marrow <8', of dry roses, pounded, <4', 15 of the juice of the herb (f. 78') 4 cyathi; add the melted ingredients to the dry ones

1 and those with wasting diseases om. ABFGH. for the om. ABFGH. 28 cf. Orpheum, Sitzungsberichte preuss. Akad., XXXIX, 1911 p. 838. 2 μέν om. AΓ. of the juice ABFGH 3 βάλλε ABH βάλε G. The siglum fo', which M and BH provide, I have interpreted as ounce (οὐγγία) AFὀγγεία) G given to drink on an empty stomach M: given to drink on an empty stomach Γ give to drink on an empty stomach A give to drink on an empty stomach BH: give to drink on an empty stomach G. 4 ἰᾶται ἵσταται AFG. ή om. G. φορά ABΓH: om. G. of the om F. φθισιακοῖς M. 5 οὕτως om. AHFGH. Σ'ο<ι. ABFGH. καταπότιον BE : καταπότειον H : καταπο A καπο G. ἀκρόκου M. €' :ABFGH. Ζιγγιβέρεως <δ' scripsi : ABFGH. Ζιγγιβέρεως <δ' scripsi : ναρδοστάχυος AFG νάρδουστάχυος BH. Θ' : β' FG : β' A β' ς" BH. τοῦ om. ABGH. 6 ἐλελησφάκου A : Ελελιφάσκου BH : λελισφάκου Γ. σεσησμένου scripsi σε σεισμένου M: σεσημένου AΓ: σεσημμένου BH : σεσημειωμένου G.γ A : καὶ BH καὶ G : om. F πεπέρεως <μακρού» γ A : καὶ BH καὶ G : om. F πεπέρεως <μακρού» ABH. 7 τὸν χυλόν F. ἡμίδραγμα BFGH:ἡμίδραχμα A. 8<τ'> νηστίει) πρωΐ G:ρία νήστις πρωί BH : τρία τό πρωΐ A : τῷ πρωί γ' Γ. καὶ (vel ρία νήστις πρωί BH : τρία τό πρωΐ A : τῷ πρωί γ' Γ. καὶ (vel tp{a)> ABFGH. καταπιών δ κατὰ πρωΐ δὲ AΓ : κατὰ δὲ πρωί BGH. Επι ρωφάτω Γ. 9 γίνεται ... οὕτως γίνεται καταπότιον οὕτω δ: οὕτως) γίνεται καταπότιον AHGH. 10 τῆς om. F (?), G. σεσησμένης scripsi : σεσεισμένης M σε σημένης σεσημμένης HEH σε σειμένης G. ιβ' : β' ABFGH. 11 τὸν καρπὸν Γ.μύρτων λευκών <δ' omn. A μύρτου λευκοῦ G. Ζιγτιβέρεως <' scripsi : Στα 11 : σμύρνης < θ' BFGH : om. A αὕτα λεία BH. ποιῆσαι G. 12 ἀνά <a' om. ABFGH.πρωΐ Γ.13 post εἰς κοίτην α' add. ἐχέτω δὲ δὲ καί G] τὸ καταπότιον a in ABGH ἢ καὶ β'. ἐχέτω δὲ καταπότια <a' in F. πρὸς : ρὸς M : εἰς F δὲ om. BFGH. διαθέσεις ex ABFGH addidi. σκληρίας : πρὸς ὑστέρας σκληράς (σκηράς G} ABGH : πρὸς ὑστερικὰς καὶ σκληρὰς Γ. 14 ἐπιπόνους M ἐπιμόνως ἀλγηδόνας ἀρρωστήσεις ABΓH ἀρρωστίας G. ἄκοπον ex ABFGH scripsi : Ισακόπιον M. σκευάζεται ἄκοπον < οὕτως ABFGH 15 δ' : δ' ABFGH. ἐλάφου F (?). G. κεκομ(μ)ένων καὶ σεσημ(μ)ένων [σεσειμένων G]> ABFGH post d' add. στέατος χηνείου [χηνίου F] <' in ABFGH. 16 τοῦ om. F (? G. 16-ρ. 141, 1 τά τηκτά ... καθεψηθῇ: τὰ τηκτά ἐνίεται [ε. τ. τ. G] καὶ ἐμβάλλεται τὰ ξηρὰ τοῖς ξηροῖς A]. τον χυλόν ἔψε [ἕψαι BH : ἕψει A] ἕως ἂν τὸ τέταρτον [ἀδρὸν A} μέρος ἀπολειφθῆ ἤγουν ἀφεψηθή [ἕως ἕφεπσθῇ ἕως ἕποτεταρτοθῇ F] ABFGH.

καὶ τὸν χυλὸν [καὶ] ἕψε ἕως ἂν τὸ τέταρτον μέρος καθεψηθῇ καὶ τότε ἀπόθου εἰς ἄγγος κασσιτέρινον· χρῶ δὲ συγχρίων τὴν ὑστέραν. ἐὰν δὲ χαλεπὴ λίαν ἡ διάθεσις ᾖ, ἕψε τὴν βοτάνην σὺν ταῖς ῥίζαις καὶ ἐγκαθισμῷ χρῶ. γίγνεται δὲ καὶ ἐκ τῆς ῥίζης ἐνεργέστατον μάλαγμα
5 νεφριτικοῖς καὶ ἰσχιαδικοῖς οὕτως· κηροῦ <η' ἀμμωνιακοῦ <ιϛ', χαλβάνης <θ', κεδρίας <ιη', στέατος ταυρείου <ιδ, τῆς ῥίζης κεκομμένης καὶ σεσησμένης <λβ' τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ. ὠφελεῖ δὲ καὶ τὸ προγεγραμμένον ἄκοπον πρὸς τὰς τοιαύτας διαθέσεις.

10 Ταῦρος, ζῴδιον β'. Περὶ περιστερεῶνος. Ἀπὸ Φαρμουθὶ εἰκάδος τρίτης ἤγουν Ξανθικοῦ ιη', κατὰ δὲ Ῥωμαίους ἀπὸ τῆς πρὸ ιδ' καλανδῶν Μαΐων δευτέρα βοτάνη περιστερεὼν καὶ ταύτης αἱ ἐνέργειαί εἰσι μηδὲ πιστεύεσθαι δυνάμεναι· τὰς γὰρ ἀπηλπισμένας ὀφθαλμικὰς διαθέσεις ἐν τρισὶν ἡμέραις ἀπαλλάσσει παρὰ τῆς ποιότητος τῆς
15 σκευασίας. πρὸς μὲν οὖν ὀφθαλμίας καὶ οἰδήματα καὶ ἐμφυσήματα καὶ πᾶσαν ἐπιφοράν, τοιούτῳ χρῶ κολλουρίῳ κρόκου <ιδ', ἀμύλου <ιβ', γλαυκίου <ϛ', ᾠῶν τριῶν τὰ λευκά, τραγακάνθης <β'· λεῖα ποιῶν ἀναλάμβανε τῷ χυλῷ καὶ ποιῶν κολλούρια χρῶ. πρὸς δὲ ῥεῦμα πᾶν ἀφέψει τὴν βοτάνην σὺν ταῖς ῥίζαις <καὶ χρῶ> προσκλύσματι· παρα-
20 χρῆμα γὰρ ἵστησι. [f. 79] πρὸς δὲ τὰς γλαυκώσεις καὶ ὑποχύσεις καὶ

1 καὶ (post χυλὸν) uncinis seclusi. καθεψηθῇ scripsi κατεψηθῇ M. καὶ τότε : εἶτ' F. 2 ἀπόθες ABH. ἄγκος (ἄγγος prima manu in marg.) G. χρῶ ὑστέραν : καὶ χρῶ [χρῶ δὲ F] ἐπὶ τῶν χρειῶν [χροιῶν F (?)] ABFGH. 3 δὲ om. A. <ἐστι> χαλεπὴ G. λίαν om. F. λίαν <εἰ BH. ᾖ om. ABFGH. ἕψε ἕψησον AFG : ἑτήσον BH. 4 ἐγκαθισμῷ scripsi ἐνκαθισμῷ M : ἐγκαθίσματι AF ἐνκαθίσματι BG. 4-5 γίγνεται ... ἰσχιαδικοῖς [σχιδιακοῖς M] οὕτως : γίνεται δὲ ἐνεργέστερον μάλαγμα πρὸς νεφριτικοὺς καὶ ἰσχιατικοὺς F : τότε γὰρ [γοῦν B] γίνεται ἐνεργέστερος [-τέρα B]. ὡσαύτως καὶ τῆς ῥίζης μάλαγμα πρὸς νεφριτικοὺς καὶ ἰσχιατικοὺς [ἰσχυακοὺς G] BG : ὡσαύτως κ. τ. ρ. μ. πρὸς νεφρητικοὺς καὶ ἰσχιαδικοὺς A. 6 χαλβάνης καλαμίνθης AFG καλαμινθίου B. 7 σεσησμένης scripsi : σεσεισμένης M : σεσημ(μ)ένης ABF : σεσειμένης G ἀναλάμβανε FG. 8-9 ὠφελεῖ ... διαθέσεις om. F. 8 ὠφελῶν G. καὶ τὸ ... πρὸς τὰς τὰ προγεγραμμένα κόπτοντα [κόπτων τὰς B] ABG. 10-12 Ταῦρος Μαΐων om. ABG : σύναγε ταῦτο ἀπὸ ιδ' τοῦ μαΐου F. 10-11 Φαρμουθὶ εἰκάδος τρίτης scripsi : φαρμωθὴ εἰκάδι τρίτη M. 12 δευτέρα : ταύρου ABFG. περιστερεῶν <ὀρθὸς BFG : π ὀρθὴ A. αἱ om. F. 13 πιστεύεσθαι : πείθεσθαι ABFG δυνάμεναι δηλονότι G. ἀπηλπισμένας Baehr ap. Roether ἀπελπισμένας AFGM : ἀπηχνησμένας B. ὀφθαλμικὰς ex HFG scripsi : ὀφθαλμίας καὶ M ὀφθαλμῶν A. 14 ἐν τρισὶν ἡμέραις om. ABFG: ἀπαλλάσσει : ἀπολύει ABFG. παρὰ τῆς ποιότητα M (correxi) : ἐπὶ τῇ ποιότητι ABFG. 15 σκευάσεως <αὐτὰ> G. <τὰς> ὀφθαλμίας A : <τὰς> ὀφθαλμικὰς B : <τὰς> ὀφθαλμῶν G. οἰδημῶν G. 16 πασῶν G. τοιούτῳ : τούτῳ AB : τοῦτο F : ταύτῃ G. 16-18 κολλουρίῳ ... χρῶ om. ABFG. 18 τῷ χυλῷ scripsi : τοῦ χυλοῦ M. πᾶν ῥεῦμα ABFG. 19 ἀφέψει sic A ἀφέψῃ M : ἀφέψεις G : ἀφεψεῖν F : ἀφέψιε B. καὶ χρῶ ex ABFG addidi. προσκλύματι BGM. 20 γλαυκώσεις <καὶ συκώσεις [-ό- F]> ABFG. ἐπιχύσεις G : ἐπιλύσεις B : ἀποχύσεις A.

and boil the juice until a quarter part has been boiled down, and then store it in a tin vessel; use it by anointing the uterus. But if the condition is very severe, boil the herb together with the roots and use it as a sitz bath. From the root there is also made a most efficacious emollient for those suffering from kidney ailments and sciatica, as follows: of wax 18 drachmas, of ammoniacum 16 drachmas, of galbanum 9 drachmas, of cedar resin 18 drachmas, of bull's fat 14 drachmas, of the root pounded and sifted 32 drachmas; take up the dry ingredients with the liquid ones and use. The aforementioned liniment also benefits such conditions.

10 Taurus, Zodiac sign 2. On Verbena. From the twenty-third of Pharmouthi, that is the 18th of Xanthikos, and according to the Romans from the day before the 14th of the Kalends of May, the second herb is verbena, and its powers are such as to be scarcely credible; for it relieves desperate eye conditions in three days, owing to the quality of the preparation. For eye inflammations, swellings, puffiness, and every kind of discharge, use such a collyrium: of saffron 14 drachmas, of starch 12 drachmas, of glaucium 1 drachma, the whites of three eggs; making them smooth, take them up with the juice and forming collyria, use them. For every kind of flux, boil the herb together with the roots and use it as a wash, for it stops it immediately. [f. 79] For cataracts, hypochymata, and

1 καὶ (post χυλόν) uncinis seclusi. καθεψηθῇ scripsi κατεψηθῇ M. καὶ τότε : εἶτ' F. 2 ἀπόθες ABH. ἄγχος (άγγος prima manu in marg.) G. χρῶ ὑστέραν: καί χρῶ [χρῶ δὲ [] ἐπὶ τῶν χρειών [χρονών F (?)] ABFGH. 3 δὲ om. A. <έστι> Χαλεπή G. λίαν om. F. λίαν «εἰ BH. ἡ om. ABFGH. έψε ἕψησον AFG : ἐτήσον BH. 4 ἐγκαθισμῷ scripsi ἐνκαθισμῷ M : ἐγκαθίσματι AΓ ἐνκαθίσματι BG. 4-5 γίγνεται ... ἰσχιαδικοῖς [σχιδιακοῖς M] οὕτως : γίνεται δὲ ἐνεργέστερον μάλαγμα πρὸς νεφριτικοὺς καὶ ἴσχιατικούς Γ: τότε γὰρ [γοῦν B] γίνεται ενεργέστε ρος [-τέρα B). ώσαύτως καὶ τῆς ῥίζης μάλαγμα πρὸς νεφριτικούς καὶ ἰσχιστικοὺς [ισχυακούς GJ BG : ώσαύτως κ. τ. ρ. μ. πρός νεφρητικούς και ισχιαδικούς A. 6 χαλβάνης καλαμίνθης AFG καλαμινθίου B. 7 σεσησμένης scripsi : σεσεισμένης M : σεσημ(μ)ένης ABF : σεσειμένης G ἀναλάμβανε FG. 8-9 ὠφελεῖ ... διαθέσεις om. F. 8 ὠφελών G. καὶ τὸ ... πρὸς τὰς τὰ προγεγραμμένα κόπτοντα [κόπτων τὰς B) ABG. 10-12 Ταύρος Μαΐων om. ABG : σύναγε τοῦτο ἀπὸ ιδ' τοῦ Μαΐου E. 10-11 Φαρμουθὶ εἰκάδος τρίτης scripsi : φαρμωθῆ εἰκάδι τρίτη M. 19 δευτέρα : ταύρου ABFG. περιστερεών <ὀρθός BFG : ↑ ὀρθὴ A. al om. F.

13 πιστεύεσθαι : πείθεσθαι ABFG δυνάμεναι δηλονότι G.ἀπηλπισμένας Baehr ap. Roether ἀπελπισμένας AFGM: ἀπηχνησμένας B. ὀφθαλμικὰς ex HFG scripsi : ὀφθαλμίας καὶ M ὀφθαλμῶν A. 14 ἐν τρισὶν ἡμέραις om. ABG: ἀπαλλάσσει : ἀπολύει ABFG. παρὰ τῆς ποιότητα M (correxi): ἐπὶ τῇ ποιότητι ABFG. 15 σκευάσεως <αὐτὰ> G. <τάς> ὀφθαλμίας A : < τὰς ὀφθαλμικὰς B: <τάς> ὀφθαλμών G. οιδημών G. 18 πασῶν G. τοιούτῳ : τούτῳ AB: τοῦτο Γ: ταύτη G. 16-18 κολλουρίῳ ... χρώ om. ABFG. 18 τῷ χυλῷ scripsi : τοῦ χυλοῦ M. παν ῥεῦμα ABEG. 19 αφέψει sic A ἀφέψη M: ἀφέψεις G : ἀφεψεῖν Γ : ἀφέψιε B. καὶ χρώ ex ABFG addidi.

προσκλύματι BGM.

20 γλαυκώσεις < καὶ συκώσεις (-6- Fj> ABFG. ἐπιχύσεις G : ἐπιλύσεις B : ἀποχύσεις A.

τὰς ἀπεγνωσμένας διαθέσεις, ὑγρὰ σκευάζεται τοιαύτη τις· ὀποπάνακος <β', λίθου αἱματίτου <δ', κρόκου <δ', λυκίου ἀμύλου ἀνὰ <β', γλαυκίου <ϛ', τραγακάνθης <β', μέλιτος ἀττικοῦ <δ', πεπέρεως λευκοῦ <β', ὀποβαλσάμου <β', τῆς ῥίζης τοῦ περιστερεῶνος κεκομμένης καὶ σεσησμένης <ϛ', χολῆς αἰγείας <γ', τοῦ χυλοῦ κυάθους β'· τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων <χρῶ>. αὕτη ἡ δύναμις τὰς προγεγραμμένας διαθέσεις ἐν τρισὶν ἡμέραις ἀπαλλάσσει, τὰ δὲ πτερύγια καὶ συκώσεις καὶ χαλάζια καὶ τὰ τούτοις ὅμοια ἐν μιᾷ ἡμέρᾳ. οὐκ ἔστι δὲ θείας δυνάμεως ἔπαινον λέγειν, ἀλλ' ἑκάστης δυνάμεως· δείξει γὰρ ἡ πεῖρα τὴν ἐνέργειαν.

Δίδυμοι, ζῴδιον γ'. Ἀπὸ Παχῶνος εἰκοστῆς πέμπτης, ἥτις ἐστὶν Ἀρτεμισίου κ', κατὰ δὲ Ῥωμαίους ἀπὸ τῆς πρὸ ιγ' καλανδῶν Ἰουνίων τρίτη βοτάνη περιστερεὼν ὕπτιος. ταύτης ὁ χυλὸς ὁμοίως ἀναλαμβάνεται· εἶτα σκευάζεται φάρμακον ἐνεργέστατον πρὸς καρκινώματα καὶ κονδυλώματα καὶ τὰς λεγομένας συκᾶς· σκευάζεται δὲ οὕτως· κρόκου <ιβ', ῥόδων ξηρῶν <η', μελιλώτου ποντικοῦ <ιδ', στυπτηρίας σχιστῆς <η'· λειάνας μίγε [ἴσα], παραχέων τῆς βοτάνης τοῦ χυλοῦ ξέστας δ', καὶ ἕψε ἐν χύτρᾳ καινῇ ἕως ἂν γένοιτο μέλιτος πάχος, καὶ χρῶ. θεραπεύει δὲ [f. 79v καὶ τὰ ἐν τῷ σώματι πάντα.

1-3 διαθέσεις ... τραγακάνθης <β' : διαθέσεις ὑγρὰς ἔχει δὲ [δὲ om. A] προσθήκην πλείω ἡ τοιαύτη σκευασία ταύτην. λυκίου [λι- B] ἰνδικοῦ. κρόκου. λίθου αἱματίτου [-τίστου B]. ἀμύλου καὶ γίνεται [γίγν- G] κολλούριον [ἔχει δὲ κολλούριον om. F] σκευάζε αι δὲ [δὲ om. F (?)] αὕτη [αὐτὴ B : οὕτως F (?), G]. ὀποπάνακος <η' ABFG. 3 δ β' AF : α' BG. πεπέρεως πέπονος M. 3-4 πεπέρεως ... ὀποβαλσάμου θ' om F. 4 τοῦ om AG περιστερεῶνος om. A : περιστερεὼν B. 5 σεσησμένης scripsi : σεσεισμένης M : σεσημ(μ)ένης ABF : σεσειμένης G. χολῆς <ὑαίνης ἡ ABFG. <γ' : ABF om. G. β' om. B. β <ἡ κ> G. 6 χρῶ ex ABFG addidi. τὰς μὲν ABFG. 7 ἀπαλλάττει ABFG. συκώσεις : λευκώματα A λευκόματα BG λακωματα F (?). 8 ἐν om. ABG. ἡμέρᾳ <ἀπαλλάττει> ABF : ἡμέρᾳ ἀπαλλάττει. τὰ δὲ πτερύγια ... ὅμοια> G. δὲ γὰρ A. 8-9 θείας ... ἑκάστης δυνάμεως : εὐχέρεια μετὰ εὐλογίας [μ. εὐ. om. A : μετὰ λόγου BG] ἔπαινον λέγειν ἑκάστης δυνάμεως ABFG 10 ἐνέργειαν <ταύτης> A. 11-12 Δίδυμοι ... Ἰουνίων om. ABG : σύναγε ταύτην ἰουνίῳ ιγ' F. 11 In M numerus γ' ex imagine photographica ligatoris cultro abscissus videtur. Παχῶνος εἰκοστῆς πέμπτης scripsi : παχὼθ εἰκοστῇ πέμπτῃ M. 12 κ' Boll : κδ' M. 13 τρίτη β. : διδύμων β. ABG : β. τῶν δυδίμων F. περιστερεὼν ὕπτιος : ἡ ὑπτία A. ταύτης τούτου BFG. ὁμοίως ὁ χυλὸς λαμβάνεται ABFG. 14 εἶτα: καὶ ABFG. ἐνεργέστατον om. ABG. 14-15 κονδιλώματα καὶ καρκινώματα F : κονδυλώματα (καρκινώματα καὶ om.) AG : κονδηλώματα B. 15 συκᾶς scripsi : σύκας M : συκώσεις ABFG. κατασκευάζεται B. 16 μελιλότων ποντικῶν F : μελιλώτων (π. om.) A : μελιλωτ(ον) ποντικὸν B. ιδ' ιβ' ABFG. στυπτύρου G. 17 λειάνας . . ξέστας δ' : ταῦτα λειώσας [πειοποιήσας F] σμίγε [μίσγε τοῦ χυλοῦ [τῷ χυλῷ F] τῆς βοτάνης <δ' ABFG. 18 ἕψει A : ἕψει G : ἕψειε B. χύτρᾳ · κύθρα ABG. ἕως ... πάχος : μέχρι μελιτώδους συστάσεως G γένηται F : ἀπολάβῃ A : ἀπολαύῃ B. 19 ἐν τῷ [τῷ om. AF] στόματι καὶ παρισθμίοις [παρισθμίου A] καὶ τὰ ἐν τῷ [τῷ om. AF]> σώματι ABFG. Haec in codicis M scripturam restituenda videntur. πάντα <κακόχυμα αἴτια> F (?), G : κακόχυμα πάντα <αἴτια> B : < κακόχυμα> πάντα A.

for desperate conditions, a liquid preparation of this kind is made: of opopanax 2 scruples, of bloodstone 4 scruples, of saffron 4 scruples, of lycium and starch 2 scruples each, of glaucium 3 scruples, of tragacanth 2 scruples, of Attic honey 4 scruples, of white pepper 2 scruples, of opobalsamum 2 scruples, of the root of verbena pounded and sifted 300 scruples, of goat's bile 3 scruples, of the juice 2 cyathoi; take up the dry ingredients with the liquids and use. This preparation relieves the aforementioned conditions in three days, and pterygium, styes, chalazia, and similar conditions in one day. It is not possible to speak of the praise of a divine power, but of each preparation; for experience will demonstrate its efficacy.

Gemini, the 3rd zodiac sign. From the twenty-fifth of Pachon, which is the 20th of Artemisios, and according to the Romans from the third day before the 13th Kalends of June, the third herb is supine verbena. Its juice is taken up in the same way; then a most efficacious drug is prepared against carcinomata and condylomata and what are called figs; it is prepared as follows: of saffron 12 scruples, of dried roses 8 scruples, of Pontic melilot 14 scruples, of split alum 8 scruples; grind and mix, pouring in 4 sextarii of the juice of the herb, and boil in a new earthen pot until it reaches the consistency of honey, and use. It also heals [f. 79v] all conditions in the body.

1–3 conditions ... tragacanth 2 scruples : conditions the liquid has; and [and om. A] this preparation adds more to it the following. of Indian lycium. of saffron. of bloodstone [-tistou B]. of starch and it becomes [becomes G] a collyrium [has and a collyrium op. C) it is prepared [δὲ om. F (?)] this [αὐτῇ B : οὕτως F (?), G]. of opopanax <n' ABFG. 38 B'AF: a'BG. of ripe pepper M. 34 of pepper ... of opobalsam θ' om F. 4 of the om AG of pigeon-wort om. A : pigeon-wort B. 5 sifted scripsi : σεσεισμένης M : σεσημ(μ)ένης ABE : σεσειμένης G. of bile <of hyena ή BFG. <r': ABF om. G. β' and. B. <A>G. 6 use ex ABFG addidi. the indeed ABFG. ABFG. 7 relieves ABFG. fig-warts : of white spots A leucomata BG lacomata F (?). 8 in om. ABG. day < relieves> ABΓ : day relieves, and the pterygiums ... similar > G. for indeed A. 8-9 of divine ... of each power : ease with blessing [m. e. om. A : with reason BG] to speak praise of each power ABFG 10 activity <of this> A. 11-12 Gemini ... of June om. ABG : collect this on June 13th F. 11 In M the number γ' by photographic image appears to have been cut off by the binder's knife. of the twenty-fifth of Pachon fifth scripsi : pachoth twenty-fifth M. 12 ki Boll : κδ' M. 13 third β. : of the Twins β. AB : β. of the Twins E. pigeon-wort supine : the supine A. of this of this FFG. likewise the juice is taken ABFG. 14 then: and ABFG. most effective om. ABG. 14-15 condylomata and carcinomata F : condylomata (carcinomata and om.) AG: condylomata B. 15 fig-warts scripsi : σύκας M : fig-warts ABFG. is prepared B. 16 of Pontic melilot ' : of melilot (π. om.) A : of Pontic meli- lot B. ιδ' ιβ' ABFG. στυτύρου G. 17 having ground ... four xestai : these having ground [having made into a paste F] mix blend with the juice [with the juice F] of the plant < δ' ABFG. 18 boil A : boil G: boiled B. pot - pot ABG. A : until ... thickness : up to a honey-like consistency G let it become B' : let it receive A : let it enjoy B. 19 in the the (om. AF) mouth and tonsils [of tonsil A] and those in the [the om. AF]> body ABFG. These things seem to be restorable to the text of codex M. all <of bad humors causes, F (?), G: of bad humors all < causes B : < of bad humors> all A.

<'Α>πὸ Παυνὶ εἰκοστῆς πέμπτης, ἥτις ἐστὶν Δαισίου ιθ', κατὰ δὲ Ῥωμαίους ἀπὸ τῆς πρὸ ιγ' καλανδῶν Ἰουλίων τετάρτη βοτάνη σύμφυτον. ταύτης ὁ χυλὸς καὶ ἡ ῥίζα πολλὰς ἐνεργείας ἔχουσιν. ἐκ μὲν οὖν τῆς ῥίζης ἐμπλαστρος σκευάζεται, ἥτις τραύματα καὶ διακοπὰς
5 νεύρων κολλᾷ· κηροῦ <ε', μυελοῦ ἐλαφείου <ιβ', μάννης Λιβάνου <κβ', μέλιτος ἀττικοῦ <κϛ', ἐλαίου ῥοδίνου <κδ'· τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ. πρὸς δὲ τὰ ἐν θώρακι ῥήγματα, οἷον ἀρτηριῶν καὶ

[Cum his verbis abrumpitur codex M(atritensis). Reliquum opusculum ex codice A,codicibus quoque BFG auxiliantibus, iam editurus sum.]

[Paris. 41, f. 590] φλεβῶν, καὶ τὰς τοῦ αἵματος ἀναγωγὰς σκευάζεται διὰ τοῦ χυλοῦ τροχίσκος τοῦτον τὸν τρόπον· σελίνου σπέρματος
10 <ϛ', παρ' ἑνίοις ἀνήθου ἀντὶ ἀνήσου <δ', κρόκου <δ', ἀκόρου <γ', τῆς ῥίζης κεκομμένης καὶ σεσημένης <ιβ'· ἀναλάμβανε τῷ χυλῷ καὶ ποίει τροχίσκους ἄγοντας ἀνὰ <α' καὶ δίδου α' νήστῃ. ἴστησι δὲ καὶ καταμήνια γυναικὸς ὅταν παρὰ φύσιν φέρηται. πρὸς δὲ τὰ ἐν ὀφθαλμοῖς τῶν χιτώνων γινόμενα ῥήγματα καὶ τὰς διαβρώσεις, γίνεται διὰ
15 χυλοῦ κολλούριον· ψιμυθίου <η', κρόκου <ϛ', νάρδου ἰνδικῆς <α', μελιλώτου <β', κόμμεως <ι', παρ ἑνίοις γ'· τῷ χυλῷ ἀναλάμβανε καὶ ποιήσας κολλούριον χρῶ.

1-2 Ἀπὸ Παυνὶ Ἰουλίων om. ABG. Ἀπὸ Παυνὶ ... Ῥωμαίους om. F. 1 πὸ παυνεὶ εἰκοστῇ [πρώτη prima manu deletum] πέμπτη M correxi. 2 <σύναγε ταύτην> ἀπὸ τῆς F. πρὸ πρώτης M. ἰουλίου F. τετάρτη β.: καρκίνου β. ABG: β. καρκίνου τὸ F. 3 σύμφυτος BGM. ταύτης γὰρ F ταύτης <δὲ> B. ἡ ῥίζα καὶ ὁ χυλὸς A: ἡ ῥίζα καὶ ὁ καρπὸς BG ἡ ῥίζα καὶ ὁ καρπὸς χυλὸς F. πολλὰς: πλείστας G. ἔχει ABFG. 4 ἔμπλαστρον (?) σκευάζεται F: σ. ἔμπλαστρος AG: σ. ἔμπλαστρον B. ἥτις ex AF scripsi εἰς γὰρ M ὅπερ BG. 4-5 διακοπὰς νεύρων διακοπέντα νεῦρα AB: διακόπτει νεῦρα G διακοπέντα F. 5 κολλᾷ. <σκευάζεται δὲ οὕτω(ς ABG: κολλᾷ. ἤτουν F. ε': ζ' BG: η' AF. Λιβάνου: λίβυης (?) G. κβ' κα F: α' ABG. 6 μέλιτος ῥοδίνου <κδ': ῥητίνης ὑγρᾶς κδ'. τῆς ῥίζης κεκομμένης καὶ σεσημ(μ)ένης [σεσειμένης καὶ κ. G] <λβ'. ἐλαίου ῥοδίνου [ῥοδελαίου G] <κδ'. μέλιτος ἀττικοῦ ϛ. παρ' ἑνίοις μέλι οὐκ ἔστιν οὐδὲ κρόκος [μέλι ... κρόκος: μέλι καὶ κρόκος G] ἐγκείμενος. κρόκου <β' ABFG (in quo κρόκου β' ante παρ' ἑνίοις positum est). 7 οἷον om. ABFG. 9 τὸν τρόπον τοῦτον BF τοιουτοτρόπως G. 9-10 σπέρματος ἀνήσου <δ' σπέρμα <ϛ'. ἀνήσσου <δ'. παρ' ἑνίοις ἀντὶ ἀνήσσου ἀνίθου B. 10 ἑνίοις <δ'> G. ἀντὶ ἀνήσου om. F. ἀκόρου κρόκου δ BFG 11 καὶ σεσημένης om. BG. ιβ': ιγ' F. ἀναλαμβάνεται B. 12 ἀνὰ om. F. α' (ante νήστῃ): <α' A: om. BG. νῆστι B: νήστις G: om. F. ἴστησι: στήσει F. καὶ om. B. 13 γυναικὸς καταμήνια (?) F: γυναικῶν καταμήνια G. ὅταν ... φέρηται: παρὰ φύσιν ἀμέτρως φερόμενα G. τὰ ῥήγματα l. subseq. ῥήγματα omisso, BFG. 14 τῆς χιτῶνος G: τῶν χυτῶν F. γινομένων BG. 15 κολλούριον F: κουλούριον G. ψιμμιθίου ABFG. ἰνδικοῦ A. 16 μελιλῶ A: μελιλώτων BFG. β': ιβ' BFG. <ταῦτα τῷ B. 17 κολλούριον F κουλούρια G χρῶ τούτοις G.

From the twenty-fifth of Payni, which is the 19th of Daisios, and according to the Romans from the fourth day before the 13th of the Kalends of July, the fourth plant is comfrey. Its juice and root have many properties. From the root a plaster is prepared, which glues wounds and cuts of sinews: wax ‹5, deer marrow ‹12, frankincense resin ‹22, Attic honey ‹21, rose oil ‹24; incorporating the dry ingredients with the wet, use it. For ruptures in the chest, such as those of arteries and

[With these words the codex M(atritensis) breaks off. I am now about to edit the remaining small work from codex A, with codices BFG also lending assistance.]

[Paris. 41, f. 590] of veins, and for the bringing up of blood, a lozenge is prepared with the juice in the following manner: celery seed ‹6, among some authors dill instead of anise ‹4, saffron ‹4, sweet flag ‹3, the root pounded and sifted ‹12; incorporate with the juice and make lozenges weighing 21 each, and give 1 on an empty stomach. It also stops the menses of a woman when they flow contrary to nature. For ruptures of the tunics of the eyes and erosions, a collyrium is made with the juice: white lead ‹8, saffron ‹—, Indian nard ‹—, melilot ‹2, gum ‹10, among some authors 3; incorporate with the juice and having made a collyrium, apply it.

1-2 'From Pavni Iulion om. ABG. From Pavni ... Ϊ'romaios om. F. 1 pains εἰκοστῇ [first prima manu deletum] fifth M correxi. 2 < synagentautin> from E. before first M. July C. fourth b. : cancer b.nABi; : b. of cancer the E. 3 symphyte BGM. this gardautis gar Davtisnde> B. the root and the pulp A : the root and the fruit BG the root and the fruit pulp E. many : most G. has ABFG. 4 patch () is made by G:nσ. plaster AG : p. plasteron B. etis ex AF scripsi εἰς γὰρ M about BG.n4-5 you interrupt nerves interrupted nerves AB - interrupts nerves G interrupted F.n5 sticks. <it is made like this ABG : glue. were G. E' : Z' BG : ŋ' AF.nLebanon : Libyan () G. kv' and a' ABG. 6 honey of rhododendron < kd' : resininnis ύgraãs kd'. of the rhizome cut off and sesim(m)eni [sesimeni kes G] <lb'.nἐliou ἐδινου [rodelaiu G] <kd'. Attic honey C. par' iniois honey there is no yolk [honey ... yolk : honey and yolk G] lying, saffron <b'nABG (in quo korkou b' ante par' iniois positum est). 7 olov om. ABFG.n9 the way of this B in this way (. 9-10 sperm rise up dinsperma <C'. rise < d', par' iniois instead of rise otherwise B. 10 inioisn8'> G. before rise om. F.akorou kroku d HFG 11 and sesimenis om. BG. l' : l' F. is undertaken B. 12 dvd om. C. a' (ante fast) :n<a' A : om. BG. νῆστι B : νεστις G : om. F. istisisi : to set up C. and om. B.n13 γιανικός katamenia () F: γιανικζν katamenia G. when ... is brought : paranphysin ammetros feromena G. the faults 1. subseq. omisso cracks, BEG.n14 of the tunic G : of the castings of F. becoming BG. 15 collurion F: collurion G.

τ'

psimithiou ABFG.Indian A.n< taũta τῷ B. 17 collyrio F

16 melilo A : melilot BFG. b': l' BFG.nkouliria G chrô tôtis G.

Λέοντος βοτάνη κυκλάμινον.

Ταύτης τὰ μὲν φύλλα ἄχρηστά εἰσιν, ἡ δὲ ῥίζα θαυμασιωτάτη καὶ καθυγροτάτη, ὥστε καὶ χυλὸν ἐξ αὐτῆς λαμβάνεσθαι. ἐὰν οὖν εἰς τὸν χυλὸν βάλῃς ἴσον ἴσῳ μέλιτος καὶ ἐνίῃς εἰς τὰς ῥῖνας, τὰς ἐκ τῆς κεφαλῆς εἰς τὸν θώρακα φλεγμονὰς παύει. κατακοπτομένη δὲ καὶ μέλιτι καὶ λυκίῳ ἀναλαμβανομένη τάχιστα θεραπεύει τὰ ἐν τοῖς αἰδοίοις καὶ μυκτῆρσιν ἕλκη, ὁμοίως καὶ τὰ ἐν τῷ στόματι· στερεοῖ δὲ καὶ τοὺς κινουμένους ὀδόντας. ἂν δὲ καὶ καταμήνια γυναικὸς θέλῃς καταγαγεῖν, εἰς ἔριον βάλλε ἀπὸ τοῦ φαρμάκου καὶ δίδου ἀποθέσθαι καὶ παραχρῆμα ἐνεργεῖ· ποιεῖ δὲ καὶ πρὸς τὰς σωματικὰς διαθέσεις. ἔμπλαστρος δὲ διὰ τῆς ῥίζης σκευάζεται τοιαύτη· κηροῦ <ς', ῥητίνης ὑγρᾶς <μ', [f. 590v] λιθαργύρου <κδ', τῆς ῥίζης σεσημένης <ρ', ἐλαίου παλαιοῦ <μ'· τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ. αὕτη ἡ δύναμις χοιράδας καὶ ἀποστήματα πελιώματά τε καὶ στεατώματα, ἀθερώματα καὶ ἰόνθους καὶ πάντα τὰ τυλώδη σκιρρώματα διαφορεῖ. καὶ ἔμπυα ἔχοντα ῥήσσει· ὅταν δὲ ῥήξῃ, χρῶ τῇ ἐπάνω δυνάμει τῇ διὰ τοῦ λυκίου καὶ μέλιτος· αὕτη γὰρ ἀνακαθαίρει καὶ κατουλοῖ.

Παρθένου βοτάνη καλαμίνθη.

Αὕτη δύναμιν ἔχει λίαν θαυμάζεσθαι δυναμένην. σκευάζεται δὲ φάρμακον τοιοῦτον· λαβὼν ψιμυθίου ὅσον θέλεις εἶτα ῥοδίνου, καὶ τῷ χυλῷ ἀναλαμβάνων, ὡς γενέσθαι γλοιοῦ πάχος, ἐπίχριε τὰ πυρί-

1 <σύναξον εἰς τὰς ι' τοῦ αὐγούστου καὶ εἰς τὰς ιε'> Λέοντος F. κυκλάμινος BF : κυλάμνον G. 2 τὸ μὲν φύλλον ἄχρηστόν ἐστιν F. μὲν τὰ G. εἰσιν : ἐστὶν B. 3 καθ' ὑγρότητα B. καὶ τὸν BFG. 4 βάλεται G. ἴσῳ μέλιτος om. (?) F. ἐνίῃς scripsi coll. Crönert *Memoria graeca Herculanensis*, p. 258, n. 3; Mayser, *Grammatik der griech. Papyri* 354, n. 2 : ἐνίεις A : ἐνίοις BG : ἐνίοις μέλιτι > F. 5 κεφαλῆς θώρακα κεφαλῆς καὶ τοῦ θώρακος F (?), G : κεφαλῆς γενομένας κώρακος B. καταπαύει B. κατακοπτομένης F κατακοπτόμενος G κατακεόμενος B. δὲ ·· δεῖ B. 6 ἀναλαμβανομένης F ἀναλαμβανόμενος BG. 7 δὲ om. G. 8 ἂν : ἐὰν F. γυναικῶν F. ἐθέλ(ῃς) G ἐθέλεις B. κατάγειν G. 9 βάλε BFG. ἀπὸ : ἐκ BFG. 11 τοιαύτη : οὕτως BF. ε' BG ιβ' F. μ' : ς' F. 12 λιθάργου G. κδ' : θ' F. σεσημμένης BF σεσειμένης G ρ' : ν' B : λ' F. ἔλαιον παλαιόν G. μ' : κδ' F. 13 δύναμις δυστυχία G. 14-15 πελιώματα ... σκιρρώματα om. G. 14 <καὶ> πελιώματα (τε καὶ om.) F περιλειώματα (τε om.) B. καὶ ἰόνθους : (καὶ om.) δοθήνας F 15 σκιρρώματα σκληρώματα BF. καὶ om. F. ἔμπνα G: ἔμπτυα B. 16 ῥήξει B : ῥήσσει G ἐν ῥήξει F. ἀπάνω δυστυχί(ᾳ) G. τῇ : τῆς F. καὶ < τοῦ BFG. μέλιτος : μεγάλου G 17 καθουλεῖ F. In ima cod. F pagina haec leguntur : πίνεται τὸ ἀφεψημένον τῆς ῥίζης τῆς βοτάνης τοῦ λέοντος μετ' οἴνου εἰς τὰ θανάσιμα καὶ μάλιστα πρὸς θαλασσίων καὶ ἑρπετῶν καταπλασσομένη ἐστὶ ἀντιφάρμακον. 18 - p. 145 2 cf. Orpheum, *op. cit.*, p. 838. 18 <σύναξον ταύτην ἀπὸ τὰς ια' τοῦ σεπτεβρίου.> Παρθένου F <ἕκτη> βοτάνη G. 19 Αὕτη om. BFG. δυνάμεις F. ἔχουσα BFG. λίαν : κἂν B. δυναμένας F. 20 φαρμάκων G: τὸ κακὸν B. λαβὼν : λάμβανε G. ψιμμιθίου A : ψιμμίθιον BF : ψιμίνθιον G. ὅσην F ῥοδίνῳ Wellmann, *op. cit.*, p. 841. 21 τοῦ χυλοῦ BG : τοῦ χυλοῦ τῆς βοτάνη F τὸ πάχος F

The herb of Leo is cyclamen.

Of this plant, the leaves are useless, but the root is most wonderful and most moist, so that juice can also be extracted from it. If, therefore, you add to the juice an equal measure of honey and instill it into the nostrils, it relieves the inflammations that pass from the head into the chest. When chopped up and taken up with honey and lycium, it most quickly heals the ulcers in the genitals and nostrils, and likewise those in the mouth; it also firms up loose teeth. If you also wish to bring on a woman's menstruation, place some of the medicine on wool and give it to be inserted, and it acts immediately; it is also effective against bodily afflictions. A plaster is prepared from the root as follows: wax <1 part, liquid resin 40 parts, [G. 590] litharge <24 parts, ground root <100 parts, old olive oil <40 parts; take up the dry ingredients with the liquid ones and apply. This preparation disperses scrofulous swellings, abscesses, bruises, steatomas, atheromas, nodules, and all callous indurations. It also ruptures those that contain pus; when it has ruptured them, use the preparation mentioned above made with lycium and honey, for this cleanses and promotes cicatrization.

The herb of Virgo is calamint.

This has a power that can be greatly marveled at. Such a medicine is prepared as follows: taking as much white lead as you wish, then rose oil, and taking it up with the juice so as to achieve the thickness of glue, anoint the burns—

1 <collect on the 10th of August and on the 15th> of Leo G. κυκλάμινος ΒΓ : κυλάμνον G. 2 τὸ μὲν φύλλον ἄχρηστόν ἐστιν F. μὲν τὰ G. εἰσιν : ἐστίν B. 3 καθ᾽ ὑγρότητα B. καὶ τὸν BFG. 4 βάλεται G. ἴσῳ μέλιτος om. (?) F. ἐνίης scripsi roll. Croner Memoria graeca Herculanensis, p. 258, π.3, Mayser, Gramma tik der griech. Papyri 354, n. 2: ἐν εις A: ἐνίοις BG: ἐνίοις μέλιτι F. 5 κεφα- λῆς θώρακα κεφαλῆς καὶ τοῦ θώρακος F (?), G : κεφαλῆς γενομένας κώρακος B. καταπαύει 13, κατακοπτομένης Γ κατακοπτόμενος G κατακεόμενος B. δέ δεῖ B. 6 ἀναλαμβανομένης Γ ἀναλαμβανόμενος BG. 7 δέ om. G. 8 αν: ἐὰν E.γυναικών Γ. ἐθέλης) G ἐθέλεις B.κατάγειν G.9 βάλε BFG. από : κατάγειν G.9 βάλε BFG. από : ἐκ BFG. 11 τοιαύτη : οὕτως ΒΓ.ΒGιβ' F. μ':'F.12 λιθάργου G. ιβ' F. μ':'F.12 λιθάργου G. κι' : Θ' Γ. σεσημμένης B' σεσειμένης Ep': 'B:N' F.ἔλαιον παλαιόν G. ἔλαιον παλαιόν G. μ': κδ' F. 13 δύναμις δυστυχία G. 14-15 πελιώματα ... σκιρρώματα om. G. 14 <καὶ> πελιώματα (τε και om.) F περιλειώματα (τε om.) B. καὶ ἰόνθους : (καὶ οπι.) δοθῆνας E 15 σκιρρώματα σκληρώματα BF. και om. F. έμπνα G: έμπτυα B. 16 ῥήξει B : βήσσει G ἐν ῥήξει F. ἀπάνω δυστυχί(α) G. τῇ : τῆς P. και του BFG.μέλιτος: μεγάλου G 17 καθουλεῖ F. At the bottom of the page of cod. F the following is read: the decoction of the root of the plant of the lion is drunk with wine against deadly poisons and especially against sea creatures and reptiles, and applied as a poultice it is an antidote. 13 - p. 145 2 cf. Orpheum, op. cit., p. 838. 18 σύναξον ταύτην ἀπὸ τὰς κα' τοῦ σεπτεβρίου. Παρθένου Γ «έκτη» βοτάνη G. 19 Αύτη om. BFG. δυνάμεις F. έχουσα BFG. λίαν : καν 7. δυναμένας F. Γ.90 φαρμα- Γ. χωΰ G : τὸ κακόν B.λαβών : λάμβανε G. ψιμμιθίου A : ψιμμύθιον B : ψιμίν- λαβών : λάμβανε G. ψιμμιθίου A : ψιμμύθιον B : ψιμίν- ῥοδίνῳ Wellmann, op. cit., p. 841.21 τοῦ χυλοῦ BG. τοῦ θιον G.

as much as E

of the juice of the herb F the thickness G

καυστα καὶ θεραπεύσεις· τὸ δὲ παράδοξον, ὅτι οὐλοῖ καὶ οὐ φαίνεται καὶ τριχοφυεῖ· ἀπαλλάσσει δὲ ἐν τάχει καὶ τὰ ἐρυσιπέλατα. κἂν ἴσον ἴσῳ μίξῃς μετὰ ῥοδίνου καὶ συγχρίσῃς πυρέττοντας, ἀπαλλάσσει. ἐὰν δὲ κιμωλίας καὶ ἀλόης ἴσα ἴσοις ἀναλαβὼν ποιήσῃς γλοιοῦ πάχος καὶ κεφαλαλγοῦντας τὸ μέτωπον καὶ τοὺς κροτάφους χρίσῃς, παύσεις παραυτίκα τὴν ὀδύνην.

Ζυγοῦ <βοτάνη> σκορπίουρος

Ταύτης γένη β' καὶ ἐκ μὲν τῶν φύλλων διάγνωσιν οὐκ ἔχει· φέρει δὲ καρπὸν ἡ μὲν κυάμῳ παρόμοιον, ἡ δὲ σταφυλῇ μελαίνῃ· καὶ ἑκάστη ἔχει ὅμοιον τὸ σχῆμα τῇ προειρημένῃ, τὸ δὲ χρῶμα ὁμοίως παραπλήσιον· τὰς δὲ δυνάμεις ἔχουσι διαφόρους. λαμβάνεται δὲ ὁ χυλὸς τῆς κυανωτέρας τοῦ καρποῦ καὶ τῶν φύλλων καὶ σκευάζεται καταπότιον ὑδρωπικοῖς· κνήκου τοῦ καρποῦ <δ', ἀλόης η' κόκκου κνιδίου <β', σκαμμωνίας <α'· ἀναλάμβανε τῷ χυλῷ καὶ ποίει καταπότια ἄγοντα ἀνὰ <α' καὶ δίδου νήστῃ, τοῖς μὲν ἀρχὴν ἔχουσιν <α', τοῖς δὲ διωγκωμένοις λίαν <β'. ἐκ δὲ τοῦ χυλοῦ τοῦ καρποῦ σκευάζεται πρὸς ἐλεφαντιῶντας τοῦτον τὸν τρόπον· κολοφωνίας <δ', ὀποῦ μήκωνος <η', μύρτων μελάνων <δ', στάχυος <η', ἱρεως ἰλλυρικῆς κεκομμένης καὶ σεσημένης <ιβ'· ἀναλάμβανε τῷ χυλῷ καὶ ποίει τροχίσκους· καὶ δίδου τοῖς μὲν ἀρχομένοις α', τοῖς δὲ ἐπικινδύνως διακειμένοις β'. εἰ δέ τις <θέλει> ἐρρωμένως διακαθαρθῆναι, ἔχων πλατεῖαν ἕλμινθα ἢ ἀσκαρίδας ἢ

1 θεραπεύει F : θεραπεύσεως G. παράδοξον <ἐστὶ [ἐπὶ F] τοιοῦτον> BFG. οὐλὴ (καὶ om.) F. καὶ οὐ : τὸ B. 2 <ἀλλὰ> καὶ τρ. B. ἐντάχεις (om. καὶ) F. κἂν : ἂν F. 3 ἴσον : ἴσῳ BG. μίξεις FG. συγχρίσεις BF : συγχρίσεως G. πυρέσσοντας F : πυρεάσοντας B. ἀπαλλάξεις <τοῦ πάθους> F. 4-6 cf. Orpheum, *op. cit.*, p. 838. 4 δὲ <καὶ> BFG. ποιήσεις BFG. γλοιοῦ ὑγροῦ A. 5 ἐν μετόπῳ καὶ κροτάφοις G. χρίσεις F ἐπίχριε G. 5-6 παύση παραχρῆμα BFG. 6 ἡ ὀδύνη G. 7 <σύναξον ταύτην ἀπὸ τὰς ιγ' τοῦ ὀκτοβόρου> Ζυγοῦ F. βοτάνη ex BFG addidi. 8 <ἐστὶ δὲ> ταύτης F <εἰσὶ δ ταύτης B : <εἰσὶ δὲ> ταῦτα G. γένη β' : δύο εἴδη F. 9 κυάμου F. σταφυλῆς μελαίνης F. 9-11 καὶ ἑκάστη ... παραπλήσιον om. F. 9 καὶ ἑκάστης G ἑκάστη δὲ B. 10 τοῖς προειρημένοις BG : τῶν προειρημένων coniecit et post ἑκάστης posuit E. Meyer, *Gesch. der Botanik*, II, p. 346, n. 1. τὸ δὲ : καὶ τὸ B. 11 prius δὲ : μέντοι F. διαφόρως (ou suprascripto) A. 11-12 λαμβάνεται ... τοῦ : χύλισμα τῆς κυανωτέρας λαμβάνεται λαμβάνων G] αὐτῆς ὁ χυλὸς τοῦ τε BG : χυλήσωμεν τὰς τῆς κυανωτέρας καὶ λαμβάνεται αὐτῆς ὁ χυλὸς τοῦ τε F. 13 ὑδρωπικοῖς ὕτως B. κίκνου τὸν καρπόν F. ἀλόην F. κνήδου G. 14 τὰ καταπότια F. ἀνὰ om. F(?), G. 15 νήστει A : νῆστεις B. ἀρχὰς F. δὲ om. G. διαγκεομένοις F : ἐγκωμένοις B. 16 (τοῦ om.) χυλοῦ τοῦ καρποῦ B : τοῦ καρποῦ τοῦ χυλοῦ F. 17 τὸν τρόπον τοῦτον BFG. 17-18 μύρτων ... στάχυος <η' om B. 18 δ ιδ' F. ἱερέως G. κεκαυμένης BFG. σεσημμένης BF' : σεσειμένης G. 19 ἀναλαμβάνεται B: ἀναλαμβανόμενος G. prius καὶ om. B. 20 α' <α' A : ἀνὰ ἕνα F β A ἐπ β F θέλει ex addidi. 20-21 τις ἐρρωμένος AG : τοῖς ἐρρωμένοις B. 21 πλατείας ἕλμινθας F : τὰς πλατέας ἕλμινθας B πλάτας ἕλμ νθ(ας G. prius καὶ B.

burns and you will heal them; and the remarkable thing is that it scars over and is not visible, and hair grows back; it also quickly relieves erysipelas. And if you mix equal parts with rose oil and anoint those with fever, it relieves them. If you take equal parts of Cimolian earth and aloe, make them into the consistency of a paste, and anoint the foreheads and temples of those suffering from headache, you will immediately stop the pain.

of Libra <herb scorpion-tail

There are 2 kinds of this, and from the leaves there is no distinguishing mark; but one bears fruit resembling a bean, and the other resembling a black grape; and each has a shape similar to the aforementioned, and likewise a similar color; but they have different properties. The juice is taken from the bluer one of the fruit and leaves, and a pill is prepared for those with dropsy: of safflower seed <4, of aloe 8, of cnidian grain <100, of scammony 21; take up with the juice and make pills each weighing 21, and give on an empty stomach — to those in the early stage <1, to those greatly swollen <2. From the juice of the fruit a preparation is made for those with elephantiasis in this manner: of colophony <4, of poppy juice <8, of black myrtle berries <4, of spikenard <8, of Illyrian iris, pounded and sifted, <12; take up with the juice and make lozenges; and give to those in the beginning stage 1, and to those in a dangerously advanced condition 2. If someone <wishes> to be thoroughly purged, having a broad worm or ascarids or

1 heal C' : healing G paradox <he is [on F] that> BFG.nouli (and om.) F. καὶ οὐ : τὸ B. 2 <but also tr. B. Tenses (om. and) F.nkan: if F. 3 equal: even BG. FG mixes. comparisons BF : comparison (. feverish C : feverish B. release of passion> F. 4-6 cf. Orpheum, ngloiou

Op. cit., p. 838. 4 δὲ <and> BFG. HFG poems. of liquid A.d in metopind in metopinkai krotafois G. anointings E epihrie G. 5-6 pause parachrima BFG.6ηnodyni G. 7 synaxon this from the i' of the octovorus > Libra G. botani exnBFG addidi. 8 < ἔστε δὲ tauttis F < εσε δετατες B: < εστε δετα ταυτα G.ngeni b': two kinds F. 9 kyamou F. black grape F. 9-11 and each ...nparaplesion oin. F. 9 and each one b. 10 to the predestined BG : to the predestined coniecit et post ékastis posuit E. Meyer, Gesch. der Botanik, nII, p. 346, n. 1. τὸ δὲ : καὶ τὸ B. 11 prius δε : mints F. different (u supra-nscripto) A. 11-12 is taken... τὸ : extract of the cyanotera is taken by taking G] of it the pulp of the BG : let's extract the cyanotera and the pulp of the te F. 13 hydropics Thus B. bend the wristC. ἀλοην F. knidou G. 14 τὰ καταποτια F. if om. F(), G. 15 νιστει A:νιστεις B. Αρχὰς F. δε om. G. interspersed F : swollen B. 16 (of the om.) of juice of the fruit 13 : of the fruit of the juice C. 17 the manner of this BFG.n17-18 of myrtle ... ear of corn < η' om B.B. 188 id' F. priest G. kekavmenis FG.nsesimmenis 138' : se seimenis (.19 taken B: taken ti priusn and op. B. 20 a' < a' e: on one C BA Ep B F he wants to addidi.n20-21 tis erromenos AG : to the erromenoi B. 21 square helmintha E: tsnplateas helmintha B platas Elanthia G. prius and b.

ἄλλα τινά, δίδου τὸ ἥμισυ τοῦ προγεγραμμένου τροχίσκου· καθαίρει γὰρ ἀκινδύνως. ἐκ δὲ τῆς ῥίζης σκευάζεται μάλαγμα πρὸς ὑδρωπικοὺς καὶ σπληνικοὺς καὶ πάντα τὰ ἐντὸς [f. 591] πάθη γινόμενα· σκευάζεται δὲ τοῦτον τὸν τρόπον· ὀρόβων ἀληλεσμένων καὶ σεσημένων <η', κηροῦ <ρκ', τερεβινθίνης <λ', κεδρίας <π', <τῆς ῥίζης κεκομμένης καὶ σεσημένης <λ' · τὰ ξηρὰ τοῖς τηκτοῖς ἀναλαμβάνων χρῶ.

Σκορπίου βοτάνη ἀρτεμισία.

Ταύτης ὁ χυλὸς λαμβανόμενος ἐν πανσελήνῳ, τοῦ Ἡλίου ὄντος ἐν Κριῷ, μεγίστας ἐνεργείας ἔχει· τριταῖζοντας γὰρ καὶ τεταρταῖζοντας ἀπολύει, ἐὰν ἴσον ἴσῳ μετὰ ῥοδίνου ἀλείψῃς. σκευάζεται δὲ καὶ δι' αὐτῆς πρὸς σεληνιαζομένους τοιόνδε· ὑοσκυάμου <ς', ἴρεως ἰλλυρικῆς <ιδ', κολοφωνίας <θ', λαθυρίδος <β' λεῖα ποιήσας ἀναλάμβανε τῷ χυλῷ καὶ πλάσας ἀνὰ α ἀπόθου. ὅταν δὲ θέλῃς δοῦναι, δὸς ἕνα ἐν κυάθῳ γάλακτος ὀνείου, ἔγκλυζε δὲ καὶ σύγχριε καθάπερ καὶ τοὺς τεταρταῖζοντας. γίνεται δὲ καὶ ἄκοπον πρὸς νευρικὰς καὶ ὑστερικὰς διαθέσεις ἐνεργέστατον κηροῦ <μ', στέατος χηνείου <ιβ', μυελοῦ ἐλαφείου <κ', χαλβάνης <ις', κροκομάγματος <ιβ', ἴρεως ἰλλυρικῆς <ις', ἰρίνου <κ', ἐλαίου παλαιοῦ κδ', τοῦ χυλοῦ κυάθους ς'· λεῖα ποιήσας καὶ συμμίξας ἕψε ἕως γένηται γλοιοῦ πάχος καὶ χρῶ. ποιεῖ δὲ καλῶς καὶ πρὸς τὰ ἀναισθητοῦντα μέρη τοῦ σώματος. σκευάζεται δὲ καὶ

1 ἄλλου F. τὸ ἥμισυ : ἥμισυ BG : ἀν <α' F. 1-2 καθαίρει γὰρ : καὶ καθαίρεις F. 2 ἐκ : ἡ B. 3 prius καὶ ἡ BG <εἰς> πάντα G : ἅπαντα B. 3-4 σκευάζεται ... τρόπον om. F. 4 τὸν τρόπον τοῦτον B. σεσημμένων BF σεσειμμένων G. η' : γ' F 5 ρκ' λ' F. τερεβίνθου G. λ' : χ' B : ιβ' F. κεδρέας BFG. 5-6 τῆς ῥίζης κεκομμένης καὶ σεσημένης <λ' ex F addidi. 6 τοῖς om. G. τηκτοῖς : ὑγροῖς BF.

7 <η'>. Σκορπίου βοτάνη ἀρτιμησία B : ὀγδόη βοτάνη σκο' καλουμένη ἀρτημισ(ία) G μὴν νοέμβριος. αἱ δυναμεις τῆς ὀρθῆς περιστερᾶς πολλαὶ καὶ θαυμασταί εἰσιν, καὶ διὰ το το καὶ δύσπισταί εἰσιν· ἐγὼ δὲ ταύτης τῆς περιστερᾶς, ἣν καὶ ἱεράν βοτάνην <καλοῦσι add. Baehr πεπειραμαι ὡς δοκιμωτάτην οὖσαν παντὸς πάθους τῆς κεφαλῆς καὶ τοῦ τραχήλου καὶ ἑτέρου πάθους· σύναξον δὲ ταύτην, τρίτον τον χρόνον εἰς τὰς ιδ' του αἴου καὶ εἰς τὰς ι' τοῦ νοεμβρίου, καὶ ὄντος τοῦ ἡλίου ἐν κριῷ· ἔστι δὲ ἡ ὀρθὴ περιστερά τοῦ κριοῦ ἔστι δὲ καὶ τοῦ σκορπίου F. 8 μεταλαμβανόμενος G 8-9 ἐν κριῷ ὄντος τοῦ ἡλίου FG : ὄντος ἐν κριῷ τοῦ ἡλίου B. 9 <ὠφελεῖ> τριταῖζοντας (ἀπολύει lin. subsequ. om.) F. γὰρ om. FG. 10 ἐὰν om. F. ἴσῳ : ἴσον F. ἀλείψεις B : ἀλειφόμενον F. δὲ καὶ om. F. 11 αὐτῆς αὐτοῦ BG. πρὸς <τοὺς> BF. τοιόνδε : τοιωσδε BG : om. F. υἰοσκυαμου G. ἱερέως G. 12 κολοφώνης G λαθυριδ(ος) A : λαθυρίδων BG : λαθυριδας F β' : η' F <ταῦτα> λεῖα B. 13 ἀνὰ om. F. ἀπόθου ... δὸς ἕνα : καὶ ἑνιεὶς F. θέλεις BG. δὸς : διεὶς B : δ G. 14 κυάθῳ : μυάδω B. <μετὰ> γάλακτος F. ἐκβλυζε F δὲ om. BFG. καθάπερ : καθὼς F. καὶ om. G. 15 γίγνεται G. prius καὶ om. G. 15-20 ἄκοπον σκευάζεται δὲ καὶ om. F. 15 <καὶ> πρὸς G. 16 ἐνεργέστατον <τὸν τρόπον τοῦτον> B. μ' : β' B. 17 χαλβάνου BG. κρόκου μάγματος G : κροκόσμτος B. ἱερέως G. 18 ἰρίνως B. <ταῦτα> λεῖα B. 19 ἕψει BG.

give some other things, give half of the above-written tablet; for it purges safely. From the root a plaster is prepared for those with dropsy and those with spleen ailments, and all internal [f. 591] conditions; it is prepared in the following manner: of ground and sifted bitter vetches ʒη, of wax ʒρκ', of turpentine ʒλ', of cedar resin ʒπ', of the root pounded and sifted ʒλ'; combine the dry ingredients with the melted ones and use.

The herb of Scorpio is artemisia.

The juice of this, taken at the full moon when the Sun is in Aries, has the greatest efficacy; for it releases those suffering from tertian and quartan fevers, if you anoint them with equal parts mixed with rose oil. It is also prepared from it alone for those suffering from epilepsy as follows: of henbane ʒΓ', of Illyrian iris ʒιδ', of colophony ʒθ', of lathyris ʒβ'; having ground them fine, take them up with the juice and having shaped them into portions of one each, store them away; when you wish to give a dose, give one in a cup of ass's milk; also inject and anoint just as for those with quartan fever. It also makes a most effective liniment for neurological and uterine conditions: of wax ʒμ', of goose fat ʒιβ', of deer marrow ʒκ', of galbanum ʒις', of saffron paste ʒιβ', of Illyrian iris ʒις', of iris oil ʒκ', of old olive oil ʒκδ', of the juice 6 cyathi; having ground them fine and mixed them together, boil until it reaches the consistency of glue and use. It also works well for the parts of the body that have lost sensation. It is also prepared

1 of another Γ. the half : ήμισυ BG : if <α' F. 1-2 for it purges : and you purge Γ. 2 from : the B. 3 former and the Bύ B. BG into everything G : all B. 3-4 is prepared ... in this manner om. F. 4 in this manner B. rotted ΔE rotted G. η': γ' 5ρκ' A' r. of terebinth G. ' : χ' B: ιβ' F. of cedar Bru. 5-6 of the root pounded and sifted <λ' added from f. 6 in the om. G. fusible : liquid BΓ.

7 <η>. Scorpio herb artemisia B : eighth herb called sco[rpio] artem[isia] month November, the properties of the upright dove are many and wondrous and for this reason are also hard to believe; but I myself, regarding this dove, even if they also call it sacred herb <add. Baehr, have tested it as being most approved for every ailment of the head and neck and other ailments; collect it then, the third time, on the 14th of [the month] and on the 10th of November, with the sun being in Aries; now the upright dove belongs to Aries, and it also belongs to Scorpio Γ. 8 being absorbed 8-9 in Aries with the sun being FG : being in Aries with the sun B. 9 <you benefit those with tertian fever (releases the following line om.) F. for om. FG. 10 If om. Γ. in equal : equal Γ. you will anoint B: being anointed E. and also you will anoint B: being anointed E. and also om. F. 11 of it of him Bu. toward <the> HF. such : in such a way BG : om. F. henbane G. of a priest G. 12 of colophony and of lathyris A ; of lathyris BG : lathyris Γ' β' : 1 F <grind these fine B. 13 each om. F. set aside ... give one and inject Γ'. you wish BG. give : dissolving B : 8 G. 14 with a cyathus : with a myathus B. <take milk F. squeeze out δὲ om. bFG. just as : as F. and om. G. 15 becomes G. former and om. G.15-20 liniment is also prepared and om. F. 15 <and former and om. G. 15-20 liniment is also prepared and om. F. 15 <and toward G. 16 most effective <in this manner> B. μ' : β' B. 17 of galbanum BEBG. of saffron paste G: of crocus-paste B. of a priest G. 18 of resin B. <grind these fine B. 19 boil Bι.

μάλαγμα διὰ τῆς ῥίζης πρός τε τὰς συνδρομὰς καὶ τὰς ἀναισθησίας τῶν νεύρων καὶ ἄρθρων καὶ παραλύσεις· κηροῦ <ρκ', ῥητίνης τερεβινθίνης <κ', ξυλοβαλσάμου <ιβ', ἀμμωνιακοῦ θυμιάματος <ιϛ', χαλβάνης <ιδ', τῆς ῥίζης κεκομμένης καὶ σεσημένης <β', κεδρίας <λβ'· τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ. καὶ ὅταν ἑψηθῇ ἡ βοτάνη καὶ συγκαθίσῃ γυνὴ πνιγμοὺς ἔχουσα τῆς ὑστέρας ἢ καρκινώματα, θεραπευθήσεται.

Τοξότου βοτάνη ἀναγαλλ ς.

Ταύτης β' εἰσὶν εἴδη, πυρρὸν καὶ κυανοῦν, ἔχει δὲ μόνην τὴν ἐκ τῶν φύλλων εὐχρηστίαν. λαμβανόμενος ὁ χυλὸς τῆς κυανωτέρας καὶ κεκραμένος ἴσον πρὸς ἴσῳ μέλιτος καὶ ἐνιέμενος πρὸς ῥῖνας κατασπᾷ ἐκ τῆς κεφαλῆς φλέγμα καὶ ἐκ τοῦ θώρακος· ὁμοίως δὲ καὶ τῶν ὀδόντων ἀλγήματα λύει. ἐὰν δὲ μετὰ ῥοδίνου μίξας τὸν χυλὸν ἀλείψῃς σου τὰς ὄψεις, ἡδέως ὑπὸ πάντων θεαθήσῃ. ἐὰν δὲ μετὰ μέλιτος καὶ λυκίου ἰνδικοῦ <καὶ> ὄξους δριμυτάτου καὶ τοῦ χυλοῦ δῷς γυναικὶ ἐπιχρίσασθαι, λαμπρυνεῖ τὰς ὄψεις καὶ τετανωτέρας ποιήσει. [f. 591v] τῆς δὲ πυρρᾶς ὁ χυλὸς μετὰ μέλιτος μιγνύμενος ἐνίεται τοῖς ἐπιληπτικοῖς καὶ τοῖς μαινομένοις εἰς ῥῖνας καὶ ὀρθοπνοϊκοῖς καὶ ἀραιοῖ τοὺς

1 διὰ: ἐκ B. συνδρομὰς om. F. τὰς om. BFG. 2 <τῶν> ἄρθρων B. καὶ παραλύσεις (καὶ om.) ἐπαναλύσεις F καὶ <τὰς> παραλύσεις οὕτως B. ρκ' : κ' F. ῥητίνης : ῥητίνει G : τηρίνης καὶ F 3 κ': F. ιβ' ζ' F. θυμιάματος om. F. ιϛ' : η' F. χάλβης G. 4 ιδ' : θ' F. <τῆς βοτάνης ἧς ῥίζης BG. β' : ι' F. κεδρέας FG. λβ': F. 5-6 καὶ ὅταν θεραπευθήσεται om. F. 5 ὅταν : ὅτε H. 6 πνιγμοὺς : κνισμοὺς B ἢ om. B. θεραπευθήσεται <θαυμασίως> G. Post ἀναλαμβάνων χρῶ (l. in F haec leguntur : αὕτη καὶ τὰ φύλλα πινόμενα ποιοῦσι πρὸς ἑρπετά· ἑψηθεῖσα ὅλη σὺν οἴνῳ ἐσχάρας τὰς ἐν παρισθμίοις παραπίπτει καὶ νομὰς τὰς ἐν στόματι ἀναγαργαριζόμενος ὁ χυλὸς μετὰ ὑσσώπου [ὑσσώπου corr. Baehr] καὶ ἑψήματος ὠφελεῖ· λέγεται δὲ ῥενόμενόν [l. βαιν-] τε συμποσίοις τὸ ἀπόβρεμμα ἀδιγυγοτέρους [l. ἀπόβρεγμα εὐδιαγωγοτέρους] ἱστορεῖται [sic] ποιεῖν· δίδοται δὲ τριταῖζουσι πίνειν τὸ τρίτον γόνυ, τεταρταῖζουσι τὸ τέταρτον γόνυ· κρεμαμένη εἰς οἶκον εὐθετεῖ· καὶ ἐν ἐργαστηρίῳ κειμένη εὐπραγίαν παρέχει· καθὼς καὶ ἡ ἀρτεμισία τὰ αὐτὰ ὠφελεῖ· καλεῖται δὲ ἱερὰ βοτάνη διὰ τὸ εὐχρηστεῖν εἰς πολλὰ καὶ εὐθετεῖν πρὸς πάντα παραδόξως, χειρᾶδας [l. χοι-], παρωτιδας, φύματα τραχήλου, βουβωνας καταπλασσομένη [l.-ην] θεραπεύει τὰς αἱμορροΐδας ὁ χυλὸς αὐτῆς, μετὰ νίτρου καὶ μέλιτος προσκλυζόμενος, καὶ ἕτερα πολλά [cf Dioscorid. IV, 61 et infra p. 161, 29 sqq.]. 7 <συναξε ταύτην ἀπὸ τὰς ιε' τοῦ δεκεμβρίου Τοξότου F: <τοῦ> Τοξότου B. <ἡ> ἀναγαλὶς F : ἀναγαλίου B. 8 Ταυτης om. BFG. ἐστὶν F. κυανὸν BFG. 9 εὐχρηστίαν : εὔχρηστον G : εὐρωστείαν B. ἀναλαμβανόμενος G. ὁ χυλὸς τῆς κυανωτέρας λαμβανόμενος B. 10 κεκραμμένης G : κρεμάμενος F. ἴσον : ἴσος F. <μετὰ> μέλιτος F : μέλιτι AB. 11 <τὰ> τῶν BF. καὶ ἐπὶ G. 12 μίξης BG. <καὶ> ἀλείψῃς G : <καὶ> ἀλείψεις F : <καὶ> καταλήψεις B. 13 σου om. F. πάντων : ἀνθρώπων ἀεννάως G. θεάσῃ B: θεωρεῖται G 14 λυκέου F : λύκου G. καὶ ex BFG addidi. ὄξους B. 15 χρήσασθαι G. τετανώτερον G. ποιεῖ BFG. 17 τοῖς om. BG. μαινομένοις : μελαινομένοις F. ὀρθοπνοικαῖς F.

A poultice made from the root for contractions and numbness of the nerves and joints and paralyses: wax <120, turpentine resin <20, xylobalsamum <12, ammoniac gum <16, galbanum <14, of the root pounded and sifted <2, cedar resin <32; mix the dry ingredients with the liquids and use. And when the plant has been boiled and a woman suffering from suffocation of the uterus or carcinomas sits over the steam, she will be healed.

The herb of Sagittarius is anagallis.

There are 2 species of this, the red and the blue, and it has usefulness only from its leaves. The juice of the bluer variety, taken and mixed equal part to equal part with honey and instilled into the nostrils, draws down phlegm from the head and from the chest; likewise it also relieves toothaches. If you mix the juice with rose oil and anoint your eyes, you will be regarded with pleasure by all. If with honey and Indian lycium and very sharp vinegar and the juice you give a woman to anoint herself, it will brighten the eyes and make them wider open. The juice of the red variety, mixed with honey, is instilled into the nostrils of epileptics and the insane and those with orthopnea, and it loosens the

1 by ; from Bv, .subscription om. F. her om. The BFG. 2 <of> articles B. and nv. nparalysis (and om.) analyzes E and < > paralyses thus B. k' : k' F. resin : resin G : resin and Fntos om. 3 k': Γ. E. incense. F. 17' : η' F. halvis G. 4 id' : Θ' E.nB' : '' F. <of the herb of the root BG. kedreas FG. AB': F.nλb': 5-6 and when cured om. F.n5 when : when H. 6 suffocation: knismus B or oii. B. He is miraculously cured> G. Post taking on color (I. in F haec leguntur: this and the leaves that are drunk before the reptiles are cooked whole with wine on a grater they fall into the parsthenes and you think them in your mouth, gargling with the juice of the water of repentance [hyssopou corr. Baehr] and it is said that it is born [1 phen-] te apobremma adiyoterous [1. It works well, just as artemisia is called a sacred herb, because it is useful for many things, and it can be used paradoxically, parotid, cervical tubercles, groin of haemorrhoid, its pulp, with nitre and honey being poured into it, and many other things (cf Dioscorid. IV, 6t et infra p. 161, 29 sqq.].n7 <gathered this from the i' of December Toxotus : of > Toxotus B.n<or> anagalis F : anagaliou B. 8 Tautis om. BFG. ἐστίν F. cyanon BFG.nE εύχρηστιαν : εύχριστειν (: ευρόστειαν B. undertaken G. the pulp of the nkyanotera taken B. 10 kekrammenis G : hanging F. equal: equal C. n<after honey F : honey AB. 11 <of the BE. and on th.12 of mixing BG.n<and> of anointing G : <and> anointings F : <kai> occupations B. σου om. Αντροπον B C.

> >

G

πόρους καὶ θεραπεύει. δεῖ δὲ ἐννοεῖν ὅτι τὰ πάθη οὐ τὴν αὐτὴν δύναμιν ἔχει· διαφέρει γὰρ ἀλλήλων τούτοις, ὅτι ἡ μὲν μανία δίχα πυρετοῦ γίνεται, μετὰ δὲ πυρετοῦ ἡ ἐπιληψία. συνίστανται δὲ τὰ πάθη οὕτως· οἷον ὅταν ἐκ περιψύξεως τῆς μήνιγγος στεγνωθῇ τὰ ἀγγεῖα, πλείονος ὄντος τοῦ ὑγροῦ, τὸ πνευματικὸν ἐναποθλίβεται, καὶ τῷ μὴ ἔχειν διὰ τῶν πόρων ἱθυδρομίαν, <ἀναγκαίως παραλλαγὴν τῆς διανοίας παρασκευάζει. ἡ οὖν προγεγραμμένη δύναμις, φύσει δριμεῖα> οὖσα <καὶ> λεπτυντική, ὅταν ἐνωθῇ, ἀραιοῖ τοὺς πόρους καὶ τὴν τοῦ ὑγροῦ ἔντασιν ἐπισπᾶται· οὕτως οὖν εἰς τὸ κατὰ φύσιν τῶν πνευματικῶν ἀποκατασταθέντων πόρων, λύσιν λαμβάνει τὸ πάθος. σκευάζεται δὲ ἐξ αὐτῆς καὶ ἡ κατάχριστος, ἡ θεραπεύουσα τάς τε νεφελίδας καὶ τοὺς φακοὺς καὶ τοὺς ἰόνθους καὶ τοὺς προσφάτους μέλανας ἀλφούς· ἀλκυονείου <δ', κισσήρεως ὀπτῆς κεκομμένης <η', <κηκίδος ὀμφακίτιδος <ιη', λυκίου ἰνδικοῦ <ιβ', ἴρεως ἰλλυρικῆς <ιδ', μέλιτος πικροῦ <η'>, ἀπὸ τοῦ χυλοῦ <κ'· ταῦτα μίξας εἰς ἄγγος κασσιτέρινον, ὅταν θεραπεύῃς προνιτρώσας κατάχριε. ἂν δὲ μετὰ μέλιτος καὶ λυκίου ἰνδικοῦ καὶ τοῦ χυλοῦ ἴσον ἴσῳ μίξῃς καὶ τὸν καυλὸν τοῦ μορίου περιχρίσῃς, ἑτοιμότερος ἔσῃ πρὸς συνουσίαν <καὶ τῇ πλησιαζομένῃ ἡδονὴν ἀπεργάσῃ>.

Αἰγοκέρωτος βοτάνη λάπαθον.

Αὕτη δυνάμεις οὐκ ἔχει πολλάς, ὀλίγας δὲ καὶ ἐνεργεστάτας. ἐπὰν γὰρ αὐτῆς τις τὸν χυλὸν τρίψῃ μετὰ κυκλαμίνου καὶ χρίσῃ τὸ σῶμα, ὑπὸ θηρίων οὐ δηχθήσεται, καὶ κύνες δὲ αὐτὸν φεύξονται. ἐὰν δέ τις γένηται κυνόδηκτος, θεραπευθήσεται τῇ διὰ τῆς ῥίζης σκευαζομένῃ

1 πόρους : πόνους AB. δεῖ : χρὴ G. ἐνοεῖς F. ὅτι om. F : ἤτοι B. οὐ <γάρ> F. 2 ἔχωσι F. διαφέρειν B διαφέρουσι F. ἀλλήλως G. αἱ μὲν μανίαι F. 3 γίγνηται G γίνονται F. ἡ ἐπιληψία δὲ μετὰ πυρετοῦς [sic] B. συνίσταται BG. 4 inde ab ἐκ περιψύξεως usque ad finem om. G. μήνιγκος A. στεγνωθῇ : στενοθοῦν F. 5 ὄντος om. F τό : τί F. <ἐν>τῷ F. μὴ : μὲν F. <τὴν>διὰ F. 6-7 ἀναγκαίως ... δριμεῖα et καὶ, quae omiserant AB, ex F addidi. 8 λεπτυϊκὴ B. τὴν om. B. 9 ἐνστασιν BF. 10 λαμβάνειν B. 11 ἐφηλίδας F. τοὺς ex F addidi. 12 τοὺς (ante ἰόνθους) om. B. μέλαινας ἀλφοὺς <οὕτως> B. 13-14 κηκίδος ... μέλιτος πικροῦ <η' ex BF addidi. 13 κυκκίδος B (correxi) : κικίδου F. 14 ιη' : ιβ' F ιβ' : ια F. ιδ' : ιβ' F πικροῦ om. F. η' : ζ' F. 15 ἀπὸ om. F. κ' : ιε' F. ἄγκος βασσητίρηνον ὅταν <δὲ> B. ὅταν θεραπεύῃς om. F. 16 πρὸς νιτρώσας B πρὸς νιτράσας F. κατάχριε <καὶ θεραπεύσεις> F. ἐὰν BF. 17 μίξεις F. περιχρίσεις F ἐπιχρίσῃς B. 18 ἑτοιμότατος B. 18-19 καὶ ... ἀπεργάσῃ ex BF addidi. 18 τὴν πλησιαζομένην B. 20 <σύναξον ταύτην τὴν βοτάνην ἀπὸ τὰς ι̅ζ̅' τοῦ ἰαννουαρίου.> Αἰγοκερωτος F. αἰγοκέρωτου B. 21 δυνάμεις <μὲν> BF. ἔχει ἔχουσα F ἐναργεστάτας F. 22 αὐτῆς post χυλὸν posuit F. τις om B. τρίψῃς B. κυκλαμίνου : καλαμίνου B. 23 δηχθήσῃ <ποτέ> B, αὐτὸν φεύξονται : ἀπ' αὐτοῦ φ. F : φ. σε B. 24 τῇ : τῷ B : om. F. σκευαζομένῃς F : σκευαζομένω B.

pores and heals. One must understand that the afflictions do not have the same power; for they differ from one another in this respect: that mania occurs without fever, whereas epilepsy occurs with fever. The afflictions arise in the following manner: when, as a result of chilling of the meninges, the vessels are constricted, and the moisture being in excess, the pneuma is compressed within, and having no free passage through the pores, it necessarily produces an alteration of the mind. The aforementioned substance, being sharp by nature and attenuating, when united, opens up the pores and draws out the tension of the moisture; thus, when the pneumatic pores are restored to their natural state, the affliction is resolved. From this same substance is also prepared the topical ointment that treats cataracts, lens opacities, spots, and recent dark patches: of alcyoneum 4 drachms, of roasted and pounded pumice 8 drachms, of unripe oak-gall 18 drachms, of Indian lycium 12 drachms, of Illyrian iris 14 drachms, of bitter honey 8 drachms, of the juice 20 drachms. Mix these in a tin vessel, and when treating, first apply nitre and then anoint.If you mix honey, Indian lycium, and the juice in equal parts and anoint the shaft of the member, you will be more ready for intercourse and will produce pleasure in the woman approached.

Aigokerotos plant: lapathum.

This plant does not have many properties, but a few that are highly effective. For when someone rubs its juice together with cyclamen and anoints the body, they will not be bitten by wild animals, and dogs will flee from them. And if someone is bitten by a dog, they will be healed by the remedy prepared from the root

1 pores : pains AB. one must : it is necessary G. you understand F. that om. F : or rather B. not <for G. 2 they have G. to differ B they differ F. from one another G. the manias F. 3 it occurs & they occur F. epilepsy with fevers (sic) B. BG. 4 from ἐκ περιψύξεως to the end om. G. meninges A. to narrow F. 5 being omn. G the : what F. <in> the F. not indeed F. 6-7 necessarily ... sharp and and, which AB had omitted, added from F. the om. B. 9 objection BF. 10 to take B. 11 freckles G. added. 12 the (before spots) om. b. black patches thus> B. give ... of bitter honey <8 added from BF. 13 gall-nuts B (corrected) : of gall-nut G. 14 18 : 12 F 12 : 11 F. 14 : 12 B′ F bitter om. F. 8 : F. 15 from om. F. 20 : 15 d. a hollow bassētīrenon when <but> B. when you treat om. F. 16 toward nitrōsas B toward nitrāsas F. anoint and you will heal> F. if BG. 17 you will mix F. you will rub around F you anoint B. 18 most ready B. 18-19 and ... without cessation added from BF. 18 the woman being approached B. 40 <gather this plant from the 11th of January.> Aigokerotos F. of aigokerotos B. 21 properties <indeed> BF. has having G most clearly visible F. 22 of it after juice placed F. the om 13. rubbing H. cyclamen : calamine B. 23 stinging after> B, αὐτὸν they leave : from him f. C : f. in B. 24 τῇ : τῷ B : om. F. preparer C': preparer B. -

is composed be sealed: <the one through G. 8 attenuating B. the from G 13-14 gall-

ἐμπλάστρῳ οὕτως· κηροῦ <η', ῥητίνης πιτυΐνης <κ', χαλβάνης <ιη', παρ' ἐνίοις ιβ', στέατος χοιρείου <κ', τῆς βοτάνης τῆς ῥίζης <μ', μύρου στυρακίνου <κ'. ἐὰν δὲ ὑπὸ κυνὸς λυσσῶντος δηχθῇ, ἐμπλάστρῳ μὴ τῇ αὐτῇ χρῶ, ἀλλὰ δίδου ἓκ τοῦ χυλοῦ ἕνα ἡμικύαθον ἐπὶ ἡμέρας ζ'. ἐὰν δὲ ὑδροφοβήσῃ καὶ μὴ θελήσῃ ῥοφεῖν, κλύσον αὐτὸν σμίγων ἀνὰ γ' κυάθους τοῦ χυλοῦ καὶ ἐλαίου μετὰ μέλιτος ἴσα, καὶ ἀπαλλάξεις.

Ὑδροχόου βοτάνη μάραθρον.

Τούτου τὸν χυλὸν νιπτόμενος, ὑπ' οὐδενὸς ἑρπετοῦ δηχθήσῃ· εἰ δέ τις δηχθείη, πότισον ἐκ τοῦ χυλοῦ ἴσον ἴσῳ μίξας μετ' οἴνου καὶ ἀπαλλαγήσεται· τὴν δὲ ποσότητα τῆς πόσεως δεῖ σε στοχάζεσθαι πρὸς τὴν δύναμιν τοῦ θηρίου. σκευάζεται δὲ καὶ ὑγρά, ἥτις ποιεῖ πρὸς τὰς ἀμβλυωπίας καὶ τὰς ἐπισκοτήσεις τὰς ἐν ὀφθαλμοῖς γινομένας καὶ αὐ[f. 592]θημερὸν λύει· καδμείας βοτρυίτιδος <η', ψιμυθίου <κη', παρ' ἐνίοις κδ', φοινίκων κεκομμένων <η', χαλκοῦ κεκαυμένου <β', <λυκίου ἰνδικοῦ <β'>, μέλιτος πικροῦ <β' λεαίνων παρέγχει τῷ χυλῷ, ὥστε γενέσθαι μέλιτος πάχος καὶ χρῶ.

Ἰχθύων βοτάνη ἀριστολοχία.

Ταύτης ἐστὶ διττὸν τὸ εἶδος· ἡ μὲν γάρ ἐστι θήλεια, ἡ δὲ ἄρρην. δυνάμεσι δὲ κεκόσμηνται διαφόροις καὶ ἡ μὲν θήλεια φέρει καρπὸν ἐμφερῆ μήλοις, ἧς ὁ χυλὸς λαμβάνεται καὶ σκευάζεται ὑγρὰ πρός τε τοὺς ἀποκεχυμένους καὶ ἀπογεγλαυκωμένους ὀφθαλμούς· καδμείας

1-2 ῥητίνης χοιρείου <κ' om. F. 1 χαλβάνου B. 2 τὴν ῥίζαν λ' F. 3 κ': η' F. λυσσῶντος λυσσώδους B. δαχθῇ <τις F. 3-4 ἐμπλάστρῳ ... δίδου om. B. 4 τῷ αὐτῷ F. ἀλλὰ δίδου : δίδου δὲ F χυλοῦ <ῥοφεῖν> F. ἓν A. ἡμισυ κύαθον B. ἐπὶ ... ζ' : σ σ η (?) F. 5 ὑδροφοβάσῃ <γεγενημένος> F : ὑδροφοβησθῇ B. (καὶ om.) ῥοφεῖν μὴ θελήσει F. αὐτὸν εἰς ὀσπήτιον> F. σμίγον B : μίσγον F. 6 τὸν χυλὸν F. ἴσον B. <καὶ δὸς ποιεῖν> καὶ ἀ. F. ἀπαλλάξεις <τοῦ πάθους B. 7 <ἀπὸ τὰς ια' τοῦ φευρουαρίου σύναξον ταύτην> Ὑδροχόου F. μάραθρον <καλούμενον· παρ' ἐνίοις δὲ δράκοντι.> F : μάραθρον <καλούμενον. παρ' ἐνίοις δὲ λάπαθον γέγραπται.> B. 8 (Τούτου om.) νιπτόμενος οὖν ὁ χυλὸς F an τῷ χυλῷ? <τίς> ὑπ' B. ἑρπετοῦ : θηρίου F. δειχθῇ F : δηχθήσεται B. 9 δηχθείη δηχθῇ F. ἴσῳ ἴσα F. 10 δὲ om F. τῆς πόσεως om. F : τῆς δόσεως B. 11 δύναμιν δῆξιν B. ποιεῖ om. BF. 12 ἐπισκοτήσεις <καὶ> B. ἐν <τοῖς> BF. γενομένας B. καὶ om. F. 13 αὐθημερινὸν F. λύει <σκευάζεται δὲ οὕτως.> B. κη' : ι' F. 14 κδ' ιβ' F. φοινίκων ... κεκαυμένου <β' om. F. κεκομμένων scripsi κε' A κεκαυμένων B. 14-15 λυκίου ἰνδικοῦ <β' [α' F] ex BF addidi. 15 πικροῦ : πονηροῦ F. <ταῦτα> λεαίνων B. παρέγχυε B : πάρεχε F. τοῦ χυλοῦ A : τὸν χυλὸν F. 16 γίνεσθαι πάχος μέλιτος B. In ima codicis F pagina haec leguntur : καταπλασσομένη ἡ ῥίζα σὺν βολβίτῃς [l. -τοις] ὠφελεῖ ποδαγρικούς, quibuscum abrumpitur in codice textus. 18 Ταύτης δὲ διττὸν εἶδος καὶ ἡ μὲν B. 19 δὲ : γὰρ A. καὶ ἡ μὲν θήλεια ἀρξόμεθα δὲ πρῶτον ἀπὸ τῆς θηλείας. αὕτη B. 21 ἀπὸ ἐκχυμένους B. γεγλαυκωμένους B.

plaster as follows: wax Ɔ8, pine resin Ɔ20, galbanum Ɔ18, in some copies 12, pig tallow Ɔ20, of the root of the herb Ɔ40, styrax ointment Ɔ20. But if one is bitten by a rabid dog, do not use the same plaster, but give one half-cyathus of the juice over 7 days. If, however, he develops hydrophobia and refuses to drink, administer a clyster by mixing 3 cyathi each of the juice and oil with equal parts of honey, and he will be cured.

The herb of Aquarius is fennel.

Washing with its juice, you will not be bitten by any reptile; but if someone is bitten, give him the juice to drink, mixing equal parts with wine, and he will be cured; the quantity of the dose must be estimated according to the potency of the creature. It is also prepared in liquid form, which is effective against dimness of vision and the darkening that occurs in the eyes, and it resolves it on the same day: of botryitis cadmia Ɔ8, of white lead Ɔ28, in some copies 24, of pounded dates Ɔ8, of burnt copper Ɔ2, of Indian lycium Ɔ2, of bitter honey Ɔ2; grind and pour in the juice until it reaches the consistency of honey, and apply.

The herb of Pisces is aristolochia.

This plant has two varieties: one is female and the other is male. They are endowed with different properties, and the female bears fruit resembling apples, from which the juice is extracted and prepared in liquid form for eyes that are clouded and affected by glaucoma; of cadmia

1-2 of resin pig tallow <κ' om. F. 1 χαλβάνου B. pig tallow <κ' om. F. 1 χαλβάνου B. 2 the root A' F. 3 k': the F. rabid λυσσώδους H. is bitten <by someone C. 3-4 ἠλαστρῳ ... διδόνχιλου If. B. 4 with the same G, but do not: do not C ροφην > F. A.

ἥμισυ κύαθον B. on ... ζ' : σση (7) E. F. 5 hydrofobasis <gegenimeneno> υδροφοβησθῆ B. Γ:n(and om.) ῥοφεῖν don't want F. αὐτον εἰσπιτιον> F.n smigón B : misgon F. 6 τὸν χιλόν F. ἴσόν B. <and see who > and ἀ. C. emancipation of passion B. 7 <from the 1st of February they gathered together>n Aquarius C. marathon <called by the dragons. > C: marathon<called. although sometimes it is written incorrectly. B. 8.

dichteta B. 9 dichtei dichthi P. Isps isa F. 10 δὲ om F. τῆς πόσεωςnom. F : of the dose B. 11 dynamin dixin B. which om. BE. 19 ἔπισκοτήσειn<κὶ> B. ἐν τοῖς> B. event B.andom. F.13 athymerinon C. is solved like this.> 8. ki' : '' C.14 kd'iv' F. foinikon ... kekaumenoun14 kd'iv' F.foinikon ... kkavemenounb' ppi. C. kekommeneno scripsi ke' A kekameneno H. 14-15 lykius indikoun<b' (a' Flex BF addidi. 15 bitter : wicked F. <tautta leaino B. parenghyenB: pareche . of the porridge A : the pulp F. 16 ginesthai thick as honey B. In imancodicis F pagina haec leguntur : catapulted ἔ ριζα σὺν τοις] is useful for the gouty, 18 the same kind as the B. 13: for A. and the female are the first of the B. gilaukomenus B.

βοτρυίτιδος κεκαυμένης καὶ πεπλυμένης οἴνῳ φαλερικῷ <η', χαλκοῦ κεκαυμένου <δ', στίμμεως <ϛ', πεπέρεως λευκοῦ <β', μέλιτος ἀττικοῦ <δ', λυκίου ἰνδικοῦ <α'· λεαίνων ἔγχει τῷ χυλῷ, ὥστε γενέσθαι γλοιοῦ πάχος, καὶ χρῶ. αὕτη ἡ δύναμις λίαν ἀπεγνωσμένα πάθη ἰᾶται. γίνεται δὲ περίχριστος ἐκ τοῦ αὐτοῦ χυλοῦ, ἥτις ἰᾶται ἀλωπεκίας, λεύκας, ἀλφούς, λέπραν, ψώραν, τἆλλα πάντα τὰ δοκοῦντα ἀθεράπευτα εἶναι. σκευάζεται δὲ οὕτως· θείου ἀπύρου <μ', ἀφρονίτρου <κ', σανδαράχης <ιβ', λυκίου <ιβ', ἀρσενικίου ιβ' λεαίνων παρέγχει τῷ χυλῷ, ὡς γενέσθαι γλοιοῦ πάχος· ὅταν δὲ θεραπεύῃς, προνιτρώσας χρῶ. ἐκ δὲ τοῦ χυλοῦ τῶν φύλλων σκευάζεται περίχρισμα τοῦ προσώπου λειότητα καὶ λαμπρότητα ποιοῦν· φακοὺς ἀναιρεῖ καὶ ἀλφοὺς μέλανας. σκευάζεται δὲ οὕτως· ἐλλεβόρου λευκοῦ <δ', τῆς χίας κδ', ἴρεως ἰλλυρικῆς κεκομμένης καὶ σεσημένης <ζ'· εἶτα παρέγχει τῷ χυλῷ, ὥστε γενέσθαι γλοιοῦ πάχος, καὶ χρῶ. διὰ τῆς ῥίζης δὲ σκευάζεται κολλούρια πρὸς πυρώματα καὶ βόθρια καὶ τὰ ῥυπαρὰ ἐν τοῖς ὀφθαλμοῖς αὕτη δὲ αὐτὰ ἀνακαθαίρει καὶ κατουλοῖ καὶ ἀναπληροῖ· καδμείας βοτρυίτιδος <η', μάννης λιβάνου <η', κρόκου <ε τῆς ῥίζης κεκομμένης καὶ σεσημένης <κδ', κόμμεως ιβ' ἀντὶ ὕδατος οἴνῳ ἀμιναίῳ ἀναλάμβανε. σκευάζεται δὲ ἔμπλαστρος πρὸς τὰ ῥυπαρὰ καὶ παλαιὰ ἕλκη καὶ δυσεπούλωτα καὶ ὅσα κατ' ἐπιρευματισμὸν χώρων δριμέων ἀπουλοῖ καὶ πάλιν ἀναξύεται· κηροῦ ρκ ῥητίνης τερεβινθίνης <μ', μάννης λιβάνου <μ', ἰοῦ ξυστοῦ ζ', ἧς ῥίζης π' ἐλαίου παλαιοῦ <ξ'· [f. 592v] τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ. αὕτη ἡ ἔμπλαστρος, ἐνιεμένη διὰ ῥοδίνου καὶ μέλιτος, τὰ ἐν ῥόθωσιν ἕλκη καὶ ὠτίοις καὶ ἐν στόματι θεραπεύει· παραδόξως ποιεῖ πρὸς τὰς ἐν αἰδοίοις καὶ δακτυλίοις διαθέσεις. † τοῖς δὲ ἀστραγαλωτοῖς ἐκ μὲν τοῦ χυλοῦ πρὸς τὰς ἐν θώρακι γινομένας διαθέσεις, οἷς ἔμπυον καὶ φλέγμα δυσῶδες φέρηται· ἀνακαθαίρει γὰρ αὐτὰ καὶ κατουλοῖ· κρόκου δ' κασσίας σύριγγος <η', βδελλίου <δ', παρ' ἑνίοις β', ὀρόβων πεφρυγμένων καὶ σεσημένων <β', ἀμυγδάλων πικρῶν κεκαθαρμένων η ταῦτα λεῖα ποιήσας παρέγχει τῷ χυλῷ τὰ ἐνδεχόμενα καὶ ποιεῖ τροχίσκους ἄγοντας ἀνὰ <α'. δίδου δὲ ἕνα πρωῖ καὶ ἕνα εἰς κοίτην. διὰ δὲ τοῦ χυλοῦ τῶν μήλων τῆς βοτάνης σκευάζε-

1 φαλερικῷ corrigere nolui. 3 ταῦτα λεαίνων ἔγχυε B. 4 καὶ χρῶ om. B. αὕτη γὰρ B. 4-5 γίνεται ἥτις ἰᾶται om. B. 5-6 λευκάς. ἀλφοὺς <λευκοὺς> B. 6 τἆλλα ἄλλα τέ B. εἶναι ἰθεράπευτα B. 7 ἀπείρου AB; correxi. ἀφονίτρ(ου) AB; correxi. λεαίνων παρέγχυε B. 9 πρὸς νιτρώσας B. χρῶ <ἤτοι κατάχριε B. 10-11 λαμπρότητα καὶ λειότητα B. 11 alterum καὶ om. B. μέλαινας B. λευκοῦ om. B. δ' α' B. 13 <ζ' om. B. παρέγχυε τοῦ χυλοῦ B. 14 διὰ δὲ τῆς ῥίζης σ. B. 18 ἀναλαμβάνων <χρῶ> B. 19 δυσκατούλωτα B. 20 ἀπουλοῖ κατουλωθῆ B. 21 μ' : β' B. 22 ξυστοῦ om. B. τῆς ῥίζης <π' ex B addidi. 23 <καὶ> ἀνιεμένη μετὰ B. 24 καὶ <ἐν> ὠτίοις post θεραπεύει posuit B. 25 παραδόξως om. B. ποιεῖ <δὲ καὶ> B. τὰς om. B. 27 φέρεται B. 28 prius δ' ιδ' B. κ' B. 29 β' : η' B. 29-30 ἀμυγδάλων .. κεκαθαρμένων <η' om. B. 30 τοῦ χυλοῦ B. 31 ἐνδεδομένα B. <α' om. B.

of burnt and washed botryitis with Falernian wine ‹8, of burnt copper 24, of antimony ‹6, of white pepper ‹2, of Attic honey ‹4, of Indian lycium ‹1; grinding, pour in the juice so as to achieve the consistency of glue, and apply. This preparation heals very desperate conditions. There is also made from the same juice an ointment which heals alopecia, vitiligo, white spots, leprosy, mange, and all other conditions that seem incurable. It is prepared as follows: of unburnt sulphur ‹40, of aphronitrum ‹20, of sandarach ‹12, of lycium 12, of arsenikon 2; grinding, pour in the juice so as to achieve the consistency of glue; when treating, apply after first treating with nitrum. From the juice of the leaves is prepared a facial ointment that produces smoothness and radiance; it removes lentigo and dark spots; it is prepared as follows: of white hellebore ‹4, of Chian ‹24, of Illyrian iris pounded and sifted ‹10; then pour in the juice so as to achieve the consistency of glue, and apply. From the root are prepared collyria for burns, pits, and impurities in the eyes; this cleanses, cicatrizes, and fills them in: of botryitis cadmia ‹8, of frankincense manna ‹8, of crocus ‹5, of the root pounded and sifted ‹24, of gum 12; instead of water, take up with Aminaean wine.There is also prepared a plaster for foul and chronic ulcers, and those difficult to cicatrize, and all those that become de-cicatrized and scraped open again due to flux of sharp humours; of wax from terebinth resin ‹41, of frankincense manna ‹40, of the juice of the root 80, of old olive oil ‹5; [G. 592v] taking up the dry ingredients with the liquid ones, apply. This plaster, injected with rose oil and honey, treats ulcers in the nostrils, ears, and mouth in a remarkable manner; it acts upon conditions of the genitals and anus. † For those with the astragaloid variety, from the juice for conditions arising in the chest in which pus and foul-smelling phlegm are discharged; for it cleanses and cicatrizes them: of crocus 4, of cassia fistula ‹8, of bdellium ‹4, according to some ‹2, of roasted and sifted bitter vetch ‹2, of peeled bitter almonds 8; having ground these fine, pour in as much of the juice as is needed and form lozenges each weighing 21. Give one in the morning and one at bedtime. From the juice of the fruits of the plant is prepared

1 I did not wish to correct φαλερικῷ. 3 ταῦτα λεαίνων ἔγχυε B. 4 καὶ χρῶ om. B.
for this γάρ B. 4-5 γίνεται ἥτις ἰᾶται om. B. 5-6 λευκάς. ἀλφούς «λευκούς,
B. 6 τάλλα ἄλλα τέ B. εἶναι om. 5-6 λευκάς. ἀλφούς «λευκούς,
νίτρου) AB; I corrected. θεράπευτα B. 7 ἀπείρου AB; I corrected. ἀφο
λεαίνων παρέγχυε B. 9 πρὸς νιτρώσας B.
use < or rather anoint B. 10-11 λαμπρότητα καὶ λειότητα B. 11 second καὶ
om. B. μέλαινας B. λευκού om. B. δ' α'' B. 13 ζ' om. B. παρέγχυε
του χυλού B. 14 διὰ δὲ τῆς ῥίζης σ. B. 13 ἀναλαμβάνων <χρώ> B. 19 δυσκα-
toulota 13. 20 apouloῖ κατουλωθῆ B. 21 μ' : β' B. 29 ξυστού om. B.
τῆς ῥίζης <π' added from B. 23 <καὶ> ἀνιεμένη μετά B. 24 καί <ἐν> ὠτίοις post
θεραπεύει placed by B. 25 παραδόξως om. B. ποιεῖ δὲ καὶ> B. τάς om. B.
27 φέρεται B. 28 first δ' ιδ' B. κ' B. 29 β' : η' B. 29-30 ἀμυγδάλων ..
κεκαθαρμένων <η' om. B. 30 τοῦ χυλοῦ B. n' B.
31 given B. a oh. B!

ται τροχίσκος πρὸς λιθιῶντας πρὸς φλεγμονὴν κύστεως καὶ
ψωρίασιν καὶ ὅσοις ἡ οὐρήθρα ἥλκωται στε μετὰ πονο καὶ ατ
ὀλίγον οὐρεῖν, καλῶς ποιεῖ τρυγώδη ἢ πυώδη φέρεται οὖρα
πετροσελίνου πέρμα πηγάνου, δαύκου σπέρμα ὀστοῦ
5 πεπερεως β' λεῖα ποιήσας καὶ τοῦ
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a lozenge for those with bladder stones, for inflammation of the bladder and psoriasis and those whose urethra is ulcerated so that with pain and little urine is passed, it works well for thick or purulent urine parsley seed, rue, carrot seed

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quibus codicibus et quibus formis servata sint, hic edissere mihi propositum est.

I. Opusculum prius formis duabus in codicibus occurrit. *a*) Alteram melioris notae codices tres, quod sciam, servaverunt (de quibus cf. supra p. 132): codex Parisinus gr 2256 [Paris. 41], f. 580 [A], saec. XV, ex quo opusculum infra edituru sum Venetus App. cl. V. 13, 149 [D] saec XV codici Parisino proximus; Mosquensis 415, f. 63 [E], saec. XV opusculi frustulum (p. 164, 12-21) tenet Parisinus gr. 1603, f. 281ᵛ [C], saec XVI — *b*) Alteram deteriorem codex Parisinus gr. 2502 [Paris 48], f. 12ᵛ B] saec. XVI et versio latina Parisiis anno 1528 impressa [1] de qua vide supra p 132) praebent

II. Opusculi alterius [2] formas tres inveni, quarum duae (*a b*) artissimo vinculo cohaerent.

a. α) Hermetis Trismegisti nomine inscriptum opusculum, cui praemittitur de duodecim signorum plantis epitome, in *Catal.*, VII, p. 233 legitur. Quod codices Erlangensis 89 [German. 33], f. 75 saec XV, ex quo Boll opusculum edidit, Venetus 335 [Venet. 7], f 324ᵛ saec XV, Parisini gr. 2419 [Paris. 4], f. 265ᵛ, saec. XV, 2180 [Paris. 38], f. 85ᵛ saec. XV, praestant. Planetae sic disponuntur: ☉ ♀ ☿ ♄ ♂ ♃ ☾.

β) Opusculi illius forma contractior in codice Neapolitano II. C. 33 [Ital. 19], f. 387ᵛ, saec. XV Ptolemaei nomine exornata atque in Vindobonensibus phil. gr. 179 [Vindob 3], 31ᵛ, saec. XIV/XV et 190 [Vindob. 7], f. 83ᵛ, saec. XV scriptoris nomine destituta occurrit. Quam bis editam et in *Catal.*, IV, p. 134 et in *Catal.*, VI, p. 83 legeri Forma etiam contractiore in Parisino gr. 2316 [Paris. 44], f. 337, saec. XV nullo scriptoris nomine praemisso, eadem epitome comparet. Planetae mutato aliquantulum ordine sic disponuntur ☉ ♀ ☿ ♂ ♃ ♄ ☾.

b. In codicibus Parisino gr. 2256 [Paris. 41], f. 582 [A], saec. XV, Veneto App. cl. V. 13, f. 151ᵛ [D], saec. XV, Mosquensi 415, f. 65 [E], saec XV (cuius scripturam, a se ipso ut videtur contractam, Pitra, *Analecta sacra et classica*, V, p. 282, edidit) opusculi eadem fere forma, quam litteris *a*. α signavi, priorem de eadem re

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[1] In hac versione, cum ex codice codici Paris. 2502 proximo transferta sit, epilogus tamen legitur, quem alibi nondum inveni: [F. 40] « Cum ergo tanta me Deus praeceptis suis vovisset, gratia agebam tam facili impetratione me omnem curam recepisse. Percontabar autem qua esset herba vel genus lapidis, per quod posset homo immortalis permanere: et Deus multa quidem herbarum et lapidum supra terram genera esse dicebat, quae si depti fuissent homines, perpetuam vitam haberent: sed fas non esse scientiam eorum homines cognoscere. Cum enim parvum tempus vitae sortiti homines leges neglegant, et insidiis mutuis animas suas perdere conentur, et manus contaminare tantis malis avide studeant, parvo tempore victuri, hi si prolixitatem temporis acceperint, nec Deo ipsi parcent. »

[2] Huius opusculi loca aliqua cum Ps.-Apuleii *De medicaminibus herbarum* libro (ed. Ackermann, 1788) consentiunt. Confer enim de πεντοφύλλῳ et ἀρνογλώσσῳ capitula cum Ps.-Apuleii capitulis 3, 2, etc.

It is my purpose to explain here in what manuscripts and in what forms they have been preserved.

1. The first short work occurs in two forms in the manuscripts. a) Three manuscripts of better quality, as far as I know, have preserved the one form (on which see above p. 132): Parisinus gr. 2256 [Paris. 41], f. 580 [A], 15th century, from which I will edit the short work below; Venetus App. cl. V. 13, 149 [D], 15th century, very close to the Parisian manuscript; Mosquensis 415, f. 63 [E], 15th century, contains a fragment of the short work (p. 164, 12-21); Parisinus gr. 1603, f. 281' [C], 16th century. b) The other, inferior form is provided by Parisinus gr. 9502 [Paris. 48], f. 12° [B], 16th century, and the Latin translation printed in Paris in the year 1528 (on which see above p. 132).

II. The parts of the second short work are connected.

I found three forms, of which two (are bound by) the closest bond

a. a) A short work inscribed under the name of Hermes Trismegistus, preceded by an epitome on the plants of the twelve signs, is read in Catal., VII, p. 233. This is preserved in the following manuscripts: Erlangensis 80 (German. 33], f. 75, 15th century, from which Boll edited the short work; Venetus 335 [Venet. 7], f. 324, 15th century; Parisini gr. 2419 [Paris. 4], f. 265', 15th century; 2180 [Paris. 38], f. 85°, 15th century. The planets are arranged as follows: ☿ ☽ h o Z c.

β) A more condensed form of that short work appears in the Neapolitan manuscript II. C. 33 [Ital. 19], f. 387, 15th century, adorned with the name of Ptolemy, and in the Vindobonenses phil. gr. 179 [Vindob. 3], f. 31°, 14th/15th century, and 190 [Vindob. 7], f. 83°, 15th century, without any author's name. I have read it published twice, both in Catal., IV, p. 134 and in Catal., VI, p. 83. In an even more condensed form it appears in Parisinus gr. 2316 [Paris. 4], f. 337, 15th century, with no author's name prefixed, with the same epitome. The planets are arranged in a somewhat altered order as follows: O o O d z H ‹.

b. In the codices Parisino gr. 2256 [Paris. 41], f. 582 [A], saec. XV, Veneto App. cl. V. 13, f. 151v [D], saec. XV, Mosquensi 415, f. 65 [E], saec. XV (whose text, apparently condensed by himself, Pitra, Analecta sacra et classica, V, p. 282, edited) the same nearly identical form of the little work, which I have marked with the letters a. a, the former on the same subject

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1 In this version, since it was transferred from a codex closely related to Paris. 2502, there is nonetheless an epilogue which I have not found elsewhere: (F. 40) "When therefore God had devoted me so greatly to His commandments, I gave thanks that with so easy a request I had received all care. I inquired moreover what herb or kind of stone it might be through which a man could remain immortal: and God said that there are indeed many kinds of herbs and stones above the earth, which, if men could obtain them, they would have everlasting life: but that it was not lawful for men to know the knowledge of these things. For since men, allotted but a brief span of life, disregard the laws, and strive to destroy one another's souls by mutual treacheries, and eagerly endeavor to defile their hands with such great evils — living for but a short time — if they were to receive a prolongation of time, they would not spare even God Himself."

Some passages of this little work agree with the Ps.-Apuleius book On the Medicinal Properties of Herbs (ed. Ackermann, 1788). Compare, for instance, the chapters on νευράφῳ and ἀνοσσω with the chapters 3, 2, etc. of Ps.-Apuleius.

libellum (I) sequitur, planetarum tamen ordine ita mutato, ut sic disponantur: ☉ ☾ ♄ ♃ ♂ ♀ ☿. Quod capitulum infra p. 159 editurus sum.

c. Formam tertiam Alexandro regi addictam unus codex Ambrosianus H2 inf. [Mediol. 23], f. 250, saec. XVI servavit. Frustulum in *Catal.*, IV, p. 135 n. editum est, ex quo haec forma aliis uberior videtur. Planetae sic disponuntur: ♄ ☉ ☾ ☿ ♃ ♀.

* * *

Hermeticum tractatum qui ex utroque opusculo (I atque II *b*) et epilogo (p. 163-165) constat, post Ioannem Pitra (*Analecta sacra et classica*, V, p. 279) iam editurus sum.

[F. 580.] Ἑρμοῦ τοῦ Τρισμεγίστου πρὸς Ἀσκληπιὸν περὶ βοτανῶν τῶν ἀστ ων.

Ἡλίου βοτάνη κιχώριον

Πρώτη βοτάνη Ἡλίου προσαγορευομένη κιχώριον. τούτου ὁ χυλὸς
5 μετὰ ῥοδίνου μίσγεται καὶ γίνεται σύγχρισμα. εὐθετεῖ δὲ καρδιακοῖς καὶ ἀπαλλάσσει, λύει δὲ τριταίας καὶ τεταρταίας περιόδους καὶ σὺν ἐλαίῳ δὲ ὠμῷ ἴσως σμιγόμενον κεφαλαλγίας παύει. εἰ δέ τις πρὸς ἀνατολὴν βλέπων χρίσειεν αὐτοῦ τὸ πρόσωπον ἐπικαλεσάμενος τὸν Ἥλιον καὶ δεηθεὶς δοῦναι αὐτῷ χάριν, ἔσται προσφιλέστατος πᾶσιν ἀνθρώποις ἐν
10 ἐκείνῃ τῇ ἡμέρᾳ. σκευάζεται δὲ ἐκ τῆς ῥίζης καταπότιον πρὸς καρδιακοὺς καὶ στομαχικοὺς ὅσοις ὁ στόμαχος κεκάκωται μὴ προσιέμενος τὰς τροφὰς καὶ ἐπὶ τῶν προσλαμβανόντων μέν, ἀπεπτούντων δέ· στάχυος <η', κρόκου <β', μέλιτος ποντικοῦ ιδ' σχίνου ἄνθους < ', τῆς ῥίζης

A (= Paris. gr. 2256 [41]) descripsi **B** (= Paris. gr. 2502 [48]), **C** Paris. gr. 1603), quo frustulum tantum (p. 164, 12-21) servatur, contuli. **D** (= Venet. App. cl. V. 13) ex imagine photographica contuli. Codicis **E** Mosq. 415) varias lectiones de *Analectis sacris* (V, p. 279) a Pitra editis sumpsi. 1-2 Ἑρμοῦ ... ἀστέρων: πᾶσεσαφηνιασμένων οὖν τῶν καθ' ἕκαστον. τούτοις βοτανῶν δυνάμεων, ἀνάγκη καὶ τῶν καθ' ἕκαστον ἀστέρα παραδοῦναι, διαθέσεις B. 3 Ἡλίου ... κιχώριον [κιχώριον scripsi: κιχω D: κιχω A]: Ἥλιος E: ποῖα βοτάνη ἡλίου B. 4 προσαγορευομένη < ἡλιοτρόπιον. εἰσὶ δὲ πλείονα εἴδη ἡλιοτροπίων. ἀλλὰ τούτων πάντων ἐνεργέστατον, ᾗ λέγεται> B. κιχώριον sic B: κιχω D κιχω A: κίχορα (?) E. 5 σμίγεται B: μίσγηται (?) E: μίγνυται Pitra. σμίγεται μετὰ ῥοδίνου B. γίνηται (?) E. 6 ἀπαλλάσσει αὐτάς E. 7 ὀμῷ B: ὁμοῦ E. ἴσως scripsi: ἴσω AD: ἴσῳ E: om. B. μιγόμενον E: σμιγνύμενον B. 8 χρήσειεν A: χρίσει B: χρήσει E. ἑαυτοῦ B. Ἥλιον litteris cryptographicis scriptum in B. 9 δεηθῇ B. 10 δὲ <καὶ> E. κατάποτα (?) E. 11-12 μὴ π. τ. τροφὰς τῶν τροφῶν μὴ προσιεμένων B. 12 προσλαβομένων B. μέν: δὲ B. στάχυος scripsi: στάχους ABD: στάχυς (?) E. 13 symbolum <, quo δραχμή significatur, λίτρᾳ Pitra interpretatus est. κρόκον (?) E. ιδ': ιβ' E. σχίνου: ἐχοίνου B.

follows the booklet (1), yet with the order of the planets changed in such a way that they are arranged as follows: ΘαΒτσ $. This chapter I shall publish below at p. 159.

c. The third form, dedicated to King Alexander, was preserved in a single codex, Ambrosianus H2 inf. [Mediol. 23], f. 250, 16th century. A fragment was published in Catal., IV, p. 135 n., from which this form appears richer than the others. The planets are arranged as follows: ♄ ☉ ☾ ☿ ♃ ♀.

The Hermetic treatise which consists of both opuscules (I and II b) and an epilogue (pp. 163–165), following Johann Pitra, Analecta sacra et classica, V, p. 279), I shall now publish in the near future.

[F. 580.] Of Hermes Trismegistus to Asclepius concerning the herbs of the stars.

The herb of the Sun: chicory

The first herb, called the herb of the Sun, is chicory. Its juice
5 is mixed with rose oil and becomes an ointment. It is beneficial for those with heart ailments and brings relief; it dissolves tertian and quartan fever cycles, and mixed equally with raw olive oil it stops headaches. And if someone, facing east, anoint his face while invoking the Sun and praying that it grant him favor, he will be most beloved by all people on
10 that day. From its root a pill is prepared for those with heart and stomach ailments, for those whose stomach has been weakened and does not accept food, and for those who do take food but cannot digest it: of grain <π', of saffron <β', of Pontic honey ιδ', of mastic flower < τ', of the root

Δ (= Paris. gr. 2956 (411) copied by B (= Paris. gr. 2502 1481), O Paris. gr. 1603), of which only a small fragment (p. 164, 12-21) is preserved, I collated. D (= Venet. App. cl. V. 13) I collated from a photographic image. The variant readings of Codex E (Mosq. 415) I took from the Analecta sacra (V, p. 279) edited by Pitra. 1-2 Of Hermes ... of the stars: since all the properties of each have been clearly explained, of the powers of herbs, it is necessary also to hand down the conditions of each star, B. 3 Of the Sun ... chicory [chicory I wrote: κιχω D: κιχω A]: Sun E: what herb of the sun B. 4 called < heliotropion. There are several species of heliotropia, but of these p. . . of all the most effective, which is called> B. chicory thus: κιχω D κιχω A: κίχορα (?) E. 5 σμίγεται B: μίσγηται (?) E: μίγνυται Pitra. σμίγεται μετὰ ροδίνου B. γίνηται (?) E. 6 απαλλάσει αὐτός E. 7 ομώ B: όμοῦ E. ίσως I wrote: ἴσω AD: ἴσψ E: om. B. μιγόμενον E: σμιγνύμενον B. 8 χρήσειεν A: χρίσει B: χρήσει E. έαυτοῦ R. Sun written in cryptographic letters in B. 9 δεηθῆ B. 10 de <καὶ> E. κατάποτα (?) E. 11-12 μή π. τ. τροφὰς τῶν τρο- φών μὴ προσιεμένων B. 12 προσλαβομένων B. μὲν: δὲ B. στάχυος I wrote: στάχους ABD: στάχυς (?) E. 13 symbol, which signifies δραχμή, Pitra interpreted as λίτρα. κρόκον (?) E. 14th: 12th E. σχίνου: ἐχοίνου B.

τῆς βοτάνης <κδ'· λεάνας ἀναλάμβανε μέλιτι ὡς παλαιοτάτῳ καὶ ποίει τροχίσκους ἄγοντας ἀνὰ <α' καὶ δίδου ἀνὰ ἕνα τοῖς μὲν καρδιακοῖς δι' ὕδατος, τοῖς δὲ στομαχικοῖς δι' οἴνου καλλίστου.

Σελήνης βοτάνη ἀγλαόφαντον.

Αὕτη ἐν τῷ τῆς Ἀραβίας ἐπὶ τὸ πλεῖστον γεννᾶται κλίματι καὶ πάσχει τὸ ὅμοιον τῇ Σελήνῃ· αὐξανομένης γὰρ αὔξεται καὶ αὕτη, ληγούσης δὲ μειοῦται. ἔστι δὲ πρὸς πλεῖστα εὔχρηστος λήγουσα. τῷ γὰρ χυλῷ αὐτῆς ἐὰν μετὰ ῥοδίνου συγχρίσῃς τριταῖζοντας καὶ τεταρταῖζοντας, ἀπαλλάξεις τοῦ πάθους. ἐὰν δέ τις ὑπὸ δαιμονίου κρατῆται οἱουδήποτε καὶ ὑποθυμιάσῃς τὴν ῥίζαν, φεύξεται τὸ δαιμόνιον παραχρῆμα. ἐὰν δέ τινι τῶν προγεγραμμένων ἐκ τῆς αὐξανομένης βοτάνης περιάψῃς ἢ ὑποθυμιάσῃς, τὸ πάθος ἐπαύξεται ἐὰν δὲ καὶ ἐν θαλάσσῃ χειμῶνος τὴν ῥίζαν ὑποθυμιάσῃς, τὸν χειμῶνα παύσεις. σκευάζεται δὲ καὶ ἐκ τῶν ῥιζῶν ἀμφοτέρων, τῆς τε αὐξανομένης καὶ μειουμένης, ἔμπλαστρος τῆς αὐτῆς δυνάμεως καὶ βαθμῶν καθάπερ ἐκ τῆς κληματίτιδος ἀριστολοχίας καὶ ἡ μὲν ἐκ τῆς μειουμένης ῥίζης ποιεῖ πρός τε χοιράδας καὶ [f. 580v] παρωτίδας καὶ πάντα τὰ ἐπιγεννήματα καὶ ὑπερσαρκώματα, ἡ δὲ ἐκ τῆς αὐξανομένης πρὸς τὴν τῶν λειπόντων ἀναπλήρωσιν. ὑπάρχων δὲ συνετὸς δυνήσῃ νοεῖν ὅτι παρὰ τὰς διαφορὰς τῆς χρήσεως πᾶν τὸ γινόμενον ἐν ἀνθρώποις πάθος σωματικὸν διὰ ταύτης δύναται τῆς ἐνεργείας αὔξεσθαι καὶ μειοῦσθαι

1 κδ' : δ' E. ταῦτα λεάνας B. μέλιτα ὡς παλαιώτατον E : οἰνομέλιτι ὡς παλαιότατον B. 2 α' διδοὺς ἀνὰ ἕνα om. B : ἕνα ἕνα E. 2-3 τοῖς μὲν καλλίστου τοῖς μὲν καρδιακοῖ ἀνὰ τοῖς δὲ στομαχικοῖς, καὶ αὐτοὺς, ἀνὰ α'. πλὴν μετὰ οἴνου. τοῖς δὲ καρδιακοῖς δι ὕδατος B. 4 σελήνης βοτάνου> Σελήνης B. Σελήνης Σελήνη ἀγλαόφαντος E : ἀγλαοφυόν τις B. 6 τὸ : τί B. τῆς σελήνης B. αὐξανομένη γὰρ αὐτῆς> B. 7 πλεῖστον E. εὔχρηστους B. λήγουσα λεγοῦσα ληγούσης σελήνης> Pitra ; al cf. l. 11 τῆς αὐξανομένης βοτάνης el 8 ἐὰν D. συγχρίσειν B. καὶ τεταρταῖζοντας om. B. 9 ἐὰν : εἰ B. κρατεῖται B. 10 ὑποθυμιάσεις B. τὸ δαιμόνιον παραχρῆμα παραυτίκα δαιμόνιον B 1 προγεγραμμένων <λαθὲν B. αὐξομένης B. 12 πάθος μᾶλλο B. καὶ ἐν om. B. χειμῶνος χαλεπαίνοντος Pitra. 13 ὑποθυμιάσῃς πιθυάσει B. καὶ om. B. 13-14 καὶ ἐκ τῶν ... ἔμπλαστρος : ἔμπλαστρος ἐκ τῶν ῥιζῶν ἀμφοτέρων τῆς τε αὐξομένης καὶ τῆς μειουμένης B. 15 τῆς αὐτῆς βαθμῶν om. B. ἐκ : ἐπὶ ADE. κληματίτιδος κλιματίδος τῆς B. 16 ῥίζης om. B. τε om. B. χοιρώδας E 18 λειπόντων : λοιπῶν B. 19 νοεῖν δυνήσῃ B. ὅτι ὡς Pitra. 20 γεννώμενον B. σωματικὸν καὶ ψυχικὸν> B. An καὶ ψυχικὸν inserendum δύνασθαι ADE : δύνασθαι delevit Pitra. 21 αὔξασθαι E.

of the herb <24: grind and take up with honey as old as possible and make lozenges weighing 1 each and give one at a time to those with cardiac conditions in water, and to those with stomach conditions in the finest wine.

The herb of the Moon, Aglaophantos.

This grows for the most part in the region of Arabia and undergoes the same changes as the Moon; for as she waxes, so too does this plant wax, and as she wanes, it diminishes. It is most useful when waning, for if you anoint those suffering from tertian and quartan fevers with its juice mixed with rose oil, you will free them from the affliction. And if someone is held in the grip of a demon of any kind and you fumigate with the root, the demon will flee immediately. But if you apply or fumigate any of the aforementioned persons with the plant while it is waxing, the affliction will increase. And if you fumigate with the root at sea during a storm, you will calm the storm. A plaster of the same potency and grades is also prepared from both roots — both that of the waxing and the waning plant — just as from the climbing aristolochia; and the one made from the waning root is effective against scrofula and [f. 580'] parotid swellings and all growths and excessive granulations, while the one made from the waxing root serves to fill in what is lacking. Being wise, you will be able to understand that, according to the differences in its use, every bodily affliction occurring in humans can through this potency be made to increase or diminish.

1 st': 4th E. these Leana B. honey as very old E : with wine-honey as
npalaeotaton B. 2 a' Ndidous one each om. B: one by one E. 2-3 to the
indeed of the finest to the cardiac patients one each to the stomach patients, and themselves,
one each, except with wine. to the cardiac patients with water H. 4 of the moon of the plant>
Of the Moon, B. Moon Moon glory-bright E : of glorious growth B. 6 the :
what B. of the moon 13. waxing indeed of it> B. 7 most E.
useful B. waning saying of the waning moon > Pitra ; cf. l. 11
of the waxing plant and if 1. D. to anoint B. and quartan-
living om. B. 9 if : whether B. D. and quartan-
immediately straightaway and quartan-
is controlled 13. 10 you will fumigate B. the demonic
of the waxing B. 12 suffering rather B. and om. B. demonic B. of the aforementioned having been purified B.
Pitra. 13 fumigation incantation 1. and om. B. of harsh winter
plaster : plaster from the roots of both the 13-14 and from the +++plaster-
of B. 15 of the same degrees om. B. of the waxing and of the waning
of B. from : upon ADE. clematis klimatidis
16 of the root om. B. and om. H. scrofula E 18 of the lacking : of the remaining B.
19 you will be able to understand B. that as Pitra. 20 being born B. bodily and psychi-
psychic> B. And and psychic to be inserted to be able ADE : to be able deleted by Pitra.
21 to increase E.

Κρόνου βοτάνη ἀείζωον.

Αὕτη μόνη διὰ ἑψήσεως χυλίζεται· τὴν δὲ τάξιν τοῦ χυλισμοῦ περίεργον ἐπιδεικνύναι σοι· δεῖ γὰρ αὐτὸν μέλιτος πάχος ἔχειν. ποιεῖ δὲ ἡ δύναμις πρὸς ποδάγρας· εἴδη δὲ ποδάγρας εἰσὶ β', θερμὸν καὶ ψυχρόν· γινώσκεται δὲ τὸ ψυχρὸν ἐν τῷ ταῖς προσαγωγαῖς τῶν θερμῶν ἥδεσθαι, τὸ δὲ θερμὸν τοὐναντίον. ὅταν οὖν τὴν διαφορὰν τοῦ πάθους ἐπιγνῷς, πρὸς μὲν τὸ θερμὸν μετὰ ῥοδίνου μεμιγμένῳ τῷ χυλῷ χρῶ καταχρίων τοὺς πόδας, πρὸς δὲ τὸ ψυχρὸν μετὰ μύρου συριακοῦ. ἐὰν δὲ ᾖ λίαν χαλεπὴ ἡ διάθεσις, πρὸς μὲν τὴν τοῦ ψυχροῦ δύναμιν πρόσμιγε καστόριον, πρὸς δὲ τὴν τοῦ θερμοῦ τὸν χυλὸν τῆς ἀρτεμισίας.

Διὸς βοτάνη εὐπατόριον.

Ταύτης ὁ μὲν χυλὸς ποιεῖ ληθαργικοῖς καταπότιον σκευαζόμενος· στάχυος <β', κασσίας σύριγγος <δ' ὀποπάνακος <β', λιβυστικοῦ <η', μελανθίου <δ. λεῖα ποιήσας ἀναλάμβανε τῷ χυλῷ καὶ ποίει καταπότια ἄγοντα ἡμίδραχμον καὶ δίδου μετὰ ὕδατος κυάθου α'. καὶ μετὰ ῥοδίνου δὲ μιγνύμενος καὶ ἀλειφόμενος ὠφελεῖ. σκευάζεται δὲ καὶ διὰ τῆς ῥίζης τροχίσκος πρὸς διαρροϊκοὺς καὶ δυσεντερικοὺς καὶ πᾶσαν κοιλιακὴν διάθεσιν οὕτως· μύρτων λευκῶν οὐγγ. ιβ', ῥοῦ συριακοῦ οὐγγ. κδ', σιδίων ῥοᾶς οὐγγ. κδ', ῥίζης τῆς βοτάνης οὐγγ. κδ'. ταῦτα λεῖα ποιήσας ἀναλάμβανε οἴνῳ αὐστηροτάτῳ καὶ ποίει τροχίσκους ἄγοντας ἀνὰ οὐγγ. α' καὶ τοῖς μὲν πυρέσσουσι δίδου ἕνα τροχίσκον σὺν ὕδατι, τοῖς δὲ τοὐναντίον σὺν οἴνῳ· ἵστησι γὰρ τὰ τῆς κοιλίας ῥεύματα παραυτίκα. πλέον δὲ τοῦ ἑνὸς τροχίσκου μὴ δίδου, ἐπεὶ μέλλεις ζητεῖν

1 Κρόνου: ἡ (?) E. ἀείζωον <λεγόμενον B. 2 δὲ τάξιν: διάταξιν E. 3 περίεργον ἐπιδεικνύναι: περιέχει καὶ ἐπιδείκνυμί B. αὐτὸ ADE. πάχους B. ἔχειν om. B. ποιεῖ ποῦ B. 4 εἴδη ἐκ B. 4–5 ψυχρὸν καὶ θερμὸν B. 6 ἥδεσθαι om. E: ἥδε B. 7 ἐπιγνῷς om. E: ἐπίγνοῦς B post θερμὸν lacunam significavit Pitra μεμιγμένου AD (correxi): μεμιγμένον BE. τὸν χυλὸν B. 8 καταχρισον E. 9 ἢ post χαλεπὴ collocavit B. ἡ om. E τοῦ: τούτου E. 10 πρόσμισγε Pitra. κάστορα (?) E. τὴν τοῦ θερμοῦ: θερμὸν E. τὸν χυλὸν Pitra: τοῦ χυλοῦ codd. 10–11 ἀρτεμισίας Pitra: ἀρτιμησίας ADE ἀρτιμισίας B. 12 Ζεὺς βοτάνη (?) E: βοτάνη διός B. εὐπατόριον <λεγομένη. κατὰ δέ τινας πενταδάκτυλος B. 13 λειθαργυρικοῖς E. <εἰς> καταπότιον B. κατάποτα (?) E. σκευαζόμενος: σκευάζεται <δὲ οὕτως> B. 14 η' κ' B. 15 <ταῦτα> ποιήσας λεῖα B. κατάποτα (?) E. 16 ἡμίδραγκον B. καὶ μετὰ B. κυάθου α' scripsi: κύαθον α' ADE: κύαθον ἕνα B. 17 prius δὲ om. B. σμιγνύμενος B. ὠφείλει E. alterum καὶ om. E. 18 δυσσενταρικοὺς E: λυεντερικοὺς B. εἰς> πᾶσαν B. 19 κοιλικὴν B. οὐγγ. hic et infra pro < AD: ὀγγ. E: < ut antea B. 20 σιδῶν B: οἰδίων E. ῥοᾶς <κεκομμένας καὶ σεσημμένας> B. τῆς> ῥίζης B. κδ': κ' B. 21 <ἐν> αὐστηροτάτῳ οἴνῳ B. 22 οὐγγ. scripsi ⊤γ. AD: στ. E: <' B. τροχίσκον om. B. σὺν: ἐνιεῖς B. 23 τοὐναντίον: ἀπυρέτοις B. σὺν ἐν B. γὰρ: δὲ καὶ B. τὸ (?) τῆς κοιλίας ῥεύγματα E: τὰ ῥεύματα τῆς κοιλίας B. 24 παραυτίκα: παράχρημα B. πλεῖον B. ἐπεὶ μέλλεις om. B.

Plant of Saturn: houseleek.

This alone is juiced by boiling; it would be superfluous to show you the order of the juicing process, for it must have the consistency of honey. The property acts against gout; there are 2 kinds of gout, hot and cold. The cold kind is recognized by the fact that the patient takes pleasure in the application of warm things, while the hot kind is the opposite. When, therefore, you have identified the difference of the condition, for the hot kind use the juice mixed with rose oil, anointing the feet, and for the cold kind use Syrian myrrh ointment; but if the condition is very severe, for the cold kind add castoreum, and for the hot kind add the juice of artemisia.

Plant of Zeus: eupatorium.

The juice of this plant, when prepared, makes a pill for lethargic patients: spica nardi 2 drachms, cassia fistula 4 drachms, opopanax 2 drachms, lovage 8 drachms, black cumin 4 drachms. Having ground them fine, take them up with the juice and make pills weighing half a drachm, and give with 1 cyathus of water. Mixed with rose oil and applied as a liniment, it is also beneficial. A lozenge is also prepared from the root for those suffering from diarrhea, dysentery, and every intestinal condition, as follows: white myrtle berries 12 oz., Syrian sumac 24 oz., pomegranate rind 24 oz., root of the plant 24 oz. Having ground these fine, take them up with the most astringent wine and make lozenges each weighing 1 oz.; give one lozenge to those with fever in water, and to those with the opposite condition in wine; for it checks the fluxes of the bowels immediately. Do not give more than one lozenge, since you will find yourself needing

1 Κρόνου : ή (?) E. aizoon <called B. 2 δὲ τάξιν: διάταξιν E. 3 περίερ τον ἐπιδεικνύναι : περιέχει καί ἐπιδείκνυμί B. αὐτό ΑΠΕ. πάχους B. ἔχειν om. B. ποιεῖ ποῦ B. 4 είδη ἔκ B. 45 ψυχρόν καὶ θερμόν B. 6 ήδεσθαι om. E : ήδε B. 7 ἐπιγνώς om. E : ἐπιγνούς H post θερμόν lacunam significavit Pitra μεμιγμένου AD (correxi) : μεμιγμένον BE. τὸν χυλόν B, 8 κατάχρισον E. 93 post χαλεπή collocavit B. ή om. E τοῦ : τούτου E. 10 πρόσμισητε Pitra. κάστορα (?) E. τὴν τοῦ θερμού : θερμὸν E. τὸν χυλόν Pitra: τοῦ χυλού codd. 10-11 αρτεμισίας Pitra: αρτιμησίας ADE αρτιμισίας B. 12 Ζεὺς βοτάνη (?) E : βοτάνη διὸς B. eupatoriov called, according to some pentadactylos B. 13 λειθαργυρικοῖς E. <into> pill B. pills (?) E. σκευαζόμενος : prepared <thus> B. 14 η' κ' B. 15 <having done these things finely ground K. pills (?) E. 16 half-drachm B. and after B. one cyathus scripsi : κύαθον α ADE: κύαθον ένα R. 17 first δέ om. B. σμιγνύμενος B. ὠφείλει E. second και om. E. 18 δυσσεντερικούς E : λυεντερικούς B. <for> every B. 19 intestinal B. ounce here and below for < AD : OYY. E : < as before B. 20 σιδών B : οἰδίων E. sumac < pounded and ground> B. of the> root B. 24: 20 B. 21 <in> most astringent wine B. 22 ounces scripsi στ. AD: στ. E: <' B. τροχίσκον om. B. with : injecting B. 23 on the contrary : to those without fever B. with in B. for : and also B. the (?) fluxes of the belly E : the fluxes of the belly B. 94 immediately : straightway B. more B. since you are about to om. B.

πάλιν πῶς ἂν χαλάσῃς τὴν κοιλίαν. σκευάζεται δὲ διὰ τῆς ῥίζης καὶ κολλύρια πρὸς λευκώματα καὶ πτερύγια καὶ ὀνύχια καὶ τὰ τούτοις παραπλήσια τὸν τρόπον τοῦτον· λίθου αἱματίτου οὐγγ. η', καδμίας κεκαυμένης οὐγγ. δ', [f. 581] μολίβδου κεκαυμένου καὶ πεπλυμένου οὐγγ. γ', κρόκου οὐγγ. η' τῆς ῥίζης κεκομμένης καὶ σεσημένης οὐγγ. κδ', σμύρνης οὐγγ. δ'· σκεύαζε ταῦτα οἴνῳ αὐστηρῷ καὶ χρῷ. ἐπιχριόμενον δὲ αἴρει ὑπώπια καὶ πᾶν πελιδνὸν καὶ λειχῆνας καὶ τὰς μελαίνας οὐλὰς καθαίρει.

Ἄρεως βοτάνη πευκέδανος.

Ταύτης ὁ χυλὸς ἐνεργεῖ πρὸς τὰ τῶν ἰοβόλων θηρίων δήγματα σκευαζομένου ἀκόπου τὸν τρόπον τοῦτον· μυελοῦ ἐλαφείου οὐγγ. μ', σαμψύχου οὐγγ. ιβ', κυπέρεως οὐγγ. μ', χαλβάνης οὐγγ. κδ', ῥητίνης τερεβινθίνης οὐγγ. μ', ἐλαίου παλαιοῦ οὐγγ. ιη', χυλοῦ τῆς βοτάνης οὐγγ. ξ'· ταῦτα λεῖα ποιήσας ἕψει ἕως ἂν λάβωσι γλοιοῦ πάχος. τοῦτο ὁ προαλειψάμενος οὐ δηχθήσεται ὑπὸ ἰοβόλου. διὰ τοῦ αὐτοῦ χυλοῦ δὲ γίνεται καὶ καταπότιον. πρὸς μέντοι τοὺς δεδηγμένους ὑπό τινος τῶν ἰοβόλων ἑρπετῶν σκευάζεται τροχίσκος τὸν τρόπον τοῦτον· ἀμώμου οὐγγ. δ', ξυλοκινναμώμου οὐγγ. ς', σμύρνης οὐγγ. η', καρδάμου σπέρματος οὐγγ. ς' μέλιτος πικροῦ οὐγγ. η', τῆς ῥίζης τῆς βοτάνης οὐγγ. η ταῦτα <λεῖα> ποιήσας ἀναλάμβανε οἴνῳ τεθαλασσωμένῳ καὶ πλάσας τροχίσκους ἄγοντας ἀνὰ οὐγγ. α'

1 (ἂν om.) χαλάσεις B. σκευάζεται δὲ γίνεται δὲ <καὶ> B. καὶ om. B. 2 κολλούριον B. πτέρυγας (?) E. 3 αἱματίτου επληγμένου B. 4 δ': ο' B. πεπληγμένου καὶ κεκαυμένου B. η' κ' E: B. κεκαυμένης E. 6 κδ': δ' E. post σμύρνου δραγμὰς δ' [sic] add. κόμεως in B. ταῦτα σκεύαζε <ἐν> B. 7 ἐπίχρε μὴ γὰρ ὑσιώπια B. αἴρεῖ (?) E πελιδνώμενα B τὰς λειχῆνας E. 8 μελαίνας γενομένας B. καθαιρ λευκαίνει 9 Ἄρης ?) E. πευκέδανος: π B. 10 δήγματα: δακνώματα B. 1 σκευαζόμενον ἄκοπον E: σκευαζόμενος ἄκοπος Pitra. τὸν τρόπον τοῦτον om B. ἐλάφου E. 12-13 σαμψύχου οὐγγ. μ' om. B. 13-14 χυλοῦ οὐγγ. om. B. 14 ὑλησον ταῦτα B. ἕψη (?) E. ἂν λάβωσι: λάβη B. πάχος <καὶ ἀπόθου B. τοῦτο om. B. 15 ὁ <οὖν> B. προαλειψόμενος E. οὐ μ δηχθήσεταί ποτε B οὐκ ἀχθήσεται E. 15-16 ὑπὸ ... χυλοῦ δὲ om. B. δὲ χυλοῦ D. 16 γίνεται <δὲ B. καταπότα (?) E: καταπότιον <διὰ χυλοῦ B. μέντοι om. B. 16-17 τινος τῶν ἰοβόλων: τῶν προγεγραμμένων B. 17 ἑρπετῶν <οὕτως B. 17-18 σκευάζεται ... οὐγγ. ς' om. B. 18 ξύλου κινναμώμου E σμύρνη B. η' κ' E: δ' B, in quo add. ξυλοκιναμώμου <ς'. 19 σπέρμα ABDE; correxi. ς': ιϛ' B. πικροῦ: ἀττικοῦ B. 19-20 οὐγγ. η οὐγγ. om B. 19 E. 20 η κ' E. 20-21 ταῦτα ἀναλάμβανε τῷ χυλῷ καὶ λεῖα ποιήσας ἀνάπλασε καταπότια ἄγοντα B. 20 λεῖα ex B addidi. 21 οὐγγ ϛγ 'D: στ E 3. α' <ἢ δίδου ἐνιεὶς ἐν κυάθοις τέτρασιν οἴνου μέλανος καὶ ἀνάγκαζε τρέχειν. ἐκ δὲ τῆς ῥίζης σκευάζεται τροχίσκος πρὸς ἰκτερικούς. θεραπεύει δὲ καὶ ὑδροπικοὺς οὕτως. λίθου χελωνίτου κεκαυμένου καὶ πεπληγμένου <η', σιλφίου <ιβ', λίθου αἱματίτου δ', μέλιτος πικροῦ <η' τῆς ῥίζης <ζ' β' ὡς ἔνιοι. ταῦτα ποιήσας> B.

again how you may loosen the bowel. It is also prepared from the root as collyria for leucomas and pterygiums and onychias and similar conditions in the following manner: of bloodstone 8 oz., of burnt cadmia 4 oz., [f. 581] of burnt and washed lead 3 oz., of saffron 8 oz., of the root pounded and sifted 24 oz., of myrrh 4 oz.; prepare these with dry wine and use. Applied as an ointment it removes bruises and all livid marks and lichens and cleanses dark scars.

Ares' herb, peucedanum.

The juice of this is effective against the bites of venomous beasts, prepared as an acopum in the following manner: of deer marrow 40 oz., of marjoram 12 oz., of cyperus 40 oz., of galbanum 24 oz., of terebinth resin 40 oz., of old olive oil 10 oz., of the juice of the herb 5 oz.; having ground these fine, boil until they acquire the consistency of a paste. One who has anointed himself beforehand with this will not be bitten by a venomous creature. From the same juice a pill is also made. For those who have been bitten by any of the venomous reptiles, a lozenge is prepared in the following manner: of amomum 4 oz., of wood cinnamon 3 oz., of myrrh 8 oz., of cress seed 3 oz., of bitter honey 8 oz., of the root of the herb 8 oz. ; having ground these fine, take up with sea-water wine and, having shaped lozenges weighing 1 oz. each

1 (if om.) spoil B. it is made and it becomes δὲ <and> B. and om. B. 2 col-nlurion B. wing () E. 3 of hematite wounded B. 48': o' B.npeplegmenou and kekamenou B.h' k' E : R. kekaumenis E. 6 kd' : d' E.npost of myrrh drachms 4' [sic] add.comeosin R.this he made <ἐν> B.n7 Επιχρέ μὴ ἀσιοπια B. air () Epolidnomena B ts lichens E.n8 melainas genomenas H. cleans 9 Ares *) E. pine-nnos : p B. 10 digmata: daknomata B.1 semazomenos akopon E: semazomenosnákopos Pitra, this way the B. elafou E. 12-13 sampsichou ougonm' om. R. 13-14 ounces of porridge. om. B.14. B. 15 b Couv> B.nprealipsimos E. οὐὐχτηστεταιΤΤΟΤΕ B οὐκ Αχτησεται E.n15-16 ὑπο ... χιλοῦ δὲ om. R. δὲ porridge D. 16 becomes <de B. kapatota () E :nkatapotion via porridge B. mints om. B.nprescribed B. 17 reptiles so A. 17-18 is made neither in nom. B. 18 cinnamon wood E Smyrna B. h' k' E: d' R, in quo add. wood-cinnamon <C'. 19 sperm ABDE; correcti. T': 178. πικροῦ: attikounB. 19-20 Aug. the ug. om B. 19E.20 h Ms. E. 20-21 ταῦΤΑΝΕ.20 h Ms. E.20-21 tättanana tsalavata khyll and leia kiēsas renapatotia agontarB. 20 leianex B addidi. 21 ougT 'D: f E 3. a' dodu enieis ÆnnT 'D: f E 3. a' dodu enieis enncyathos tetrasin of black wine and forced them to run. but from the rhizome a wheel is made for jaundice. it also cures dropsy in the same way. burnt and bruised tortoise stone, sylphium, bloody stone d, bitter honey or vine b as years. This is what you wrote> F

δίδου τοῖς μὲν ἀπυρέτοις σὺν οἴνου τεθαλασσωμένου κυάθοις γ', τοῖς δὲ πυρέσσουσι σὺν ὕδατι. σκευάζεται δὲ καὶ ἔμπλαστρος πρός τε ταῦτα καὶ διακοπὰς νεύρων καὶ παρακολλήσεις τριημέρων τραυμάτων ἔχουσα οὕτως· κηροῦ οὐγγ. η', σαρκοκόλλης οὐγγ. ιϛ', ῥητίνης ξηρᾶς οὐγγ. μ', λιβάνου ἄρρενος οὐγγ. ιβ', στέατος ταυρείου οὐγγ. κδ', καστορίου οὐγγ. η', τῆς ῥίζης τῆς βοτάνης οὐγγ. π', ἐλαίου κοινοῦ οὐγγ. μ'· τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ.

Ἀφροδίτης βοτάνη πανάκεια.

Αὕτη ἡ βοτάνη λέγεται παρά τινων πλοκαμίς, ὑπ' ἐνίων δὲ καλλίτριχον. ταύτης ὁ χυλὸς πλείστας ἔχει δυνάμεις, οὐκ ἐλάττους δὲ ἡ ῥίζα. τὸν τοίνυν χυλὸν εἰ μετὰ ῥοδίνου ἐλαίου χρίσῃ τὴν ὄψιν τις, ἡδέως θεωρηθήσεται ὑπὸ πάντων τῶν ἀνθρώπων, μάλιστα δὲ ὑπ ἐκείνων οὓς ἂν εἴποι ἐξ ὀνόματος ὅτε χρίεται. ἐὰν δὲ σὺν μύρῳ τῷ λεγομένῳ νάρδῳ τὴν κόμην ἀλείψῃ τις, τὰς τρίχας λίαν μελαίνας ποιήσει, διαμενούσας εἰς πάντας τοὺς ἑξῆς χρόνους ἀλευκάντους μᾶλλον μὲν οὖν καὶ καλλίθριξ ἔσται κατά τε πύκνωσιν καὶ αὔξησιν των τριχῶν. πρὸς δὲ τὸ τὰ τῶν ὀφθαλμων λευκώματά τε καὶ ὑγρὰ ποιῆσαι μέλανα, [f. 581v] ὁμοίως δὲ καὶ τοὺς γλαυκοφθάλμους μελανοφθάλμους σκευάζεται οὕτως· ἀκακίας μελαίνης οὐγγ. β', μύσεως οὐγγ. δ', χαλκάνθου οὐγγ. α', χαλκοῦ κεκαυμένου οὐγγ. α', κρόκου οὐγγ. η' ταῦτα λεῖα ποιήσας βάλε τὸν χυλὸν τῆς βοτάνης ἕως ἂν γένηται μέλιτος πάχος καὶ χρω. σκευά-

1 δίδου ... σὺν : καὶ ἀναλάμβανε B. οἴνω τεθαλασσωμένω (-ομ- B) ABDE; correxi. κυάθους γ' ADE (correxi) : om. B. 1-2 τοῖς δὲ πυρέουσι E : τοὺς δὲ πυρέσοντας B. 2 σὺν : ἐν B. κατασκευάζεται B. τε om. B. 3 ταύτας E. 3-4 νεύρων ... ἔχουσα καὶ τριήμερον παρακολλᾶ B. τραυμάτων ἔχουσα : ῥευμάτων ἐχούσης E. 4 κηροῦ om. B. σαρκοκόλλου (?) E. ιϛ' : ϛ' E. 5 λιβάνου om. B. ταύρου E. 6 κάστορος E. η : κ' B. τῆς βοτάνης om. B. π' : η' B. κοινοῖς E : κικίνου B : καινοῦ Pitra. μ' om. B. 8 Ἀφροδίτη (?) E. πανακία B : πανάκειος (?) E. 9 Αὕτη ἐνίων δὲ ὑπὸ δέ τινων πλοκαμις λέγεται. ὑπὸ δὲ ἐνίων B. 9-10 καλλιερικόν (?) E : καλλίτριχον <λέγεται δὲ καὶ ἡράκλειον> B. 10 πλείστας : ἱκανὰς καὶ μεγίστας B. ἐλάττονας B. ἡ ῥίζα καὶ ἡ χρεία B. 11 τοῦ ... τις : τῷ γαρ χυλῷ αὐτῆς μετὰ ῥοδίνου ὃς ἂν χρισει τὴν ὄψιν <ἐπικαλεσάμενος τὴν θ'φ𝔇λϛϛ'ψ, τοῦ δουναι αὐτῷ χάριν> B. 12 θεωρήσεται (?) E. τῶν om. B. ἀνθρώπων ἐν ἐκείνῃ τῇ ἡμέρα> B. 13 ἐπ' ὀνόματι εἴποι B. ὅτε χρίεται om. B. 13-17 ἐὰν ... μέλανα εἰ δέ τις ἀλείψεται τὰς κόμας μετὰ μύρου τοῦ λεγομένου νάρδου μέλεναι λίαν διαμένουσιν αἱ τρίχες αὐτοῦ εἰς πάντα χρόνον. οὐ μὴν ἀλλὰ καὶ πυκνότεραι καὶ αὐξητικώτεραι γινονται. σκευάζεται δὲ τὰ ὑγρὰ ἢ τὰ λευκώματα ἐπὶ τῶν ὀφθαλμῶν μελαίνουσα B. 13 μύρῳ τῷ λεγομένῳ : μικρῷ E. 14 ποιήσεις A. 15 ἀλευκαύτους (?) E ἀλευκώτους Pitra. 17 τό : τε E. ποιήσει μέλαινα (?) E. 18 ὅμοιον E. γλαυκοφθάλμους <ποιοῦσα> B. σκευάζεται om. B. 19 ἀκακία E. μύσεως Pitra; cf. Du Cange, *Gloss.*, v μύσιν : μίσεως ADE : κίστρου B. 20 η' κ' E α' B. βάλλε E ἔμβαλε B. 21 τῷ χυλῷ B. τῆς βοτάνης om. B. ἕως ἂν γ. : ὥστε γενέσθαι B. χρῶ <τοῦτο ἐν τῇ ὑστέρα τὰς διαθέσεις πάσας θεραπεύει. αὕτη μὲν ἡ διὰ τοῦ χυλοῦ χρῆσις> B.

Give to those without fever with 3 cyathi of sea-mixed wine, and to those with fever with water. There is also prepared a plaster for these conditions and for cuts of sinews and for the re-adhesion of three-day-old wounds, made as follows: wax 8 oz., sarcocolla 11 oz., dry resin 5 oz., male frankincense 12 oz., bull tallow 24 oz., castoreum 8 oz., root of the plant 80 oz., common olive oil 40 oz. — incorporating the dry ingredients into the liquid ones, apply.

The plant of Aphrodite, a panacea.

This plant is called by some plokamis, and by others kallitrichon. Its juice has very many properties, and the root no fewer. If one anoints the face with the juice mixed with rose oil, one will be looked upon with pleasure by all people, and especially by those whom one names aloud while applying it. If one anoints the hair with the perfume called nard, it will make the hair very black, remaining unwhitened for all the following time; and moreover the hair will be beautiful in terms of both its density and growth. For making the white spots and moisture of the eyes black, and likewise making grey eyes dark, it is prepared as follows: black acacia 2 oz., myosis 4 oz., copper sulfate 1 oz., burned copper 1 oz., saffron 8 oz. — grind these fine, add the juice of the plant until it reaches the consistency of honey, and apply. Prepare—

1 give ... with : and take up B. in sea-water-mixed wine (-om- B) ABDE; corrected. cyathi t' ADE (corrected) : utn. B. 1-2 for those with fever E: those who will have fever B. 3 with : in B. is prepared B. and om. B. 3 these E. 3 with : in B. is prepared B. and om. B. 3 these E. 3-4 of nerves ... having and for a three-day period it adheres B. having wounds : of wounds having E. 4 of wax om. B. sarcocolla (?) E. 14' : ' E. 5 of frankincense om. B. of bull E. 6 of castor E. η : κ. B. of the plant om. B. π' : η' B. common E : of castor-oil B : of new Pitra. μ' om. B. 8 Aphrodite (?) E. panacea B' panaceios (3) E. 9 This by some is called plokamis. by some B. 9-10 kallierikon (?) E : kallitrichon and is also called herakleion> B. 10 most : sufficient and greatest B. fewer B. the root and the use B. 11 of the ... someone : for with its juice mixed with rose-oil whoever anoints his sight <having invoked the divine power, to grant him favour> B. 12 will be seen (?) E. of the om. B. people on that day > B. 13 in the name would say B. when it is anointed om. H. 13-17 if ... black but if someone anoints his hair with the ointment called nard, his hairs remain very dark for all time.yet moreover they become both thicker and more growth-promoting. The liquids are prepared, or the whites upon the eyes, making them dark B. 13 with the ointment called : with a small E. 14 you will make A. 15 without whitening (?) E without whitening Pitra. 17 the : indeed E. will make black (?) E. 18 similar E. grey-eyed <making B. is prepared om. B. 19 acacia E. of mysin Pitra; cf. du Cange, Gloss., s.v. μύσιν: of misein ADE : of kistros B. 20 η' κ' E α' B. put in E put in B. 21 with the juice B. of the plant om. B. until it becomes: so that it becomes B. use <this in the womb it treats all conditions. This is the use by means of the juice> B.

ζεται δὲ δι' αὐτῆς καὶ τροχίσκος, ὃν ἐάν τις προπίῃ, ὑπὸ δηλητηρίου φαρμάκου καὶ εἰ φθάσει πιών, οὐ βλαβήσεται ὑπ' αὐτοῦ· ἀλλὰ καὶ μετὰ τὸ φαρμακευθῆναι ἐάν τις εὐθέως πίῃ τὸν τροχίσκον, ἀπαλλαγήσεται τῆς τοῦ δηλητηρίου βλάβης. ἔστι δὲ ἡ σκευασία τοῦ τροχίσκου αὕτη· σμύρνης οὐγγ. η' ἀλόης οὐγγ. η', σπέρματος κορίου οὐγγ. ιβ', κρόκου οὐγγ. η', στάχυος οὐγγ. η', ἀνίσου σπέρματος οὐγγ ιβ', ὀποπάνακος οὐγγ η μέλιτος ἀττικοῦ οὐγγ. κ', τῆς ῥίζης τῆς βοτάνης λεπτοποιηθείσης οὐγγ. η ταῦτα λεάνας ἐπιμελῶς ἀναλάμβανε οἴνῳ τεθαλασσωμένῳ καὶ ποίει τροχίσκους ἄγοντας ἀνὰ οὐγγ. β', καὶ τοῖς μὲν μήπω πεφαρμακευμένοις δίδου σὺν οἴνου κυάθοις β', τοῖς δὲ πεφαρμακευμένοις σὺν οἴνου κυάθοις δ' σκευάζεται δὲ καὶ ἔμπλαστρος πρὸς τὰ γινόμενα ἐν τῇ κεφαλῇ τραύματα, ὥστε τριχοφυεῖν, αὕτη· καδμίας κεκαυμένης καὶ πεπλυμένης οὐγγ. ιβ', λιθαργύρου οὐγγ. β', μάννης λιβάνου οὐγγ. ιβ, στέατος ταυρείου οὐγγ. β', κηροῦ οὐγγ. ε', ῥητίνης ὑγρᾶς καὶ ξηρᾶς οὐγγ. ε' ἰοῦ χαλκοῦ οὐγγ. η', ἐλαίου παλαιοῦ οὐγγ. ο', τῆς ῥίζης κεκομμένης καὶ σεσημένης οὐγγ. ρκ'· τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ. γίνεται δὲ κἀν τοῖς προσώποις τῶν γυναικῶν ἐπίχρισμα πρὸς τὸ μὴ ῥυτιδοῦσθαι μηδὲ ξανθώματα ἔχειν, ἀλλὰ λευκὰ καὶ τετανὰ τὰ πρόσωπα διαμένειν, οὕτως· λυκίου ἰνδικοῦ οὐγγ. κ', ἐλλεβόρου λευκοῦ οὐγγ. μ μελιλώτου ποντικοῦ οὐγγ. μ', τερεβινθίνης οὐγγ μ', τῆς ῥίζης τῆς βοτάνης κεκομμένης καὶ σεσημένης οὐγγ. ε'· ταῦτα λεῖα ποιήσας ἕψει ἕως ἂν γένηται γλοιοῦ πάχος, εἶτα χρῶ.

1 δι' om. E. καὶ om. B. 1-4 προπίῃ .. αὕτη προπιὼν πότιμον δηλιτήριον φάρμακον ἢ εἰληφὼς οὐδὲν κακὸν πάθει. ἐμέ τουτό φαρμακευθῆναι ἐάν τις εὐθέως πίει, ἀπαλλαγήσεται B. 2 καὶ alterum om. E. 5 η' prius : κ' E. η' alterum : κ' E : δ' B. κορίου σπέρμα B. 6 στάχυος οὐγγ. η' om. B. σπέρμα B. 7 τῆς βοτάνης om. B. 7-8 λεπτοποιουμένης B. 8 η' κ E. ταῦτα τεθαλασσωμένῳ om. E. ἀναλαμβάνου B. 9 οὐγγ. scripsi ⏜γ. AD σγ. (?) E : <ˢ B. β' : α' B. καὶ om. B. 9-10 τοῖς τε μηδέπω φαρμαχθεῖσι β' ἢ α' οἴνου κυάθους διδοὺς B. 10 οἴνου κυάθοις scripsi οἴνω κυάθοις AD : οἴνῳ, κυάθους E. 10-11 φαρμακευομένοις B. 11 σὺν : δύο ἐν B. οἴνου κυάθοις sic B : οἴνω κυάθοις AD οἴνῳ κυάθ. E. 12 ἐν τῇ κεφαλῇ γινόμενα B. τριχοφυεῖ Pitra, qui errore αὕτη ad κεφαλῇ retulit. αὕτη om. B; αὐτὴ A. 13 πεπλημμένης E: πεπληγμένης B. β' : κ' B. 14 ταύρου E. β' κ' B. 15 ξηρᾶς καὶ ὑγρᾶς B. ἰοῦ χαλκοῦ : θοῦ B. η' : β' 16 κεκαυμένης καὶ σκευασμένης E. ρκ' : ρ' B : κ' E. τὰ ξηρὰ κίταξε μὲν B. 17 κἀν : καὶ ἐν E καὶ B. 17-19 τοῖς προσώποις ... οὕτως : ἐπίχρισμα ταῖς γυναιξὶ τοῦ προσώπου. ὥστε ῥυτίδας μὴ εἶναι, λευκὸν δὲ καὶ τετανὸν τὸ πρόσωπον. αἴρη δὲ καὶ ἐξανθήματα πάντα B. 19 post κ' add. τινὲς δὲ μέλι οὐκ ἔχουσι. μέλιτος πικροῦ in B. 20 ποντικῆς B. 20-21 τερεβινθίνης οὐγγ. μ' om. B. 20 τερεβενθίν(ης) D. 21 τῆς βοτάνης om. B. κεκαυμένης E. ε' <δέους δριμυτάτου ξέστου ἑνός> B. 22 ἕψε BE. ἂν om. B.

A lozenge is also prepared from it, which, if someone drinks it beforehand, will not be harmed by a poisonous drug even if they have already drunk it; but also after being poisoned, if someone immediately drinks the lozenge, they will be freed from the harm of the poison. The preparation of the lozenge is as follows: myrrh 8 oz., aloe 8 oz., coriander seed 12 oz., saffron 5 oz., 8 oz., spikenard 8 oz., anise seed 12 oz., opopanax 8 oz., Attic honey 20 oz., the root of the plant finely ground 8 oz. Having ground these carefully, take them up in sea-watered wine and make lozenges each weighing 2 oz.; and to those not yet poisoned give them with 2 cyathi of wine, and to those who have been poisoned with 4 cyathi of wine. A plaster is also prepared for wounds occurring on the head, so as to promote hair growth, as follows: burnt and washed cadmia 12 oz., litharge 2 oz., frankincense manna 12 oz., bull tallow 2 oz., wax 5 oz., liquid and dry resin 6 oz., copper 8 oz., old olive oil 70 oz., the root pounded and sifted 120 oz. Taking up the dry ingredients with the wet ones, use.There is also made for the faces of women an ointment to prevent wrinkling and the presence of yellow spots, but to keep the face white and smooth, as follows: Indian lycium 20 oz., white hellebore 40 oz., Pontic melilot 40 oz., terebinth resin 20 oz., 40 oz., the root of the plant pounded and sifted 5 oz. Having made these into a smooth mixture, boil until it reaches the consistency of porridge, then use.

1 δι' om. E. καὶ om. B. 1-4 προπίη . . αὕτη If someone drinks this beforehand, he will drink a palatable poison / drug or, having taken nothing harmful, will suffer no ill. If anyone drinks this immediately after I have been drugged with it, he will be freed from it B. 2 καὶ alterum om. E. 5 η' prius : κ' E. rum : κ' E : 8' B. κορίου σπέρμα B. O σπέρμα B. στάχυος ούγγ. η' om. B. 7 τῆς βοτάνης om. B. 7-8 λεπτοπ[illegible]ουμένης B. η' κ E. ταῦτα τεθαλασε- σωμένῳ om. E. ἀναλαμβάνου B. 9 ούγγ. scripsi Tr. AD στ. (7) E : <' B. n' alle.

B': a' B. καί om. B. 9-10 giving 2 or 1 cyathi of wine to those not yet drugged B. 10 οίνου κυάθοις scripsi οίνω κυάθοις AD οίνῳ, κυάθους E 10-11 φαρμακευομένοις B. 11 σύν : δύο ἐν B. οίνου κυάθοις sic B : οίνω κυά- θοις A1 οίνῳ κυάθ. E. 12 occurring in the head B. τριχοφυεῖ Pitra, who erroneously referred αὕτη to κεφαλή. αὕτη om. B; αύτη A. 13 πεπλημμένης E : πεπληγμένης H. β' κ' B. 14 ταύρου E. β' κ' B. 15 ξηρᾶς καὶ ὑγρᾶς B. τοῦ χαλκοῦ ; θοῦ H. n' : B' 16 κεκαυμένης καὶ σκευασμένης E. ρκ' ρ' B : κ' E mix the dry ingredients B. 17 κάν : καὶ ἐν E καί B. 17-19 on the faces ... thus : a facial ointment for women, so that there are no wrinkles, and the face is white and smooth. It also removes all eruptions B. 19 post κ' add. some do not have honey, bitter honey in B. 20 ποντικής B. 20-21 τερε- 20-21 tere- βινθίνης ούγγ. μ' om. B. 20 τερεβενθίνης) l. 21 τῆς βοτάνης om. B. κεκαυ- μένης E. E' < of the sharpest vinegar, one sextarius > B. 22 έψε BE. Av om. B.

Ἑρμοῦ βοτάνη φλόμος.

Αὕτη ἡ βοτάνη λέγεται καὶ Ἑρμοῦ ῥάβδος ἀγαθή. σκευάζεται δὲ διὰ τοῦ χυλοῦ αὐτῆς ἄκοπον, ὅπερ ἐάν τις ἀλείψηται, εἰς ὁδοιπορίαν πορευόμενος ἢ ἄλλην ἐργασίαν κοπηρὰν μετερχόμενος οὐ κοπωθήσε-
5 ται. ποιεῖ δὲ τοῖς τε δρομεῦσι καὶ τοῖς ἀγωνιζομένοις εὐκίνητα καὶ ἰσχυρὰ τὰ μέλη [f. 582] τοῦ σώματος. ἐὰν δὲ καὶ κεκοπωμένα ἀλείψῃ τις, παύονται τοῦ κόπου. ἔστι δὲ ἡ σκευασία αὕτη· σαμψύχου οὐγγ. ιβ', μυελοῦ ἐλάφου οὐγγ. μ', τερεβινθίνης οὐγγ. μ', ἐλαίου παλαιοῦ οὐγγ. ξ', τοῦ χυλοῦ τῆς βοτάνης ξέστην α', χαλβάνης οὐγγ. η', κηροῦ
10 οὐγγ. ξ'· ἕψει ἕως οὗ γένηται γλοιοῦ πάχος καὶ χρῶ. τούτου τοῦ χυλοῦ ἐὰν νῆστις ῥοφήσῃ τις, τὸν θεὸν ἐπικαλεσάμενος δι εὐχῆς τὸν δόντα τῷ τοῦ Ἑρμοῦ ἀστέρι, πρὸς ὃν οἰκειοῦται ἡ τοιαύτη βοτάνη, δύναμιν τοιαύτην, ἑτοιμότατος ἐν τῷ λαλεῖν καὶ ἐπιστημονικώτατος ἔσται. σκευάζεται δὲ καὶ διὰ τῆς ῥίζης ἔμπλαστρος ἥτις βέλη καὶ σκόλοπας
15 ἐξάγει καὶ τὰ τεθλασμένα τῶν ὀστῶν καὶ διεσπασμένα συνάπτει. καὶ ἐστιν ἡ σκευασία αὕτη· κηροῦ οὐγγ. π', τερεβινθίνης οὐγγ. μ', χαλβάνης οὐγγ. κ', ἐλαίου ὀμφακίνου οὐγγ. μ', τῆς ῥίζης κεκομμένης καὶ σεσημένης οὐγγ. π'· τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ.

Ἕτεραι ζ' βοτάναι ἀνακείμεναι τοῖς αὐτοῖς πλανωμένοις.
20 Ἡλίου βοτάνη πολύγονον.

Αὕτη ἡ βοτάνη τοιαύτης ἔτυχε προσηγορίας ἔκ τινος πρὸς τὸν Ἥλιον ὁμοιότητος· καὶ γὰρ ὁ Ἥλιος πάντων ἀρχηγέτης ἐστὶ καὶ σπερματικός· καὶ ἡ βοτάνη δὲ αὕτη πρὸς γονάς ἐστιν ἐπιτηδεία. τινὲς δὲ χαμαιλέοντα καλοῦσιν αὐτὴν ἐκ τοῦ τὰ μέρη τοῦ οὐρανοῦ καὶ τῆς γῆς λελαχέναι.
25 πινόμενος οὖν ὁ χυλὸς αὐτῆς πρὸς γονὰς διεγείρει καὶ ἀφροδίσια· περιαφθεῖσα δὲ ἡ βοτάνη σὺν τῇ εἰς θεὸν εὐχῇ, τὸν δόντα τῷ τε Ἡλίῳ καὶ τῇ βοτάνῃ τοιαύτην δύναμιν ἔχειν, πᾶσαν ὀφθαλμίαν ἀποτρέπει· ὁ

1 Ἑρμῆς (?) E. 2 Αὕτη ἡ βοτάνη : ἡ αὐτὴ B. 3 ἀκόπου E ὅπερ (cf. supra p. 156, 14; 157, 11) ὡς B. ἀλείψεται B ἀλείφῃ E. 4 ἄλλην μετερχόμενος : ἐπὶ ἄλλων ἔργων B. 5 δὲ καὶ B. τε om. B. καὶ πᾶσ τοῖς B. 6 κοπώμενα E κοπώμενος B. ἀλείψε αἱ B. πέπαυται B. ἔστι ... αὕτη om. B. 8 ἐλαφείου B. μ' prius κ' E. ῥητίνης τερεβινθήνης B : τερεβενθίν(ης) D. μ' alterum : η' E. 9 τῆς βοτάνης om B. χαλβάνη B. 10 ἕψε BE. οὗ γένηται : γένηται E : ἂν γένοιτο B χυλὸς B. 11-13 τὸν θεὸν ... τοιαύτην : <καὶ> τὸν αελ'ν ἐπικαλέσηται τὸν ἐ⊗ξβ' B. 13 ἑτοιμοτάτην E : ἑτοιμότατος <γίνεται> B. ἐπιστημονικωτάτην E : πιστικώτατος B. 13-14 ἔσται ... δὲ καὶ om. B. 14 διὰ <δὲ> B. ἔμπλαστρος <σκευάζεται> B. 15 ἐξάγει om. B. τεθλασμένα : δυσκόμιστα B. ὀστέων B. καὶ διεσπασμένα om. B. συνάπτει : ἐπισπᾶται B. 15-16 καὶ ... αὕτη : γίνεται δὲ τὸν τρόπον τοῦτον B. 16 <ῥητίνης> τερεβινθήνης B : τερεβενθίν(ης) D. 17 κεκαυμένης E. 18 χρῶ. <Τέλος τῶν ζ' ἀστέρων καὶ τῶν βοτανῶν> E. 19-p. 163, 2 om. B. 19 βοτάναι ζ' D. 20 Ἥλιος (?) E. πολύγονον : πολυγενὴς (?) E 27 τοιαύτην : ταύτ(η τὴν D.

The herb of Hermes is mullein.

This herb is also called the good staff of Hermes. From its juice is prepared an ointment against fatigue, which, if one anoints himself when going on a journey or undertaking other tiring work, he will not grow weary. It makes the limbs of the body agile and strong for runners and those competing in contests. And if one anoints limbs already fatigued, they are relieved of their fatigue. The preparation is as follows: of marjoram 12 ounces, of deer marrow 40 ounces, of turpentine 40 ounces, of old olive oil 5 ounces, of the juice of the herb 1 sextarius, of galbanum 8 ounces, of wax 5 ounces; boil until it reaches the consistency of a paste and use. If one drinks this juice on an empty stomach, having invoked in prayer the god who granted such power to the star of Hermes, to which this herb is affiliated, he will be most ready in speech and most learned. There is also prepared from the root a plaster which draws out arrows and thorns and joins together crushed and torn bones; and the preparation is as follows: of wax 80 ounces, of turpentine 40 ounces, of galbanum 20 ounces, of unripe olive oil 40 ounces, of the root pounded and sifted 80 ounces; combine the dry ingredients with the wet ones and use.

Seven other herbs assigned to the same wandering stars.

20 The herb of the Sun is knotgrass.

This herb received such a name from a certain resemblance to the Sun; for the Sun is the originator and source of all seeds, and this herb too is suited to procreation. Some call it chamaeleon from the fact that it has received a share of both the regions of heaven and earth. 25 The juice of it, when drunk, stirs up procreation and sexual desire; and when the herb is worn as an amulet together with a prayer to God, who gave to both the Sun and the herb the power to have such virtue, it wards off every affliction of the eyes; the akopou

E which (cf. supra 4

1 Hermes (*) E. 2 This herb: the same B. 3

p. 156, 14; 157, 11) No. B. will be anointed B anoint E another pursuing:
for other tasks B. 5 and also B. te om. B. and all to B. 6 fatigued
worn E fatigued E. anoint B. has ceased B. it is ... this om. B.
8 of deer B. 40 first 20 E. terebinth resin B: of terebinthine)
D. 40 second: 8 E. 9 of the herb om B. galbanum H. 10 Ewe BE.
of which it comes: it comes E: it might come H juice B. such 13 God
<and> the sun invoke the one who oversees B. 13 most ready E: most ready
<becomes B. most knowledgeable E: most trustworthy B. 13-14 will be ... and also
om. H. 14 did <de> B. plaster <is prepared B. 15 draws out om. B.
14 did <de> B. plaster <is prepared B. 15 draws out om. B.
crushed: hard to carry B. of bones B. and torn apart om. B. joins:
draws to itself B. 15-16 and ... this: it is made in this manner B. 16 <resin>
terebinth B: of terebinthine) D. 17 burned E. 18 use. End of the 7
stars and the herbs > E. 19-p. 163, 2 om. B. 19 herbs 7 D. 20 Sun (1)
polygonon: polygenes (?) E 27 such: to this the D.

γὰρ φορῶν αὐτὴν οὐδέποτε ὀφθαλμιάσει, ἐπειδὴ τῶν φώτων ὁ Ἥλιος τὴν ὑπεροχὴν ἔλαχε. διόπερ ἐὰν ἀφαιρετικὸς ὑπάρχῃ ὁ Ἥλιος ἐπὶ τῆς γενέσεως, φρενιτικοὺς καὶ ληθαργικοὺς καθίστησι διὰ τὸ ἐκ τῆς καρδίας ταῦτα τὰ πάθη αὔξεσθαι. ἰᾶται δὲ καὶ τοὺς ἀμβλυωποῦντας θαυμαστῶς περιαπτομένη καὶ τοὺς ἐν καταρχαῖς πειραζομένους ταῖς ὑποχύσεσιν.

Σελήνης βοτάνη κυνοβάτη.

Αὕτη ἡ βοτάνη τὰ ἐπὶ τοῦ θώρακος καὶ στομάχου καὶ τῶν πλευρῶν δριμέα πάθη [f. 58 2v] ἀποκαθαίρει, ἐπεὶ ἡ Σελήνη ἔλαχεν ἐν τῷ Καρκίνῳ, οὗτος δὲ τοῦ θώρακος καὶ τῶν πλευρῶν κυριεύει. συνεχῶς δὲ τὸ τῆς βοτάνης ἄνθος πινόμενον καθαίρει τοὺς ὀγκωμένους σπλῆνας, κενοῦν τὸ τοῦ ὄγκου αἴτιον διά τε τοῦ οὔρου καὶ τῆς κοιλίας· ἐνεργεῖν δὲ δοκεῖ κατὰ τὸν σπλῆνα, ἐπείπερ ἡ Σελήνη τὸν τοῦ σπληνὸς ἐπέχει τόπον. εὔθετος δὲ καὶ πρὸς ὀξυδορκίαν ἡ ῥίζα τῆς βοτάνης ἐστὶ περιαπτομένη, τοῖς δὲ ἀμβλυωποῦσιν ἀκριβῶς βοηθεῖ καὶ ἐπιτετευγμένως, ἐπεὶ τὰ φῶτα τῶν ὀφθαλμῶν ἡ Σελήνη μετὰ τὸν Ἥλιον ἔλαχεν. εὐθετεῖ δὲ καὶ πρὸς τοὺς τὸν στόμαχον κεκακωμένον ἔχοντας. ἔτι τε ἁρμόζει καὶ πρὸς κωλικοὺς καὶ στρεφομένους

Κρόνου βοτάνη ἀσφόδελος.

Ταύτης τῆς ῥίζης ὁ χυλὸς ἄριστα τοῖς τὰ γόνατα πάσχουσιν ἁρμόζει καθ' ἑαυτόν τε καὶ μετὰ στύρακος χριόμενος· καὶ γὰρ κόπους καὶ πόνους ἰᾶται. δίδοται δὲ ὁ χυλὸς τῆς ῥίζης ἑψηθεὶς ὀλίγον τοῖς τοὺς νεφροὺς ἀλγοῦσιν· ἀποκαθαίρει γὰρ καὶ ὑγιάζει. καὶ τοὺς δαιμονιζομένους καὶ καταπίπτοντας ἰᾶται. περιαπτομένη δὲ παιδίοις ὀδοντοφυοῦσιν εὐθετεῖ καὶ πρὸς νυκτερινοὺς παλμοὺς καὶ φόβους καλῶς ποιεῖ.

Διὸς βοτάνη σαγχαρώνιον.

Ταύτης ἡ ῥίζα περιαφθεῖσα εὐθετεῖ πρὸς βουβῶνας· ἀφλέγμαντον γὰρ τὸν τόπον τηρεῖ· εἰ δέ τις πρὸ τοῦ παθεῖν περιάψηται, οὐδέποτε

1 αὐτὴν om. E. 2 ὑπεροχὴν scripsi : ὑ πχ' AD : ὑπαρχίαν E : ἐπαρχίαν Pitra. 3 λιθαργυρικοὺς E. 6 ἀποχύσεσι *Catal.*, VII, p. 233, 14 (sic etiam cod. Venet. 335, f. 324v). 7 κυνοβάτη sic D (in marg. manu post. ἡ κάππαρις ἐστίν) : κυνοβα τ' A : κυνόβατος (?) E κυνόσβατος *Catal.*, VII, p. 235, 23 (sic Venet. 335, f. 325v; codd. Paris. astr. 4, 266v; 38, f. 86); IV p. 136, 8; VI p. 84, 17 *cynosbatos*, Apuleii *De medicaminibus herbarum*, cap. LXXXVII. 9 λέλαχεν D. 20 Ταύτης τῆς ῥίζης ὁ χυλὸς : ταύτης ὁ χυλὸς καὶ ἡ ῥίζα *Catal.*, VII, p. 234, 20: ταύτης ὁ χυλὸς *Catal.*, IV, p. 136, 4; VI, p. 84, 13. 24 καταπίπτοντας καταβιβάζοντας *Catal.*, VII, p. 234, 24. 26 σαγχαρώνιον scripsi σαγχαρω ν' D : σαγχαρω ν A : σαγχωρώνιον codd. Paris. astr. 4, f. 266; 38, f. 86 : σαχαρώνη E : σακχαράνιον *Catal.*, VII, p. 235, 6 (sic et Venet. 335, f. 325v) : ἀλχαράνιος IV, p. 135, 21; VI, p. 84, 9. 28 περιάψεται D.

for the one wearing it will never suffer eye disease, since the Sun has received preeminence among the lights. Therefore, if the Sun is subtractive in the nativity, it renders men frenzied and lethargic, because these affections grow from the heart. It also wonderfully heals those with dim sight when worn as an amulet, and those who at the beginnings are troubled by cataracts.

The herb of the Moon is the dog-rose.

This herb purges the sharp affections of the chest, stomach, and sides, since the Moon has her portion in Cancer, and Cancer rules the chest and sides. The flower of the herb, drunk continuously, purges swollen spleens, emptying the cause of the swelling through urine and the bowels; it seems to act upon the spleen, inasmuch as the Moon holds the place of the spleen. The root of the herb, worn as an amulet, is also well-suited for sharpness of sight, and it helps those with dim sight precisely and effectively, since the Moon has received the lights of the eyes after the Sun. It is also well-suited for those who have a disordered stomach. It is further fitting for those suffering from colic and cramps.

The herb of Saturn is the asphodel.

The juice of this root is excellently suited for those suffering in the knees, applied both by itself and mixed with storax; for it heals weariness and pains. The juice of the root, boiled a little, is given to those suffering in the kidneys; for it purges and heals, and it also heals those who are possessed by demons and fall down. Worn as an amulet by children who are teething, it is beneficial, and it works well against nocturnal palpitations and fears.

Zeus's herb, synchanonion.

When the root of this plant is worn as an amulet, it is beneficial for buboes; for it keeps the area free of inflammation; and if someone wears it before falling ill, they will never

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1 αὐτὴν om. E. 2 ὑπεροχήν scripsi : & AD : ὑπαρχίαν E : ἐπαρχίαν Pitra. 3 λιθαργυρικούς E. 6 ἀποχύσεσι Catal., VII, p. 233, 14 (sic etiam cod. Venet. 335, f. 324'). 7 κυνοβάτη sic D (in marg. manu post. ἡ κάππαρις ἐστίν) : κυνοβα A : κυνόβατος (?) E κυνόσβατος Catal., VII, p. 25, 23 (sic Venet. 335, r. 393' ; codd. Paris. astr. 4, 266"; 38, f. 86); IV p. 136, 8; VI p. 84, 17 cynosbatos, Apuleii De medicaminibus herbarum, cap. LXXXVII. 9 λέλαχεν D. 20 Ταύτης τῆς ῥίζης δ χυλός : ταύτης ὁ χυλός καὶ ἡ ῥίζα Catal., 111, p. 234, 20: ταύτης ο χυλός Catal., IV, p. 136, 4; VI, ρ. 84, 13. 24 καταπίπτοντας καταβιβάζοντας Catal., VII, p. 234, 24. 25 συγχαρώνιον scripsi σαγχαρω D: σαχαρω A : σα χαρώνιον codd. Paris. astr. 4, f. 266, 38, 1. 86 : σαχαρώνη E : σακχαράνιον Catal. VII, P. 235, 6 (sic el Venet. 335, f. 325') : ἀλχαράνιος IV, p. 135, 21; VI, ρ. 84, 9. 23 περιάψεται D,

βουβῶνος πειραθήσεται. εὐθετεῖ δ' ὁμοίως καὶ ποδαλγικοῖς κοπτομένη καὶ καταπλασσομένη, τάς τε φλεγμονὰς καὶ τὰς ἐπιτάσεις ἀναστέλλει· συμπάσχει γὰρ μάλιστα τοῖς μέρεσι τούτοις, καθότι ὁ ἀστὴρ οἶκον ἔχει τὸν Τοξότην καὶ τοὺς Ἰχθύας, ταῦτα δὲ τὰ ζῴδια κεκλήρωται μηρῶν, χειρῶν καὶ ποδῶν κυριεύειν· οἰκείως οὖν τοῖς τόποις τούτοις ἡ τοιαύτη ἁρμόζει βοτάνη. ὁ δὲ χυλὸς αὐτῆς πινόμενος μετὰ μελικράτου τοῖς τὸ ἧπαρ ἀλγοῦσιν ὠφέλιμος γίνεται διὰ συμπάθειαν, ἐπειδήπερ ὁ Ζεὺς τὸν τοῦ ἥπατος τόπον ἐπέχει (ὅθεν καὶ ὁ μῦθος ἐρωτικῶς πέπλασται, ἐπεὶ ἀπὸ πυλῶν ἥπατος τὸ σπέρμα λέγεται διὰ φλεβὸς εἰς τοὺς γονίμους ἐρχόμενον τόπους) καὶ διὰ τοῦτο κακωθεὶς ὁ ἀστὴρ ἐπὶ τῶν γενέσεων ἡπατικοὺς ποιεῖ. ταύτης ὁ χυλὸς μετὰ μέλιτος καὶ κρόκου πινόμενος τοῖς συνουσιάζειν βουλομένοις ἁρμόζει. καὶ περιαπτομένη δὲ ἡ βοτάνη τοῖς βουλομένοις ἀρέσκειν ταῖς ἰδίαις γυναιξὶ [f. 583] χρήσιμός ἐστιν· ἐπιχαρεῖς γὰρ τούτους καθίστησι, μοιχὸς δὲ περικειμένης ταύτης οὔποτε ἐμπεσεῖται.

Ἄρεως βοτάνη ἀρνόγλωσσον.

Ταύτην τὴν βοτάνην ἔνιοι πεντάνευρον λέγουσι. ταύτης ἡ ῥίζα τὰ ἐν αἰδοίοις κακοήθη ἕλκη ἰᾶται, διότι ὁ μὲν Ἄρης οἶκον ἔχει τὸν Σκορπίον, οὗτος δὲ τοῦτο τὸ μόριον ἐπέχει. τὸ σπέρμα δὲ τῆς βοτάνης καταπλασσόμενον τὰ σηπόμενα ἕλκη καὶ δυσαπούλωτα ἐν τούτῳ τῷ μορίῳ ἰᾶται. περιαπτομένη δὲ ἡ βοτάνη ἄκρως ἁρμόζει πρὸς πόνον κεφαλῆς, ἐπείπερ Ἄρεως δοκεῖ ὁ Κριὸς οἶκος εἶναι οὗτος δὲ κεφαλή ἐστι τοῦ κόσμου. εὐθετεῖ δὲ καὶ δυσεντερικοῖς καὶ αἱμοπτοϊκοῖς καὶ πρὸς αἱμορραγίαν ὁ χυλὸς πινόμενός τε καὶ προσκλυζόμενος, καθότι ὁ Ἄρης τὸν τοῦ αἵματος τόπον ἐπέχει ἔστι γὰρ τοῦτο ἐν ἡμῖν πυρωδέστατον, ἀλλὰ καὶ ὁ ἀστὴρ τοιοῦτός ἐστιν. ὁ δὲ αὐτὸς χυλὸς σὺν χυλῷ καλαμίνθης καὶ μέλιτι πινόμενος πάρεσιν ἄκρως ἰᾶται.

Ἀφροδίτης βοτάνη περιστερεών

Ταύτης τῆς βοτάνης ἡ ῥίζα ἰᾶται ὅσα περὶ τὸν τράχηλον πάθη, χοιράδας, παρωτίδας, <φύματα> τραχήλου, βουβῶνας, σταφυλὴν καὶ παρίσθμια· καταπλασθεῖσα γὰρ μαραίνει ταῦτα παραχρῆμα· συμπάσχει γὰρ μάλιστα ὁ ἀστὴρ οὗτος τοῖς τοιούτοις μέλεσιν. ἰᾶται δὲ καὶ σύριγγας καὶ κονδυλώματα κατὰ τοὺς τόπους τούτους γινόμενα. ὁ δὲ

1-2 καὶ ἐπὶ ποδάγρας... εὐθετεῖ. αὕτη κοπτομένη καὶ καταπλασσομένη τὰς φλεγμονὰς ... *Catal.*, VII, p. 235, 8 sqq. (sic Venet. 335, f. 325 5-6 ἁρμόζει ἡ τοιαύτη βοτάνη D. 9 ἀπὸ πυλῶν scripsi: ἀπόπυλον AD: ἀπὸ πολλῶν *Catal.*, VII, p. 235, 16 (sic Venet. 335, *loc. cit.*). τὸ <δὲ> *Catal.*, Venet. *locc. cit.* 14 τούτους scripsi: τοῦ D: τούτοις A. 30 <καὶ> χοιράδας E. φύματα (omissum in A, qui τραχήλου ad βουβῶνας refert) ex D restitui.

experience the bubo. It is likewise beneficial for those suffering from gout when pounded and applied as a poultice; it suppresses both inflammations and tensions; for it has a particular sympathy with these parts of the body, inasmuch as the star has its house in Sagittarius and Pisces, and these zodiac signs have been allotted dominion over the thighs, hands, and feet; fittingly, therefore, such an herb is suited to these regions. The juice of this plant, drunk with honeyed water, becomes beneficial to those suffering from liver ailments through sympathy, since Zeus presides over the region of the liver (whence also the myth has been fashioned in an erotic sense, since the seed is said to travel from the gates of the liver through a vein to the generative regions); and for this reason, when the star is afflicted at the time of birth, it produces liver disorders. The juice of this plant drunk with honey and saffron is suited to those wishing to engage in sexual intercourse; and the herb, when worn as an amulet by those wishing to please their own wives [f. 583], is useful; for it renders them pleasing, and an adulterer will never make advances while this is worn.

The herb of Ares is plantain.

Some call this herb "five-nerved." Its root heals malignant ulcers of the genitals, because Ares has his house in Scorpio, which governs that part of the body. The seed of the herb, applied as a poultice, heals putrefying and hard-to-heal ulcers in that same part. When the herb is worn as an amulet, it is supremely effective against headache, since Aries is considered the house of Ares, and Aries is the head of the cosmos. The juice is also beneficial for dysentery, for those who spit blood, and for hemorrhage, both when drunk and when used as a wash, because Ares governs the seat of blood — for blood is the most fiery element in us, and the star itself is of such a nature. The same juice, drunk together with the juice of calamint and honey, is supremely effective in curing paralysis.

The herb of Aphrodite is vervain.

The root of this herb heals all afflictions of the neck: scrofulous swellings, parotid swellings, tumors of the neck, buboes, uvular swellings, and tonsil inflammations; for when applied as a poultice it reduces these immediately, as this star especially sympathizes with such members. It also heals fistulas and condylomata occurring in these regions. And the

1–2 and for gout... it is beneficial, this herb when chopped and applied as a poultice reduces the inflammations... Catal., VII, p. 235, 8 sqq. (so Venet. 335, f. 325) 5–6 such a herb is suited D. 9 ἀπὸ πυλῶν scripsi: ἀπόπυλον AD: ἀπὸ πολλῶν Catal., VII, p. 235, 16 (so Venet. 335, loc. cit.). τὸ <δέ> Catal. Venet. locc. citt. 14 τούτους scripsi:

of D : these A. 30 <and> piglet E tubercles (omissum in a, qui trachilunad groin refert) ex D restitui.

χυλὸς αὐτῆς προσκλυζόμενος μετὰ μέλιτος καὶ νίτρου> ἰᾶται σύριγγας καὶ αἱμορροΐδας. σὺν ὕδατι δὲ πινόμενος λεπτύνει τὰ περὶ τὸν πνεύμονα, ὥστε παρέχειν εὔπνοιαν· δοκεῖ γὰρ ὁ ἀστὴρ οὗτος ἐπέχειν τὸν τοῦ πνεύμονος τόπον, ἐπειδὴ πρῶτος οὗτος ἐν ἡμῖν φύεσθαι νομίζεται καὶ ἡ Ἀφροδίτη δὲ ἀρχὴ γενέσεώς ἐστιν. ὅθεν καὶ ἀφροδισίων ἡ βοτάνη παρορμητική ἐστιν· γὰρ χυλὸς αὐτῆς περιχριόμενος πρὸ τῆς συνουσίας ἐρρωμένους τε αὐτοὺς ποιεῖ <τοὺς συνουσιάζοντας καὶ μεγίστην αὐτοῖς παρέχει τὴν ἡδονήν>· καὶ τὸ ἔτι μεῖζον, ὅτι περιαφθεῖσα ἡ βοτάνη κύειν ἀναγκάζει, ἐὰν μή τι ἕτερον περιάπτηται· ἀντιπάσχει γὰρ. ἔτι δὲ περικειμένη ἐν ἐργαστηρίῳ ἢ οἰκίᾳ ἡ ῥίζα ἐργασίας καὶ προσόδους καὶ πράξεις παρέχει. εὐθετεῖ δὲ καὶ πρὸς ὁδοὺς καὶ καθάρσια καὶ τοὺς ἐπὶ παιδείᾳ φοιτῶντας περιχαρεῖς καὶ ἀβασκάντους τηρεῖ

Ἑρμοῦ βοτάνη πεντάφυλλον.

Ταύτην τὴν βοτάνην πενταπέταλόν τινες φασιν, ἄλλοι δὲ εὐπατόριον, ἄλλοι δὲ 583 ἀνθρωπόχειρον, οἱ δὲ ψευδοσέλινον. φέρει δὲ κλώνους φωτοειδεῖς, λεπτούς, σπιθαμιαίους, φύλλοις ἐοικότας ἡδυόσμου, εἰς πέντε κύκλωθεν ἐσχισμένα ἄνθος ὠχρόν. φύεται δὲ ἐν ἐνύδροις τόποις καὶ τὴν ῥίζαν ἔχει ὑπέρυθρον. ἰᾶται δὲ τὰ ἐν ἄρθροις γινόμενα πλήγματα καὶ τὰ πυρώδη καὶ ἐκ πληγῶν συνιστάμενα, κοπτομένη καὶ καταπλασσομένη. τοὺς τῆς κοιλίας στρόφους παραχρῆμα λύει ὁ χυλὸς αὐτῆς μεθ' ὕδατος πινόμενος μέχρι κοχλιαρίων β'. ἄριστα δὲ ἁρμόζει πινομενος πρὸς τὰ ἐν φάρυγγι καὶ γλώσσῃ γινόμενα πάθη ἀπονους γὰρ καὶ ὑγιεῖς καθίστησι. παύει δὲ διακλυζόμενος τούς τε ὀδόντων πόνους καὶ πᾶν τὸ ἐν τῷ στόματι πονηρὸν πάθος ἀποθεραπεύει· εἰ δέ τις πρὸ τοῦ παθεῖν περιάψεται τὴν βοτάνην, ἀπείρατος ἔσται τούτων. εὐθετεῖ δὲ μάλιστα περιαφθεῖσα ἡ ῥίζα πρὸς ἐπιτυχίαν λόγων καὶ δημηγορίαν ὄχλων καὶ ῥήτορσι καὶ γραμματικοῖς· εὐχερεῖς γὰρ πρὸς το λέγειν καὶ εὐομίλους καὶ ἐπιτευκτικοὺς τούτους καθίστησιν, εὑρεσίν τε λόγων τούτοις παρέχει καὶ εὐημερίαν. ὅσοι δὲ

1 νίτρου ex D restitui. 7 αὐτοὺς om. D. 7-8 τοὺς συνουσιάζοντας ... ἡδονὴν ex D restitu 10 παρακειμένη *Catal.*, VII, p. 233, 29 (sic Venet. 335, f. 324ᵛ); IV, p. 135, 10. 14 πεντάφυλος 16 κυόχειρον E : ἀνθρωπόχειρα *Catal.*, VII, p. 234, 4 (sic et Venet. 335, f. 25 17 κλώνους corrigere nolui; cf. Sophocles, *Greek Lexicon*, s. v. κλών. πιθυμιαίους (?) E. 18 ἐοικότα ἡδυόσμου A : ἐοίκεται ἡδύοσμον E οἰκ ται υόσμ Pitra. ὠχρονὲς E. 19 ὑδροῖς E : ἀνύδροις *Catal.*, VII, p. 234, ει enet. *loc. cit.*). ὑπέρεθρον E. 20-24 συνιστάμενα· κοπτομένη λύει. ὁ χυλὸς ... αριστα ἁρμόζει ... πάθη *Catal.*, VII, p. 234, 8, rectius ut 21 στρόφου εἰσφόρους E. 22-23 πινόμενος μεθ' ὕδατος μέχρι κυγχλιαρίων E. φαρυγγι φάλαγγι E. 24 ἀπόνως D. 25 στόματι : σώματι E. 27 περιαφθῆσαι E. 28 δημηγορίας D. 29 Εὐχειρὴς E. εὐομιλεῖν (?) E. τακτικοὺς E 30 εὐήμφισεν E.

Its juice, when used as a wash with honey and nitre, heals fistulas and hemorrhoids; when drunk with water, it thins the matter around the lung, so as to provide easy breathing; for this star is thought to govern the region of the lung, since it is believed to be the first organ to grow within us, and Aphrodite is the beginning of generation. Hence the plant is also stimulating for sexual intercourse; for its juice, when rubbed on before intercourse, strengthens those who engage in it and provides them with the greatest pleasure; and what is even greater, when the plant is worn as an amulet it compels conception, unless something else is worn as a counter-amulet; for it acts by sympathy. Furthermore, when the root is kept in a workshop or household, it provides labor, income, and profitable activity. It is also beneficial for journeys and purifications, and keeps those who attend schools joyful and free from the evil eye.

The herb of Hermes: cinquefoil.

Some call this plant five-petalled, others eupatorium, others 583 anthropocheir, and others false parsley. It bears slender, light-colored shoots a span in length, with leaves resembling mint, divided into five lobes around the circumference, with a pale yellow flower. It grows in watery places and has a reddish root. It heals blows and injuries occurring in the joints, whether inflammatory or arising from wounds, when chopped and applied as a poultice; its juice drunk with water up to two spoonfuls immediately relieves colic of the belly. It is most excellently suited when drunk for ailments arising in the throat and tongue, for it renders them free of pain and healthy; when used as a mouthwash it stops toothaches and cures every harmful condition in the mouth. If someone wears the plant as an amulet before suffering these ailments, he will be free from them. The root, worn as an amulet, is especially beneficial for success in speaking, for public address before crowds, and for orators and grammarians; for it makes them fluent in speech, sociable, and successful, and provides them with readiness of expression and prosperity. And those who 30

1 nitron restored from l). 7 αὐτούς om. D. 7-8 τούς συνουσιάζοντας ... ἡδονὴν restored from D. 10 παρακειμένη Catal., VII, p. 233, 29 (thus Venet. 335, Γ. 324'), IV,

p. 135, 10. 14 pentagyle 16 κυόχειρον E: ἀνθρωπόχειρα Catal., VII, p. 234, 4 (thus and Venet. 335, f. 25) 17 κλώνους I did not wish to correct; cf. Sophocles, Greek Lexicon, s. v. κλών. πιθυμιαίους (?) E. 18 ἐοικότα ἡδυόσμου A : ἐοίκε· ται ἡδύοσμον E; οἴκ ταικόσμ Pitra. ὠχρονες E. 19 υδροῖς E : ἀνύδροις Catal., VII, p. 234, el euel. loc. cit.). ὑπέρεθρον E. 201-14 συνιστά- μενα κοπτομένη λύει. The juice ... fits best ... conditions Catal., VII, p. 234, 8, more correctly as 21 στρόφου εἰσφόρους E. 21-23 πινόμενος μεθ' ὕδατος εἰσφόρους E. 21-23 drunk with water up to spoonfuls E. throat φάλαγγι E. 24 ἀπάνως l. 25 mouths: body E. 27 περιαφθῆσαι E. 28 of D. 29 Εὐχειρής E. εὐομιλεῖν () tactical E. 30 ἐξήμφισεν E.

κλῶπες φοροῦσι τὴν βοτάνην νύκτωρ, οὐ κρατηθήσονται παρά τινος κλέπτοντες.

Ἔχεις ἐν βραχεῖ συντάγματι παραδεδομένην σοι μέθοδον, δι' ἧς ἂν πολλὰ τῶν μεγίστων καὶ δυσιάτων θεραπεύσῃς παθῶν. λειπόμενον οὖν ἐστί σοι σκευάζειν τε τὰ προγεγραμμένα καὶ τὸν ἐξ ἐμοῦ φυλάττεσθαι λόγον ὥστε μηδενὶ ἀνθρώπῳ βεβήλῳ καὶ ἀμαθεῖ τοῦτον παραδιδόναι. διὰ γὰρ τὸ εὐχερὲς καὶ εὐπόριστον τῆς τῶν εἰρημένων παθῶν θεραπείας, τὸ φιλόλογον καὶ θαυμαστὸν τῆς καθόλου ἰατρικῆς ἐπιστήμης ἐπίτευγμα παροφθήσεται παρὰ τῶν τοιούτων ἀνθρώπων καὶ οὐκέτι διαφόρους αἱρέσεις ἰατρικῆς ἀσκήσουσιν ἄνθρωποι, οὔτε μὴν τὰ τῶν ἀρχαίων ἰατρῶν συντάγματα ποθήσουσι μετιέναι ἀλλ' ἀμεληθήσεται τῶν τοσούτων καὶ τηλικούτων ἀνδρῶν ὁ κόπος διὰ τὸ πολὺ τῆς ἀπὸ τοῦ παρόντος συντάγματος εὐχερείας, ὡς εἴρηται παντὸς σωματικοῦ πάθους θεραπευθήσεσθαι δυναμένου.

Ταῖς μέντοι προγεγραμμέναις βοτάναις χρῶ ταῖς ἀπ' Αἰγύπτου καὶ Ἀραβίας καὶ Ἀσίας καὶ Συρίας, ἔτι δὲ καὶ Ἰταλίας. τὰ γὰρ τοιαῦτα κλίματα θερμότερα τῶν ἄλλων ἔοικεν εἶναι. ἐπεὶ γὰρ πάντα τὰ ἐπὶ γῆς φυόμενα δίχα παρεισ[f. 584]δύσεως πνεύματος οὐ δύνανται αὔξεσθαι. ἐν μὲν τοῖς ψυχροτέροις τῶν κλιμάτων, πυκνουμένων τῶν ἐν ταῖς βοτάναις πόρων, οὐκ ἔχει ἐν αὐταῖς διὰ τὴν παχύτητα τὸ πνεῦμα ἱκανὴν παρείσδυσιν καὶ διὰ τοῦτο αἱ δυνάμεις αὐτῶν ἀσθενέστεραι καθίστανται, ἐν δὲ τοῖς προειρημένοις κλίμασι, διὰ τὴν ἀπὸ τῆς θερμότητος τῶν

1 φέρουσι E. παρατηρηθήσονται (?) E. 2 κλέπτοντος E : κλεφθέντος Pitra. Cf. *Catal.*, VII, p. 234, 18 ὅσοι δὲ νύκτα φορήσουσι τὴν βοτάνην, οὐκ ἐμπεσοῦνται τοῖς κακῶς αὐτοὺς θέλουσι. 3-4 μέθοδον παθῶν πᾶσαν θεραπείαν παντὸς πάθους B. 4-5 λειπόμενον σκευάζειν : ἐν σοι τὸ λειπόμενόν ἐστι κατασκευάζειν B. 5 σοι σκευάζειν : συσκευάζειν E. 5-8 φυλάττεσθαι ... θεραπείας : λόγον φυλάξασθαι. ἀνθρώπῳ μηδενὶ ἀμαθεῖν [*sic*] παραδιδόναι τὴν γραφὴν ταύτην. ἐλθοῦσα γὰρ εἰς πλειόνων χείρας αὕτη ἡ βίβλος B 7 εὐχρές E. 8 καθόλου om. B. 9 ἐπίτευγμα παροφθήσεται : ἐπίταγμα περικόψῃ B. παρὰ τῶν τοιούτων ἀνθρώπων om. B. παρὰ : διὰ E. 9-10 καὶ οὐκέτι : οὐκέτι γὰρ οὔτε B. 10 ἰατρικοὺς ἤσκησον (?) E. 11-12 ἰατρῶν ... τοσούτων om. B. 12 ἀνδρῶν καὶ τηλικούτων B. 13 ἀπὸ τοῦ παρόντος συντάγματος om. B. εὐχερείας : εὐκαιρίας B. ὡς εἴρηται om. B 14 θεραπεύεσθαι E : ἀπαλλάσσεσθαι B. δυναμένοις. παραινῶ δέ σοι ἐν ἀπορρήτοις ἔχειν τὴν γραφὴν ταύτην. ἔπειτα σύνταγμα ὡς πλεῖστα καὶ κάλλιστα πάσης αἱρέσεως καταβάλλεσθαι, ἵνα τὸ φυλόλογον τῆς [f. 18v] σεπτῆς ἐπιστήμης πλεονάσῃ μᾶλλον B. 15 Ταῖς ... ταῖς ἀπ' : Βοτάναι δὲ τὰς προγεγραμμένας χρείας χρήσιμοι, αἱ ἀπὸ B. 16 καὶ συρίας καὶ ἀσίας B. 16-17 τὰ γὰρ ... ἄλλων : τὰ κλίματα γὰρ ταῦτα θερμότατα τῶν λοιπῶν B. 17-18 ἐπεὶ φυόμενα : οὐδὲν γὰρ τῆς ἐπιγῆς (οὐ paulo post om.) B. 18 παραδόσεως E. δύναται E : δυνατόν ἐστιν B. 19 μὲν οὖν B. τῶν κλιμάτων om. B. τῶν : τῆς B. 20-22 οὐκ ἔχει ... καθίστανται καὶ τούτων τὴν παχύτητα παρείσδυσιν ἔχειν ἱκανὴν μὴ δυναμένων ἐλαττοῦσθαι αἱ βοτάναι ταῖς δυνάμεσι καθίστανται B. 22-p. 164, 1 τὴν ... ἀραιότητα : τῆς ... ὡραιότατος (?) E. ἀπὸ τῆς ... βοτανῶν om. B.

Thieves who carry the herb at night will not be caught by anyone while stealing.

You have here, in a brief compendium, the method handed down to you, by which you may treat many of the greatest and most difficult-to-cure ailments. What remains for you, therefore, is to prepare the aforementioned remedies and to guard the account received from me, so as not to pass it on to any profane or ignorant person. For because of the ease and ready availability of the treatment of the said ailments, the learned and admirable achievement of medical science as a whole will be overlooked by such people, and men will no longer practise the various schools of medical discipline, nor will they desire to pursue the compilations of the ancient physicians; rather, the labour of men so numerous and so great will be neglected, on account of the great ease afforded by the present compendium, since, as has been said, every bodily ailment can be treated by it.

15Use the aforementioned herbs from Egypt, Arabia, Asia, and Syria, as well as Italy. For such climates appear to be warmer than the others. Since all things that grow upon the earth cannot grow without the influx of spirit [pneuma]. In the colder climates, as the pores of the herbs become dense, the spirit cannot find sufficient passage through them on account of their thickness, and for this reason their powers become weaker; whereas in the aforementioned climates, due to the warmth of the

1 φέρουσι E. παρατηρηθήσονται (?) E. 2 κλέπτοντος E : κλεφθέντος Pitra. Cr. Catal., VII, p. 234, 18 those who carry the herb by night shall not fall into the hands of those who wish them ill. 3-4 μέθοδον παθῶν every treatment of every ailment B. 4–5 λειπόμενον σκευάζειν: the remainder is yours to prepare B. 5 σοι σκευάζειν : συσκευάζειν E. 5-8 φυλάττεσθαι ... θεραπείας : keep the account secret. Do not hand this writing over to any ignorant man. For if this book comes into the hands of many B. 7 εὐχρές E. 8 καθόλου om. B. 9 ἐπίτευγμα παραφθήσεται : ἐπίταγμα περικόψη B. παρὰ τῶν τοιούτων ἀνθρώπων om. B. παρά: διὰ E. 9-10 καὶ οὐκέτι : οὐκέτι γὰρ οὔτε B. 10 Ιατρικούς ήσκησον (?) E. 11-12 ἰατρῶν τοσούτων om. B. 19 ἀνδρῶν καί τηλικούτων B. 13 ἀπὸ τοῦ παρόντος συντάγματος om. B. εὐχερείας : εὐκαιρίας B. ὡς εἴρηται om. B. 14 θεραπεύεσθαι E: ἀπαλλάσεσθαι B. δυναμένοις. I also advise you to keep this writing secret. Then compile as many and as fine works of every school as possible, so that the scholarly character of the venerable science may increase all the more B. 15 ταῖς ... ταῖς ἀπ': The herbs useful for the aforementioned purposes are those from B. 13, 16 καὶ συρίας καὶ ἀσίας B. 16-17 τὰ γὰρ ...ἄλλων : for these climates are the warmest of the rest B. 17-18 ἐπεί ... φυόμενα: for nothing of the earth (om. a little later) B. 18 παραδόσεως E. δύναται E: δυνατόν ἐστιν B. 19 μὲν οὖν B. τῶν κλιμάτων om. B. τῶν : τῆς B. 20-22 οὐκ ἔχει ... καθίστανται: and of these, since their thickness prevents sufficient passage from being available, the herbs are diminished in their powers B. 22–p. 164, 1 τὴν ... ἀραιότητα: τῆς ... ὡραιότατος (?) E. ἀπὸ τῆς ... βοτανῶν καί B.

βοτανῶν ἀραιότητα περισσοτέρως εἰς αὐτὰς ἑλκομένου τοῦ ζωτικοῦ ἀέρος, ἐνδύναμοι γίνονται αὗται καὶ δραστικώτεραι. εἰ μέντοι οὐκ εὐπορεῖς βοτανῶν ἀπὸ τῶν τοιούτων κλιμάτων, διὰ δὲ χρείαν εἰς ἀνάγκην ἔρχῃ λαμβάνειν ἀφ' ἑτέρων τόπων, σκόπει λαμβάνειν ἑκάστην τούτων κατὰ μίαν τῶν τῆς ἑβδομάδος ἡμερῶν, ἥτις ἐστὶ τοῦ ἀστέρος ἐκείνου, οὗ ἐστι καὶ ἡ βοτάνη, ἀλλὰ δὴ καὶ κατὰ τὴν ὥραν τῆς ἡμέρας ἐκείνης, ἥτις ἐστὶ τοῦ αὐτοῦ ἀστέρος, καθὼς ἐκτεθήσονται καὶ παρ' ἡμῶν ἐνταυθοῖ. ἀνασπῶν δὲ ταύτην ἐκ τῆς γῆς ἐπίλεγε καὶ τὴν ἐγκειμένην εὐχὴν καὶ μετὰ τὸ λαβεῖν ῥίπτε εἰς τὸν λάκκον ἐν ᾗ εὑρίσκεται ἡ βοτάνη κόκκον σίτου ἢ κριθῆς

Εἰσὶ δὲ τῶν πλανήτων αἱ ἡμέραι αὗται·

ἡμέρα α' ἤτοι κυριακὴ Ἡλίου καὶ ὥρα α βοτάναι δὲ αὐτῆς κιχώριον καὶ πολύγονον.

ἡμέρα β', ὥρα α', Σελήνης, ἀγλαόφαντον καὶ κυνοβάτη.

ἡμέρα γ', ωρα α', Ἄρεως, πευκέδανον καὶ ἀρνόγλωσσον.

ἡμέρα δ', ὥρα α', Ἑρμοῦ, φλόμος καὶ πεντάφυλλον.

ἡμέρα ε', ὥρα α', Διός, σαγχαρώνιον καὶ εὐπατόριον.

ἡμέρα ὥρα α', Ἀφροδίτης, πανάκεια καὶ περιστερεών.

ἡμέρα ζ', ωρα α Κρόνου, ἀείζωον καὶ ἀσφόδελος.

Πρὸς δὲ τούτοις ἔστω καὶ ἡ Σελήνη πανσέληνος ἡ ὅτε διέρχεται τὸ ζῴδιον τοῦ πλάνητος τῆς ἡμέρας

Εὐχὴ λεγομένη ἐπὶ συγκομιδῇ ἑκάστης βοτάνης.

Παντοκράτωρ κύριε δημιουργὲ πάσης κτίσεως ἀοράτου τε καὶ ὁρατῆς, ὁ τὰ τῆς ὁρατῆς τῆσδε τῆς κτίσεως μέρη, τὰ μὲν συμφυῆ καὶ σύμφωνα ποιήσας ἀλλήλοις, ὡς ἰσοδυναμεῖν ἐν τοῖς ὑπ' αὐτῶν γινομένοις, τὰ δ' αὖθις ἀσυμπαθῆ καὶ ἀσύμφωνα, πλὴν καὶ οὕτως ἐκ τῆς δι' ἀλλήλων κράσεώς τε καὶ ἑνώσεως μίξιν εὔκρατον συνίστασθαι

1 ἑλκομένων E. 1-2 περισσοτέρως δραστικώτεραι: περισσότερον εἰς ἑαυτοὺς ἕλκουσι τὸν ζωτικὸν ἀέρα. ὥστε τὴν δύναμιν ἔχειν δραστικωτέραν. <οἶομαι δέ σου τὴν ψυχὴν τεθηπέναι δοκοῦντα ἀτελῆ μὴ παρεμφαίνειν τὰ τῆς ἐπιστήμης ἐνεργήματα B, qui cum verbis desinit. 2 (αὗται om.) καὶ δραστικώτεροι E. 3 χρείας E. 4 σκόπει <δὴ> E. 4-10 cf. *Catal.*, VII, p. 235, 33 sqq. 8-9 ἐγκειμένην AD. 9 ἐν ᾗ corrigere nolui. 11 πλανήτων : ἑπτὰ E αὗται <καὶ ὥραι> E. 12 α' ἤτοι om. C. ἤτοι κυριακὴ om. E. ☉ καὶ αη ὥρα D : ὥρα α', (Ἥλιος) [?] E : αη ὥρα ☉ C. βοτάνη (δὲ αὐτῆς om.) C. βοτάνη δὲ αὐτοῦ ἥτις ἡ κορώνη καὶ χωρίον καὶ πολύγονον E. 14 ἡμέρα hic et infra om. C. post planetae nomen hic et infra βοτάνη addidit E. κυνόβατον C. 16 <καὶ> ὥρα D. Ἑρμοῦ : (Ἀφροδίτη) [?] E. 17 σαγχαρω D σαγχαρω A : σαχαρώνη E : σαγχαρόνη C. 18 Ἀφροδίτης (Ἑρμῆς) E. περιστερών E. 20 cf. *Catal.*, VII, p. 236, 1. τούτους (?) E. καὶ ἡ : καὶ C : μὲν E. πανσηλήνιος (?) E 21 πλανήτου CE. ἡμέρας : βοτάνης C. 22 τῇ> συγκομιδῇ D. 23 τε om. E. 24 τῆς alterum om. D. 26 γενομένοις E.

due to the greater rarefaction of the herbs, with the Vital Air being drawn into them more abundantly, they become more potent and more efficacious. However, if you do not have ready access to herbs from such regions, and out of necessity you are compelled to take them from other places, take care to gather each of these on the day of the week that belongs to the star to which the herb also belongs, and furthermore at the hour of that day which belongs to the same star, as shall be set forth by us herein; and when pulling it up from the earth, recite also the prayer contained therein, and after taking it, cast into the hole where the herb was found a grain of wheat or barley.

These are the days of the planets:

Day 1, that is Sunday, belongs to the Sun, and the first hour, and its herbs are chicory and also polygonum.

Day 2, hour 1, of the Moon: aglaophantos and cynobatus.

Day 3, hour 1, of Mars: peucedanum and arnoglossus.

Day 4, hour 1, of Mercury: phlomis and pentaphyllon.

Day 5, hour 1, of Jupiter: sagcharonion and eupatorion.

Day 6, hour 1, of Venus: panacea and peristereōn.

day 7, hour 1 Of Saturn: aeizoön and asphodel.

In addition to these, let the Moon also be full, or when it passes through the zodiac sign of the planet of that day.

A prayer to be recited at the gathering of each herb.

O Lord Almighty, Creator of all creation, both invisible and visible, who has made the parts of this visible creation some to be naturally related and harmonious with one another, so as to be equal in power in the effects produced by them, and others again unsympathetic and discordant, yet even so, through their mutual blending and union, a well-tempered mixture is constituted

1 ἑλκομένων E. 1-2 περισσοτέρως δραστικώτεραι περισσότερον εἰς ἑαυτοὺς ἕλκουσι τὸν ζωτικόν αέρα. ὥστε την δύναμιν έχειν δραστικωτέραν, <οίομαι δέ σου τὴν ψυχὴν τεθηπέναι δοκοῦνται ἀτελῆ μή παρεμφαίνειν τὰ τῆς ἐπιστήμης ἐνεργήματα B, who ends with those words. 2 (αὗται om.) και δραστικώτεροι E. 3 χρείας E. 4 σκόπει <ή> E. 4-10 cf. Catal., VII, p. 235, 33 sqq. 8-9 έκκειμένην AD. 9 ἐν ή I did not wish to correct. 11 πλανήτων: έπτὰ E αὐταί <καὶ ὥραι> E. 12 α' ἤτοι om. C. ἤτοι κυριακι om. E. Θ καὶ απ ὥρα D: ὥρα α', (Ἥλιος) [?] E : an ὡρα ο C. βοτάνη (δὲ αὐτῆς om.) G. βοτάνη δὲ αὐτοῦ ἥτις ἡ κορώνη καὶ χωρίον καὶ πολύγονον E. 14 ἡμέρα hic et infra om. C. post planetae nomen hic et infra βοτάνη addidit E. κυνόβατον C. 16 <καὶ> ὥρα D. Ἑρμού : ('Αφροδίτη) [?] E. 17 συγχαρω D συγχαρώ A : σαχαρώνη E: συγχαρόνη C. 18 Αφροδίτης (Ερμής) E. περιστερών E. 20 cf. Catal., VII, p. 236, 1. τούτους (?) E. καὶ ἡ καὶ G : μέν E. πανδηλήνιος (?) E 21 πλανήτου GE. ἡμέρας : βοτάνης G. * of the harvest 1. 23 τε om. E. 24 the second τῆς om. D. 26 genμένοις E.

καὶ εἶναι ταῦτα κήρυκας διαπρυσίους τῆς [f. 584v] σῆς μεγαλειότητος, αὐτὸς καὶ νῦν ἐν τῇ ἀναλήψει τῆς παρούσης βοτάνης τῆς δεῖνα, ἣν συμπαθεῖν ὥρισας τῷ ἐκ τῶν πλανωμένων ἀστέρι τῷ δεῖνι, εὐδόκησον ἰσχυρὰν ταύτην καὶ ἐνδύναμον καὶ δραστικωτάτην εἶναι κατὰ τὴν τῶν
5 βοηθημάτων χρείαν τῶν γινομένων εἰς ἀποτροπὴν τῶν συμβαινόντων νοσημάτων τῷ σῷ πλάσματι, συνεργοῦντος δηλονότι καὶ τοῦ αὐτοῦ ἀστέρος τῇ σῇ κελεύσει ὅτι ηὐλόγηται καὶ δεδόξασταί σου τὸ ὄνομα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

Τὴν αὐτὴν λέγε καὶ ἐπὶ τῆς κατὰ τὴν θεραπείαν τοῦ νοσήματος
10 χρείας, ἀλλὰ δὴ καὶ ἐπὶ τῆς σκευασίας.

3 εὐδόκιστον E. 4 κατὰ καὶ E. 5 αἰ > εἰς 9 Τὴν om. E.

and that these be the resounding heralds of [f. 584] your majesty,
you yourself also now, in the gathering of the present herb, the so-and-so, which
you have ordained to be sympathetically bound to the such-and-such of the wandering stars, deign
that it be strong and potent and most efficacious for the
5 purpose of the remedies employed in the warding off of the diseases
that befall your creature, with the cooperation, of course, of that same
star at your command, for your name is blessed and glorified
unto the ages of ages, amen.

Say the same also regarding the need in the treatment of the disease
10 and indeed also regarding the preparation.

3 εὐδόκιστον E. 4 κατά και E. 5 the » into 9 Τὴν om. E.

EXCERPTA EX CODICE 45 (Paris. gr. 2315)

[F 215v] Προγνωστικὸν περὶ χειμῶνος.

Λάβε φύλλα συκῆς τῇ ὀκτωκαιδεκάτῃ τοῦ Ἰουλίου μηνὸς καὶ γράψον εἰς αὐτὰ τῶν ιβ' μηνῶν τὰ ὀνόματα καὶ θές τα ἐν τόπῳ ὑπαίθρῳ διόλου τῆς νυκτὸς καὶ τὸ πρωῒ σκόπησον καὶ εἰς οἷον φύλλον εὑρήσεις νοτίδα ἔσται χειμὼν κατ' ἐκεῖνον τὸν μῆνα. 5

[F 277] Περὶ βροντολόγ ον τῶν ιβ' ζῳδίων.

α^ον^. Κριός. Ἐὰν βροντήσῃ ἡ ἀστραπὴ γένηται καὶ τύχῃ ἡ Σελήνη εἰς τὸν Κριόν, εἰς τὴν Ἰνδίαν αἷμαν χυθήσεται.

β^ον^. Ταῦρος. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται καὶ τύχῃ ἡ Σελήνη εἰς τὸν Ταῦρον, εἰς τὴν Αἴγυπτον εἰρήνην δηλοῖ καὶ βασιλέως χαρὰν καὶ εὐθηνίαν. 10

γ^ον^. Δίδυμος Ἐὰν βροντήσῃ ἡ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Δίδυμον, εἰς τὴν παραθαλασσίαν εἰρήνην δηλοῖ [f. 277v] καὶ σῖτον πολὺν καὶ ναυαγίων εὐκολίαν καὶ οἱ λῃσταὶ πίπτουσιν

δ^ον^. Καρκίνος. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Καρκίνον, εἰς τὴν θάλασσαν καλὸν δηλοῖ καὶ οἱ ἔμποροι ἐπιτυχίαν ἕξουσιν κα εωτέριων ὑγεία. 15

ε^ον^. Λέων Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Λέοντα, τῆς ἀνατολῆς ὁ βασιλεὺς ἰσχύσει πολὺ τὴν Ῥωμανίαν καὶ αἰχμαλωτισμὸν ποιήσει πολὺν καὶ οἱ ἄνθρωποι λιμοκτονήσονται καὶ θηρία πλεῖστα ἀναλωθήσονται 20

2 τῇ : τῷ cod. mens. Iuli 18 Δοσιθέῳ ἐν Αἰγύπτῳ Κύων ἐκφανὴς γίνεται (Lydus, *De ostent.*, ed. Wachsmuth² p. 181, 19). An hoc prognosticum ex Aegyptiaco fonte fluxerit dubito. Cf. enim Bouché-Leclercq, *L'astrologie grecque*, p. 367; *Catal.*, I, p. 128, 6 [f. 20] ὁ οὖν Τρισμέγιστος Ἑρμῆς συμβουλεύει ἀριθμεῖν ἀπὸ τῆς τοῦ Κυνὸς ἀνατολῆς, τουτέστιν Ἐπιφὶ κε κατὰ Ἀλεξανδρέας (19 mens. Iulii; v. Aetii calendarium, Lyd., *op.* p. 290, 25). 3 ὑπάθρω cod. δι' ὅλου cod. 4 εἰς inserui. 6 Recentiori aetatis [IX saec. F. hoc tonitruale esse regionibus, de quibus fit mentio, docemur. 7 α^ος^ cod. βρωντῆσι cod. ἡ : εἰ cod. 8 αἷμαν corrigere nolui. 9 β^ος^ cod. βρωτῆσι cod. an hic et postea, pro καὶ, ἢ scribendum coll. l. 7 12 et *Catal.*, VII, 226, 8 sqq.? 11 εὐτινίαν cod. 12 δίδιμος cod. βροντῆσι cod. ἡ : εἰ cod. 13 δύδιμων cod. τὴν παρα<εἰς τὴν παρα>θαλασσίαν cod 14 εὐκολία cod. 15 βρωντῆσι cod. 17 ὑγεία corrigere nolui 18 βρωτῆσι cod.

EXTRACTS FROM CODE 45 (PARIS. GR. 2315)

[F 215v] Prognostic concerning winter.

Take fig leaves on the eighteenth day of the month of July and write upon them the names of the 12 months and place them in an open-air location throughout the entire night, and in the morning examine them, and in whichever leaf you find moisture, there will be winter in that month. 5

[C 977] On the brontologion of the 12 Zodiac signs.

1st. Aries. If there is thunder or lightning and the Moon happens to be in Aries, blood will be shed in India.

2nd. Taurus. If there is thunder and lightning and the Moon happens to be in Taurus, it signifies peace in Egypt and the joy of a king and 10 prosperity.

3rd. Gemini. If there is thunder and lightning while the Moon is in Gemini, it signifies peace in the coastal regions [f. 977] and abundant grain and ease of shipwrecks, and the pirates fall.

3rd. Cancer. If there is thunder and lightning while the Moon is 15 in Cancer, it signifies good things for the sea, and the merchants will have success, and health for the younger ones.

5th. Leo. If there is thunder and lightning while the Moon is in Leo, the king of the east will greatly overpower Romania and will take many captives, and the people will die of hunger, and many wild beasts will be destroyed.

2 τῇ ; τῶ cod. mens. Iuli 18 To Dositheus in Egypt: the Dog Star becomes visible (Lydus, De ostent., ed. Wachsmuth, p. 181, 19). Whether this prognostication derived from an Egyptian source I doubt. Cf. indeed Bouché-Leclercq, L'astrologie grecque, p. 367; Catal., I, p. 128, 6 ff. [20] Therefore Hermes Trismegistus advises counting from the rising of the Dog Star, that is, Epiphi 25 according to the Alexandrians (19th of the month of July; see Aetius' calendar, Lyd., op. p. 290, 25). 3 ὑπάθρω cod. δι όλου cod.

4 εἰς inserted by me. 6 Of a more recent age [9th cent. F. that this thunder-sign pertains to the regions

buses, concerning which mention is made, we are informed. 7 as cod. βροντήσι cod. ἢ : ei cod.

8 I did not want to correct αἶμαν. 9 βος cod. whether here and hereafter, in place of καί,

A to be written, cf. l. 7 12 and Catal., VII, 226, 8 sqq. 11 eutinian cod.

12 δίδιμος cod. βροντήσι cod. ἢ : el cod. 13 binary cod. to the side

παραθαλασσίαν cod. 14 ευκολία cod. 15 thunder cod. 17 health corrigere

no. 18 meals cod.

ς^ον^. Παρθένος. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὴν Παρθένον, σεισμὸς γένηται εἰς μεσημβρίαν καὶ πόλεις ἐρημωθήσονται.

ζ^ον^. Ζυγός. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Ζυγόν, εἰς τὴν Ἰνδίαν καρπῶν γένηται φθορά, ὁμοίως καὶ εἰς τὸν Ζύτον καὶ εἰς τὸν κρίθον.

η^ον^. Σκορπίος. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Σκορπίον, ἄνεμος γενήσεται πολὺς εἰς τὴν Πυθυκίαν.

θ^ον^. Τοξότης. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Τοξότην, εἰς τὴν δύσιν εἰρήνην πολλὴν δηλοῖ καὶ εὐθηνίαν καὶ μεγάλων ἀνθρώπων χαράν· σῖτος καὶ οἶνος πολύς.

ι^ον^. Αἰγόκερως. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Αἰγόκερων, εἰρήνην δηλοῖ εἰς ὅλον τὸν κόσμον.

ια^ον^. Ὑδροχόος. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τὸν Ὑδροχόον, εἰς τὴν Σαρακηνίαν χαλάζι πέσηται πολὺν καὶ ἀρρωστία γένηται τοῖς ἀνθρώποις καὶ θάνατος πολύς.

[F. 278] ιβ^ον^. Ἰχθύες. Ἐὰν βροντήσῃ καὶ ἀστραπὴ γένηται οὔσης τῆς Σελήνης εἰς τοὺς Ἰχθύας, ὕδατα πολλὰ γίνωνται καὶ ποταμῶν ῥύσις πολλὴ καὶ ἀγαθὸν ἔσται τοῖς ἀνθρώποις καὶ εἰς τὸν κόσμον εἰρήνην πολλὴν δηλοῖ

1 βρωντήσι cod. ἀνστραπὴ cod. 2 εἰς τὴν : εστὶν cod. 4 βρωντήσι cod. 6 Ζύτον ; cf. Van Herwerden, *Lexicon suppletorium*[2] v. Ζύτος et Ζύτον ; Sophocles, *Greek Lexicon*, ὑθο τὸν κρίθον cf. infra p. 173, 14. βρωντήσι cod. 8 πυθυκίαν *sic* cod. ; an Πιθηκίαν? Σκυθίαν vel Παρθυαίαν coni. Cumont : Καππαδοκίαν, quae terra sec. Ptolemaeum Scorpio subiaceat coni. Boll. 9 βρωντύσι cod 11 χαρά cod. 12 βροντήσι cod. 14 βροντήσι cod. 15 χαλάζη cod πέσιτε cod. πολύν (neutrum) coll. p. 169, 5 scripsi : πολὴν cod. 17 βροντήσι cod. 18 τοὺς Ἰχθύας scripsi : ἡν ἡχθύαν cod. 18-19 ποταμὸν ῥύσης πολλοὶ cod.

Virgo. If there is thunder and lightning while the Moon is in Virgo, an earthquake shall occur in the south and cities shall be laid waste.

Libra. If there is thunder and lightning while the Moon is in Libra, there shall be destruction of crops in India, likewise also of barley and of grain.

9th. Scorpio. If thunder and lightning occur while the Moon is in Scorpio, a great wind will arise in Pythikia.

9th. Sagittarius. If thunder and lightning occur while the Moon is in Sagittarius, it portends great peace and prosperity in the west and joy for great men; much grain and wine.

20th. Capricorn. If thunder and lightning occur while the Moon is in Capricorn, it portends peace throughout the entire world.

21st. Aquarius. If thunder and lightning occur while the Moon is in Aquarius, much hail will fall in Saracenia and sickness will come upon men and great death.

[F. 278] 12th. Pisces. If thunder and lightning occur while the Moon is in Pisces, many waters will arise and great flowing of rivers, and it will be good for men and portends great peace in the world.

1 βρωνται cod. ἀστραπὴ cod. 2 εἰς τὴν : εστίν cod. 4 βρωντήσι cod. 6 ζύτον : cf. Van Herwerden, Lexicon suppletorium s.v. οὗτος et ζύτον; Sopho-cles, Greek Lexicon, s.v. ζύθο τὸν κρίθον cf. infra p. 173, 14. βρωντήσι cod. 8 πυθυκίαν sic cod.; an Πιθηκίαν? Σκυθίαν vel Παρθυαίαν coni. Cumont: Καππαδοκίαν, quae terra seu, Ptolemaeum Scorpio subiaceat coni. Holl. Ο βρωντύσι cod. 11 χαρά cod. 11 βροντήσι cod. 14 βροντήσι cod. 15 χαλάζη cod. πέσιτε πολύν (neuter, cf. p. 169, 5 written πολήν cod. 17 βροντήσι cod.
18 τοὺς Ἰχθύας scripsi : ὴν ἠχθιαν cod. 18-19 river flow many cod.

EXCERPTA EX CODICE 44 (Paris. gr. 2316)

Ut pleraque tonitrualia anonyma in codicibus traduntur, ita librarii, cum scriptoris nomine haec exornaverunt, nobilissimum quemque elegerunt. Davidi enim prophetae hoc brontologion tributum est, et in codice Ital. 18, f. 275 (*Catal.*, IV, p. 41) brontologion aliud Δαβὶδ τοῦ προφήτου exstat. Leonis quoque Sapientis seismologion codice German 28, f. 277ᵛ (*Catal.*, VII, p. 65), brontologion Mediol. 2, f. 1 (*Catal.*, III, p. 4 et 25 sqq.), Heraclii brontologion Paris. 28, f. 108ᵛ etc tenentur. Cum tonitrualibus, quod edituri sumus, brontologion anonymum cod. Paris. 53, f. 163ᵛ servatum paene ad verbum consentit. Praeterea huius opusculi maiorem partem, inde ab Aprili dicimus usque ad Decembrem, paucis exceptis eodem ex fonte fluxisse atque tonitruale supra p. 123 in lucem protractum nemo negaverit. In reliquo opusculo nescimus quo fonte scriptor usus est.

[F. 325ᵛ. Βροντολόγιον Δαβὶδ τοῦ προφήτου.

Μὴν Ἰανουάριος ἔχων ἡμέρας λα' ἡ ἡμέρα ἔχει ὥρας ι' καὶ ἡ νὺξ ὥρας ιδ'. ἐὰν βροντήσῃ, ἐστι καλόν εὐφρανσία ἐστὶ παντὶ τῷ κόσμῳ καὶ μεγάλου προσώπου θάνατον σημαίνει. εἰ δὲ σεισμὸς γένηται, σπάνη σίτου 5

[F. 326] Μὴν Φεβρουάριος ἔχει ἡμέρας κη' ἡ ἡμέρα ἔχει ὥρας ια' καὶ ἡ νὺξ ὥρας ιγ'. ἐὰν βροντήσῃ, πολλὰ ἀγαθὰ σημαίνει· τὰ πράγματα αὐξυνθήσοντα εἰ δὲ σεισμὸς γένηται, πολέμου κίνησις καὶ δυνάστης μέγας σφαγήσεται.

Μὴν Μάρτιος ἔχων ἡμέρας λα' ἡ ἡμέρα ἔχει ὥρας ιβ' καὶ ἡ νὺξ ὥρας 10 ιβ'. ἐὰν βροντήσῃ, οἰνοφορία καὶ σιτοφορία καὶ ἀγαθὰ πολλά. εἰ δὲ σεισμὸς γενήσεται, πολέμου κίνησις πολλὴ καὶ· μεγάλων ἀνδρῶν ἀπώλεια.

Μὴν Ἀπρίλλιος ἔχων ἡμέρας λ', ἡ ἡμέρα ἔχει ὥρας ιγ' καὶ ἡ νὺξ ὥρας ια'. ἐὰν βροντήσῃ, ἀγαθόν ἐστιν· σῖτος ἔσται <πολὺς> καὶ 15 ὑγρασία καὶ ὀπώρα πολλή, καρποφορίαι πολλαί. εἰ δὲ σεισμὸς γένηται, νοσημάτων συμφορὰν δηλοῖ καὶ πολέμου κίνησιν.

Μὴν Μάϊος ἔχων ἡμέρας λα' ἡ ἡμέρα ἔχει ὥρας ιδ' καὶ ἡ νὺξ ὥρας ι'.

2 ἰάνουάρίω cod. 6 φευρουάριος cod. 7 βροντήσει cod. 8 αὐξηνθήσωνται cod. 11 βροντύσι cod. 14 μηνὶ ἀπρι cod 15 πολὺς coll. p. 124, 4 addidi. 16 ὑγρασησικῆς ὀπόρας πολλῆς cod. σεισμὸς : σιμὸς cod. 17 συμφορὰ cod.

EXCERPTS FROM CODEX 44 (PARIS. GR. 2316)

Just as most thunder-omens are transmitted anonymously in manuscripts, so the scribes, when they adorned these with an author's name, chose the most distinguished of all. For this brontologion has been attributed to the prophet David, and in codex Ital. 18, f. 275 (Catal., IV, p. 41) another brontologion of Δαβίδ τοῦ προφήτου exists. Also, the seismologion of Leo the Wise is held in codex German 28, f. 277v (Catal., VII, p. 65), a brontologion in Mediol. 2, f. 1 (Catal., III, p. 4 and 25 ff.), and the brontologion of Heraclius in Paris. 28, f. 108, etc. The anonymous brontologion preserved in cod. Paris. 53, f. 163v agrees almost word for word with the thunder-omen we are about to edit. Furthermore, no one will deny that the greater part of this little work, from April, let us say, through December, with few exceptions, flowed from the same source as the thunder-omen brought to light above on p. 123. For the remainder of the little work we do not know what source the author used.

[C. 395. Brontologion of David the Prophet.

The month of January, having 31 days; the day has 10 hours and the night 14 hours. If it thunders, it is good; there is rejoicing for the whole world and it signifies the death of a great personage. But if an earthquake occurs, there will be a shortage of grain.

[Γ. 326] The month of February has 28 days; the day has 11 hours and the night 13 hours. If thunder occurs, it signifies many good things — matters will increase; but if an earthquake occurs, it signals the stirring of war and a great ruler will be slain.

The month of March, having 31 days; the day has 12 hours and the night 10 12 hours. If thunder occurs, there will be abundance of wine and grain and many good things. But if an earthquake occurs, there will be much stirring of war and the destruction of great men.

The month of April, having 30 days; the day has 13 hours and the night 11 hours. If thunder occurs, it is a good sign: there will be <much> grain and 15 moisture and abundant fruit, and many harvests. But if an earthquake occurs, it portends a calamity of diseases and the stirring of war.

The month of May, having 31 days; the day has 14 hours and the night 10 hours.

2 January cod. 6 February cod. 7 will thunder cod. 8 are increasing llncod.

11 thunder cod. 14 months apri codn16 of multi-moisture cod. earthquake : simos cod. 15 very coll. p. 194, 4 addidi. n17 calamity cod.

ἐὰν βροντήσῃ, τῷ κόσμῳ ταραχὴν σημαίνει. εἰ δὲ σεισμὸς γένηται, λιμὸς ἐπέρχεται τόπους εἰς τόπους.

Μὴν Ἰούνιος ἔχων ἡμέρας λ' ἡ ἡμέρα ἔχει ὥρας ιε' καὶ ἡ νὺξ ὥρας θ'. ἐὰν βροντήσῃ, οὐκ ἀγαθὸν ἔσται, καταφθορὰ ἀνδρῶν. εἰ δὲ σεισμὸς γένηται, θανατικὸν πολὺν καὶ λιμὸς ἐπέρχεται, καύματα καὶ συνοχὴν ποιεῖ

Μὴν Ἰούλιος ἔχων ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας ιδ' καὶ ἡ νὺξ ὥρας ι'. ἐὰν βροντήσῃ, μέγιστος ἀνὴρ ἀποθανεῖται καὶ ἀνδρῶν ταραχή. εἰ δὲ σεισμὸς γένηται, κατάπτωσιν ἐπὶ χώραις σημαίνει.

[F. 326ᵛ] Μὴν Αὔγουστος ἔχει ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας ιγ' καὶ ἡ νὺξ ὥρας ια'. ἐὰν βροντήσῃ, ἀγαθὸν σημαίνει. εἰ δὲ σεισμὸς γένηται, μάχαι πολλαὶ καὶ μεγιστάνων πτῶσις.

Μὴν Σεπτέβριος ἔχων ἡμέρας λ' ἡ ἡμέρα ἔχει ὥρας ιβ' καὶ ἡ νὺξ ὥρας ιβ'. ἐὰν βροντήσῃ, σῖτος καὶ οἶνος πολύς. εἰ δὲ σεισμός, λιμὸν καὶ θόρυβον σημαίνει καὶ συμφορὰν νοσημάτων δηλοῖ.

Μὴν Ὀκτώβριος ἔχων ἡμέρας λα, <ἡ> ἡμέρα ἔχει ὥρας ια' καὶ ἡ νὺξ ὥρας ιγ'. ἐὰν βροντήσῃ, οἴνου καὶ ἐλαίου πλησμονὴ καὶ πάντων ἐδεσμάτων. εἰ δὲ σεισμός, λιμὸς ἐπέρχεται καὶ σοφοὶ ἄνδρες ἀποθανοῦνται καὶ ἀρχόντων διαδοχὰς <δηλοῖ>

Μὴν Νοέμβριος ἔχων ἡμέρας λ', ἡ ἡμέρα ἔχει ὥρας ι' καὶ ἡ νὺξ ὥρας ιδ'. ἐὰν βροντήσῃ, θόρυβον πολὺν κατὰ τὴν χώραν ἐκείνην σημαίνει καὶ νοσημάτων συμφοράν [οὐχὶ κακὰ γίνωνται]. εἰ δὲ σεισμός, συμφορὰν θανάτου δηλοῖ.

Μὴν Δεκέβριος ἔχων ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας θ' καὶ ἡ νὺξ ὥρας ιε'. ἐὰν βροντήσῃ, φθορὰν ἐπὶ χώραις σημαίνει καὶ μεγίστων ἀνδρῶν θάνατον αἰφνίδιον. εἰ δὲ σεισμός, μεγάλου προσώπου ἐπανάστασιν ἑτέρου πρὸς ἕτερον καὶ σῖτον πολὺν καὶ ἐλαίου ἐπιφορὰν <καὶ> ἀγαθοσύνην δηλοῖ.

[F. 326ᵛ.] Ἕτερον βροντολόγιον τοῦ σεληνιακοῦ.

[F. 327] Εἰς τὸν α' τῆς Σελήνης οὔσης ἐν Κριῷ ἤτοι ἐν Μαρτίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, πολλὰ ἀγαθὰ σημαίνει, ἔσται

1 βροντήσι cod. ἡ δὲ σιμὸς γένη cod. 3 ἰούνίω cod. 5 θανατικὸν; cf. infra p. 170, 23. πολὴν cod.; cf. supra p. 167 15. 7 ἰουλίω cod. 8 βροτήση cod. 9 καταπτωσις cod. 11 an <οὐκ> ἀγαθὸν scribendum, coll. p 124, 24 συμφορὰ ἔσται? Cf. vero in tonitrurli cod. Paris. 53, f 163ᵛ : σωτηρία καλὴ τῷ κόσμῳ ἔσται. 13 σεπτεύβριος cod. 14 βροτήσει cod. σίτον καὶ εἴνον πολλὺς cod. λιμὸς cod. 16 ἡ inserui. 17 βροντήσει cod. 19 δηλοῖ addidi. 21 βροντήσει cod. μαίνει cod. 22 συμφωρὰ cod. οὐχὶ κακὰ γίνωνται uncinis inclusi. εἰ : ὁ cod. 26 θάνατος ἐφνίδιος cod 27 ἐπανάστασις cod. σίτος πολύς cod. 28 καὶ ἀγαθοσύνην coll. p. 125, 23 scripsi : ἀγαθοσήνης cod. 29 Hoc lunarium paene ad verbum consentit cum βροντολογίῳ anonymo quod in cod. German 26 163 (= Paris. 60, f. 162) legitur.

if it thunders, it signifies turmoil for the world. And if an earthquake occurs, famine comes upon places from place to place.

Month of June having 30 days; the day has 15 hours and the night 9 hours. If it thunders, it will not be good, destruction of men; and if an earthquake occurs, great pestilence and famine come, producing heat and fever.

The month of July has 31 days; the day has 14 hours and the night has 10 hours. If thunder occurs, a great man will die and there will be turmoil among men. If an earthquake occurs, it signifies devastation upon the lands.

[F. 326] The month of August has 31 days; the day has 13 hours and the night has 11 hours. If thunder occurs, it signifies good. If an earthquake occurs, there will be many battles and the fall of great men.

The month of September has 30 days; the day has 12 hours and the night has 12 hours. If thunder occurs, there will be much grain and wine. If an earthquake occurs, it signifies famine and turmoil, and portends a confluence of diseases.

The month of October has 31 days; the day has 11 hours and the night has 13 hours. If thunder occurs, there will be abundance of wine and oil and all kinds of food. If an earthquake occurs, famine draws near and wise men will die and it portends a succession of rulers.

The month of November has 30 days; the day has 10 hours and the night has 14 hours. If thunder occurs, it signifies great turmoil throughout that land and a confluence of diseases, so that no evils come to pass]. If an earthquake occurs, it portends a calamity of death.

The month of December has 31 days; the day has 9 hours and the night has 15 hours. If thunder occurs, it signifies devastation upon the lands and the sudden death of great men. If an earthquake occurs, it portends the uprising of one great figure against another, and much grain and an abundance of oil and goodness.

[F. 326.] Another thunder-calendar of the lunar (type).

[F. 327] On the 1st of the Moon being in Aries, that is in the month of March, if it thunders while the Moon is waxing, it signifies many good things; there will be

1 thunder cod. the δὲ simos geni cod. June 3 cod. 5 deaths? cf. infranp. 170, 23. polyn cod. cf. supra p. 167 15. 7 July cod. 8 rotation cod.nO drop cod. 11 an <ὺκ ἐγαθὸν scribendum, coll. p 124, 14 simphoranẽstai Cf. vero in tonitruli cod. Paris. 53, f 163': salvation is good for the world.n13 septevrios cod. 14 soak cod. wheat and a lot of cod. famine cod.n16 or inserui. 17 thunder cod. 19 manifest addidi. 21 thunder cod. maincod. 21 floods cod. not bad things happen uncinis inclusi. if: the cod. 26 sudden death in 1 27 revolutions cod. wheat much cod. 28 and goodness coll. p.p. 195. 33 scripsi : of Agathosine. 29 Hoc lunarium paene ad verbumnconsentit cum vrontología anonymo quod in cod. German 26163 (= Paris, 60,nf. 162) legitur.

σίτου καὶ οἴνου πλησμονή· εἰ δὲ λιγούσης, λιμὸν πολλὴν καὶ συντριβὴν τῶν ἀνθρώπων.

Μηνὶ Ἀπριλλίῳ β'. Σελήνης οὔσης ἐν Ταύρῳ ἤτοι ἐν Ἀπριλλίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, εἰς πόλεμον μέγαν σημαίνει καὶ μεγάλην ταραχὴν τοῦ ἀέρος· εἰ δὲ λιγούσης, χειμῶνα μέγαν καὶ ταραχὴν σημαίνει.

Μηνὶ γ'. Σελήνης οὔσης ἐν Διδύμῳ ἤτοι ἐν Μαΐῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, βασιλικὴν κίνησιν κατ' ἐχθροῦ μεγάλου σημαίνει· εἰ δὲ λιγούσης, ὁδοὺς ἀνεωγμένους τοῦ λαοῦ καὶ τοῦ στρατοῦ σημαίνει

Μηνὶ δ'. Σελήνης οὔσης [ὐξανούσης ἐν Καρκίνῳ ἤτοι Ἰουνίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, ἀγαθὸν οὐδὲν τοῖς ἀνθρώποις σημαίνει· εἰ δὲ λιγούσης, ἀρρωστίαν τοῖς ἀνθρώποις σημαίνει.

Μηνὶ ε'. Σελήνης οὔσης ἐν Λέοντι ἤτοι Ἰουλίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, εἰς σωτηρίαν λαοῦ σημαίνει· εἰ δὲ λιγούσης, ἀλαζονείαν τῷ λαῷ σημαίνει

Μηνὶ ϛ'. Σελήνης οὔσης ἐν Παρθένῳ ἤτοι ἐν Αὐγούστῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, εὐθηνίαν καὶ πλησμονὴν μεγάλων ἀγαθῶν σημαίνει· εἰ δὲ λιγούσης, χάλαζα μεγάλη πίπτει ἐν τῷ τόπῳ ἐκείνῳ

Μηνὶ ζ'. Σελήνης οὔσης ἐν Ζυγῷ ἤτοι ἐν Σεπτεβρίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, πλησμονὴν καὶ εὐθηνίαν [f. 327v] πολλὴν σημαίνει εἰ δὲ ιγούσης ἀβροχίαν καὶ θανατικὸν σημαίνει.

Μηνὶ η'. Σελήνης οὔσης ἐν Σκορπίῳ ἤτοι Ὀκτωβρίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, ἀνέμου κίνησιν μεγάλην σημαίνει· εἰ δὲ λιγούσης ἀβροχίαν.

Μηνὶ θ'. Σελήνης οὔσης ἐν Τοξότῃ ἤτοι Νοεμβρίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, οὐδὲν ἀγαθὸν σημαίνει· εἰ δὲ λιγούσης, ἀσθένειαν τῷ λαῷ σημαίνει

Μηνὶ ι'. Σελήνης οὔσης ἐν Αἰγοκέρῳ ἤτοι Δεκεμβρίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, ὑετοὺς καλοὺς καὶ πολλοὺς σημαίνει· εἰ δὲ λιγούσης, καλὸν χρόνον.

Μηνὶ ια'. Σελήνης οὔσης ἐν Ὑδροχόῳ ἤτοι Ἰανουαρίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης ἀνέμου κίνησιν μεγάλην σημαίνει· εἰ δὲ λιγούσης καλὸν χρόνον τῷ λαῷ σημαίνει.

1 ἡ δὲ λίγωσις cod. 3 οὔσης scripsi : οὗτος cod. 4 βροτήσ(η) cod. εἰς ; cf. infra l. 15. 5 ἡ δε λίγωσις cod. χιμῶν με cod. 7 μαγίω cod. 9 ἡ δε λήγωσις cod. ἀνεωγμένους sic cod. 11 αὐξανούσης uncinis seclusi. ἤτοι Ἰουνίῳ : ἡ ούνίω cod. 12 βροντήσει cod. 13 ἀρωστία cod. 16 αλλαζωνίαν cod. 21 σεπτευβρίω cod. 22 βροντήσει d. 23 ἀβροχία cod. 26 ἀβρογχία cod. 31 ὑετοὺς καλοὺς καὶ πολλοὺς scripsi ἡ ἑω καλῶ καὶ πολυ cod. 34 κήνησις μεγα cod.

abundance of grain and wine; but if while waning, great famine and destruction of people.

In the month of April, 2nd. The Moon being in Taurus, that is in the month of April, if it thunders while the Moon is waxing, it signifies great war and great disturbance of the air; but if while waning, it signifies great winter and disturbance.

Month 3. When the Moon is in Gemini, that is in the month of May, if it thunders while the Moon is waxing, it signifies a royal movement against a great enemy; but if waning, it signifies open roads for the people and the army.

Month 4. When the Moon is waxing in Cancer, that is in the month of June, if it thunders while the Moon is waxing, it signifies nothing good for people; but if waning, it signifies illness for the people.

Month 5. When the Moon is in Leo, that is in the month of July, if it thunders while the Moon is waxing, it signifies the salvation of the people; but if waning, it signifies arrogance for the people.

Month 6. When the Moon is in Virgo, that is in the month of August, if it thunders while the Moon is waxing, it signifies abundance and a great plenty of good things; but if waning, great hail falls in that place.

Month 7. When the Moon is in Libra, that is in the month of September, if it thunders while the Moon is waxing, it signifies great plenty and abundance; but if waning, it signifies drought and pestilence.

Month 8. When the Moon is in Scorpio, that is in the month of October, if it thunders while the Moon is waxing, it signifies a great movement of wind; but if waning, drought.

Month 9. When the Moon is in Sagittarius, that is in the month of November, if it thunders while the Moon is waxing, it signifies nothing good; but if waning, it signifies weakness for the people.

Month 10. When the Moon is in Capricorn, that is in the month of December, if it thunders while the Moon is waxing, it signifies good and abundant rains; but if while it is waning, fair weather.

Month 11. When the Moon is in Aquarius, that is in the month of January, if it thunders while the Moon is waxing, it signifies a great stirring of wind; but if while it is waning, it signifies fair weather for the people.

1 and not a few cod. 3 úsis scripsi : ὗτος cod. 4 bottles cod. to ? cf. infra l. 15. 5 ἡ δὲ ligosis cod. nδencod. of chimon with cod. 7 magic cod. 9 or de renewed sic cod. 12 thunder lígosisn11 aὐxanousis yncinis seclusi. i.e. June: ἡn13 cod.nfind cod.n22 thunder d. illness cod. 16 alzonian cod. 21 sept23 dapoxia cod. 26 abronchia cod. 31 rainy days τ good and many scripsis or I invite you too. 34 moves mega cod,

Μηνὶ ιβ'. Σελήνης οὔσης ἐν Ἰχθύῳ ἤτοι ἐν Φεβρουαρίῳ μηνί, ἐὰν βροντήσῃ Σελήνης αὐξανούσης, πλησμονὴν καὶ εὐθηνίαν πολλὴν σημαίνει εἰ δὲ ληγούσης, βροχὴν πολλήν.

Danielis prophetae apocalypsis.

Danielis *Apocalypsis* prooemium primumque capitulum, quod est de mense Octobri, ex codice 44 (A), f. 380ᵛ sqq. hic edituri sumus. Codice quoque 47 (B), f. 201 sqq., quamvis scripturam saepius decurtatam praebeat, eo potissime consilio usi sumus, ut codicis A lacunas explerenus. Hoc opusculum etiam in codice German. 25, f. 137ᵛ sqq. (ex codice Paris. 47, ut videtur descripto), ex quo frustula edidit Boll, *Catal.*, VII, p. 47 et 171, et in codice Mediol. 15, f. sqq. servatur. Eiusdem operis aliam formam, inabsolutam quidem, cuius capitulum Boll, *Catal.*, VII, p. 173, in lucem protraxit, codex German. 26, f. 69 sqq. (ex quo codex Paris. 60 est descriptus) nobis tradidit. [Ex antiquo de signis caelestibus libro a Babylonio astrologo conscripto haec apocalypsis » manare videtur (cf. enim p. 174, 2-3; 177, 17; 179, 5 etc.). Librum in graecum Iudaeus quidam convertit, qui Danielis prophetae nomen praescripsit et Idumaea (p. 173, 23) Palaestinaeque (p. 175, 10) mentionem in textum intulit. Ex graeco postea in arabicum sermonem liber conversus est (cf. p. 172, 8; Φάρση, p. 175 19; 176, 2) quem in graecum iterum Alexius Byzantinus anno 1245 (cf. p. 72, 10) denique transtulit. F. C.] De apocalypsibus et vaticiniis quae Danielis prophetae nomine exornata sunt, vide quae congessit Boll, *Catal.* VII, p. 171, n. 1. Quibus nihil aliud addemus, nisi quod prooemii partem historicam ex Cedreno (P. 431 c - 432 b, ed. Bonn. t. I, p. 755-756) ortam esse monebimus.

[F. 380ᵛ.] Πτολεμαῖος ὁ Φιλάδελφος ὁ βασιλεὺς Αἰγύπτου ὑπῆρχε
5 βασιλεύσας ἔτη λη' ἐν τῇ αὐτοῦ βασιλείᾳ οὗτος Ἑβραίους καταδουλωσάμενος εἰς τὴν ἑλληνίδα μεταβαλεῖν ἀναγκάζει φωνὴν ἐκ τῆς ἑβραΐτιδος πάσας τὰς θείας γραφὰς καὶ ποιοῦνται τὴν ἑρμηνείαν ἄνδρες ο' ἐν σοφίᾳ παρὰ τοῖς Ἑβραίοις ἐπαιρόμενοι ἐν τούτοις ἅπασιν ἦν καὶ ἡ βίβλος ἥδε Δανιὴλ τοῦ προφήτου, ὀπτασίαν ὑπάρχουσα βίβλος
10 θαυμαστὴ καὶ ἔγκριτος, τὰ ἐπερχόμενα ἀναγγέλλουσα [f. 381] μέχρι τῆς συντελείας τοῦ κόσμου κατὰ τύχην τῶν συμβαινόντων αἰθερίων τεράτων.

Ἐν δὲ ταῖς ἡμέραις Κῶνστα βασιλέως Κωνσταντινουπόλεως, ἐγγόνου δὲ Ἡρακλείου, Μοαβίας ὁ τῶν Ἀράβων ἀρχηγὸς μετὰ δυνάμεως
15 πλείστης ἐξελθὼν κατῆλθε μέχρι καὶ τῆς Ῥόδου τὴν γῆν τῶν Ῥωμαίων

λ,

1 ιχθίω cod. φευρουαρίω cod. 2 βροντήσει cod. 3 βροχὴ πο cod. 4-p. 172, 16 om. B. 4 πτωλομαῖος A. 5 αὐτοῦ A 6- an ἑβραΐδος? 7 ποιοῦντας A. 8 ἐπαιρούμενοι A. 9 ὑπάρχων A. 11 συμβαινουσῶν A. 14 μαάβίας A; corr. Cumont. 14-15 καταδηνάμεως πλήστον A; corr. Cumont. 15 ἐξελθοῦσα A.

Month 12. When the Moon is in Pisces, that is in the month of February, if it thunders while the Moon is waxing, it signifies abundance and great prosperity; but if while it is waning, abundant rain.

The apocalypse of the prophet Daniel.

The prologue and first chapter of the Apocalypse of Daniel, which concerns the month of October, we shall here edit from codex 44 (A), f. 380v sqq. We have also made use of codex 47 (B), f. 201 sqq., although it frequently offers an abridged text, chiefly for the purpose of filling the lacunae of codex A. This opuscule is also preserved in codex German. 25, f. 137v sqq. (apparently copied from codex Paris. 47), from which Boll edited fragments, Catal., VII, p. 47 and 171, and in codex Mediol. 15, 4, sqq. Another form of the same work, admittedly incomplete, whose chapter Boll, Catal., VII, p. 173, brought to light, has been transmitted to us by codex German. 26, f. 69 sqq. (from which codex Paris. Co was copied).

[From an ancient book on celestial signs, this "apocalypsis" appears, 174, 2-3; 177, 17; 179, 5 this text, composed by a Babylonian astrologer, p. 172, 2-3; 177, 17; 179, 5 etc). A certain Jew translated the book into Greek, who prefixed the name of the prophet Daniel and introduced mention of Idumaea (p. 173, 23) and Palestine (p. 175, 10) into the text. The book was later translated from Greek into Arabic (cf. p. 172, 8; Φάρση, p. 175 19; 176, 2), which Alexius Byzantinus in turn translated from Arabic back into Greek in the year 1945 (cf. p. 73,10). F. C.] Concerning the apocalypses and prophecies that are adorned with the name of the prophet Daniel, see what Boll has collected. Catal. VII, p. 171, n. 1. To which we will add nothing else, except that we will note that the historical part of the preface derives from Cedrenus (P. 431 c. 432h, ed. Bonn. 1. I, p. 755-756).

[F. 380.] Ptolemy Philadelphus, king of Egypt,
5 having reigned 38 years in his kingdom, subjugated the Hebrews
and compelled them to translate all the divine scriptures
from the Hebrew tongue into the Greek language, and the translation was made by 70 men
distinguished for wisdom among the Hebrews. Among all these was also
this book of Daniel the prophet, a book of visions,
10 wondrous and authoritative, announcing the things to come [f. 381] until the
consummation of the world, according to the disposition of the heavenly
portents that come to pass.

In the days of Konstans, emperor of Constantinople, grandson of Herakleios, Moabias, the leader of the Arabs, went forth with a very great force and came down as far as Rhodes, ravaging the land of the Romans,

1 ιχθίω cod. φευρουαρίω cod. 2 βροντήσει cod. 3 βροχή το cod. 4-p.172,16 om. B. 4 πτωλομαῖος A. 5 αὐτοῦ A 6- an εβραϊδος ? 7 ποιοῦντας A.
8 ἐπαιρούμενοι A. 9 ὑπάρχων A. 11 συμβαινουσών A. 14 μαὰβίας A, corr. Cumont. 14-15 καταδινάμεως πλήστον A ; corr. Cumont. 15 ἐξελθοῦσα A.

ληΐζων, ὡς καὶ ταύτην κατέστρεψε καὶ πᾶσαν τὴν παραλίαν ταύτης ἐλεηλάτησε. ὁ δὲ βασιλεὺς ταῦτα ἀκούσας καὶ λαὸν συναθροίσας ἦλθεν εἰς Φοίνικα, ὡς τούτῳ τῷ Μοαβίᾳ ἀντιπαρατάξασθαι καὶ πόλεμον συνάψαι. ἡττῶνται Ῥωμαῖοι, ὁ δὲ αὐτὸς Κώνστας μόλις διασωθεὶς ὑπέστρεψεν ἐν τῇ πόλει μετ' αἰσχύνης. ὁ δὲ Μοαβίας ἐπαρθεὶς τῇ νίκῃ ἐπόρθησεν κατεδαφήσας τὴν περίχωρον μέχρι καὶ αὐτῆς τῆς Κωνσταντινουπόλεως, ὡς καὶ τὴν βίβλον ταύτην ἐντυχὼν καὶ τὰ γεγραμμένα θαυμάσας, δοὺς τοῖς Ἄραψιν μετέφρασεν τῇ ἰδίᾳ διαλέκτῳ, μείναν ἐν τούτοις μέχρι καὶ τὴν σήμερον.

Ἐν δὲ τῷ ϛψνϛ' ἔτει ἐντυχὼν τήνδε Ἀλέξιός τις ἀπὸ Βυζάντιον δοῦλος αἰχμάλωτος ὑπάρχων βασιλεῦσι Ἀράβων τὰς γραφὰς καὶ τὴν διάλεκτον ἄμφων γινώσκων καὶ τὴν διήγησιν ἀναγνοὺς ἐπόθησε τοῦ μεταφράσαι ταύτην Ῥω[f. 381v]μαίοις καθὼς ὑπόκειται συμμαρτυροῦσαν καὶ συμφωνοῦσαν ἄγχων τὴν τῶν Ἀράβων πεζικὴν γλῶτταν, ὃς καὶ εὔχεται τοῦ δωρηθῆναι αὐτῷ παρὰ θεοῦ προθυμίαν τοῦ εἰς τέλος ταύτην ἐξάξειν ἀμήν.

Πίναξ σὺν θεῷ τῇσδε τῆς βίβλου ἐν κεφαλαίοις κε' συντεταγμένης καθὼς ὑποτέτακται· περὶ ἐκλείψεως Ἡλίου, περὶ ἐκλείψεως Σελήνης, περὶ τροχώσεως τοῦ Ἡλίου, περὶ τροχώσεως Σελήνης, περὶ τῆς γέννας τῆς Σελήνης, περὶ κερκώσεως ἀστέρων, περὶ ἐκπέσεως ἀστέρων, περὶ ἐμφανίσεως ἴριδος, περὶ ῥομφαίας ἐν οὐρανῷ, περὶ ἐρυθράδας οὐρανίου, περὶ σημείου ξένου ἐν οὐρανῷ, περὶ ὁμοίωσιν ἀνθρώπου ἐν οὐρανῷ, περὶ βροντῆς μετὰ ἤχου περὶ ἀστραπῶν μεγάλων, περὶ κεραυνοῦ καὶ καύθρας, περὶ ὑετοῦ πάνυ, περὶ χαλάζης πάνυ, περὶ ὑετίσεως χοῦν ἐρυθρόν, περὶ ἐπιβρέξεως βατράχων καὶ σκωλήκων, περὶ θαμβώσεως τοῦ ἀέρος, περὶ μεταβάσεως τῆς ἡμέρας εἰς νύκτα, περὶ ταραχῆς ἀνέμων, περὶ κτύπου ἀπὸ οὐρανοῦ ἀκουσθέντος, περὶ κτύπου ἐκ γῆς ἀκουσθέντος, περὶ σεισμοῦ τῆς μητρὸς ἡμῶν γῆς.

Ἀρχή· πρῶτον κεφάλαιον. Μὴν τοῦ Ὀκτωβρίου Ἀρχὴ μηνὸς Ὀκτωβρίου ἔχων ἡμέρας λα'. τοῦτον τὸν μῆναν ἔσχον οἱ Ἕλληνες ἀρχὴν

1 ὡς scripsi A. κατέστρεψαι A; intellege κατεστρέψατο. παραλίαν scrips παράμον A. 2 ἐλεῆλώτησε A. ὡς τούτω τῷ Μοαβίᾳ scripsi: καὶ τοῦτον τὴν μαζίαν A. 4 σηνάψας A ἐμαβίας A. 6 ἐπήρθησεν κ(?)ατηδαφήσας A. 8 μεῖνας A. 10 Βυζάντιον scripsi: βιστιαντίων A. 11 αἰχμάλωτος scripsi: αἰχμητὸς A. 12 ἐπίθησε A. 13 μεταφράσαι scripsi: φράσαι A. Ῥωμαίων A; corr. Cumont. 13-14 συμμαρτυροῦντα καὶ συμφωνοῦντα A. 15 αὐτῷ A προθυμία A 16 ἐξάξοι A 17 τίω B, German. 25). συντε ταγμένης scripsi συντεταγμένη A υντεταγ ένοι BC. 8 περὶ παρασημειώσεων ἡλίου καὶ σελήνης καὶ ἀστέρων καὶ λλων φυσικων καὶ παρατηρήσεων μηνων A manu posteriore in Ηλίου BC τῆς Σελήνης BC. 19 ῆς Σελήνης B 20 τῆς prius m B τοῦ (ex ⓢ 1ª manu factum) A. 21 φανήσεως ἐριδ(ος) A. BC. 24 καύτρα A. 26-27 τὴν ἡμέραν εἰς νύκταν BC 27 ἐκκτίπου A. ἀκουσθέν A. 28 ἐκτύπου A. ἀκουσθέν A. 29-30 Ἀρχὴ· πρῶτον... μηνὸς Ὀκτωβρίου: μὴν ὀκτούβριος BC. Ἀρχὴ μηνὸς Ὀκτωβρίου uncinis inclusi. 30 λα' <τὸ ζώδιον, ζυγός> B. ἔσχον: ἤχων B. μῆναν sic A.

plundering, so that he also laid waste to it and pillaged the entire coastline thereof. And the emperor, upon hearing these things, gathered a host and came to Phoenicia, intending to draw up against this Moabias and join battle; the Romans were defeated, and Konstans himself barely escaped and returned to the city in shame. And Moabias, emboldened by his victory, ravaged and razed the surrounding region as far as Constantinople itself, and upon encountering this book and marveling at what was written in it, he had it given to the Arabs and translated into his own tongue, where it has remained among them down to the present day.

In the year 6593, a certain Alexios from Byzantium, being a captive slave in the service of the Arab rulers, knowing the writings and the tongue of both peoples, and having read through the account, desired to translate it for the Romans, as it stands here, attesting and agreeing with the Arab vernacular tongue; and he prays that eagerness may be granted to him by God to bring it to completion. Amen.

Table of contents, with God's help, of this book arranged in 25 chapters as set out below: on the eclipse of the Sun, on the eclipse of the Moon, on the revolution of the Sun, on the revolution of the Moon, on the birth of the Moon, on the tailing of stars, on the falling 20 of stars, on the appearance of the rainbow, on the sword in the sky, on the redness of the sky, on a strange sign in the sky, on the likeness of a man in the sky, on thunder with noise, on great lightnings, on thunderbolt and burning, on very heavy rain, on very heavy hail, on a rain of red dust, on a downpour of frogs and worms, on the darkening of the air, on the change of day into night, on the disturbance of winds, on a crash heard from the sky, on a crash heard from the earth, on the earthquake of our mother the earth. 25

Beginning, first chapter. The month of October. Beginning of the month of October, having 31 days. This month the Greeks had as the beginning

1 ως scripsi A. κατέστρεψαι A; understand κατεστρέψατο. παραλίαν scrips παράμον A. 2 ἐλεήλωτησε 4. ὡς τούτω τῷ Μοαβία scripsi : καὶ τοῦτον τὴν μαζίαν A. 4 σηνάψας A

ἐλαβίας A. 6 ἐπήρθησεν κ(?)ατη-

δαφήσας A. 8 μεῖνας A. 10 Βυζάντιον scripsi: βισταντίων A. 11 αἰχμάλωτος scripsi ; αἰχμητός A. 13 ἐπίθησε A.

1: μεταφράσαι scripsi : φράσαι A. Ῥω-

μαίων A ; corr. Cumont. 13-14 συμμαρτυροῦντα καὶ συμφωνούντα A. 15 αὐτῷ A προθυμία A 16 εξάξοι A 17 tio B, German. 25). compi

tagmenes scripsi Compiled A compiled B. 8 on observations

of the sun and moon and stars and of other natural and observations

months A nanu posteriore in of the Sun B C. of the Moon BC

19of the Moon B* of the prius m B ex of the 14 manu factum) A.

11 of the appearance of strife) A.BC. 24 cautra A. 26-27 the day into

night BC 27 ektipou A. akousthen A. 28 ektypou A. akousthen A.

29-30 Beginning first... month of October: month of October BC. Beginning of the month of Octo

ber enclosed in brackets. 30 la' the sign, Libra > B. eschon: echon B. me an eie A.

ἔτους διὰ <τὸ> τὸν κύκλον τοῦ Ἡλίου ἐξ αὐτοῦ ἄρχεσθαι· ἔστιν δὲ καὶ ἡ ἀρχὴ τοῦ με[f. 382]τοπώρου καὶ εἰς τὴν αὐτοῦ εἴσβασιν γίνεται ταραχὴ τοῦ ἀέρος καὶ λάβε σημεῖον τοῦτο, ὅτι ἐὰν ἡμέρᾳ κυριακῇ ἡ πρώτη τοῦ μηνὸς λάχῃ, γίνεται ὁ χειμὼν εὔκρατος, τὸ δὲ θέρος θαλπερόν· πρό-
5 βατα δὲ καὶ μέλι καὶ στέαρ εἰς πλῆθος ἐνταῦθα. εἰ δὲ ἐν δευτέρᾳ λάχῃ, ὁ χειμὸς μέσος καὶ ὑετὸς ἁπλός, τὸ δὲ θέρος εὐάερον καὶ ἡ σπορὰ ἐν φθορᾷ καὶ νόσος ἀνθρώπων οὐκ ὀλίγος. εἰ δὲ ἐν τρίτῃ λάχῃ, ὁ χειμὼν βαρὺς καὶ ψύχου καὶ ψύχου λίαν <καὶ> ὁμιχλώδης καὶ κατάρρεος καὶ βῆξ καὶ κυνάγχη ἐν ἀνθρώποις γένηται. <εἰ> δὲ ἐν τετράδι λάχῃ, ὁ χειμὼν
10 εὔκρατος καὶ ὑετοῦ φορὰ λίαν, τὸ δὲ μετόπωρον καὶ τὸ ἔαρ καὶ τὸ θέρος εὔκρατον καὶ μετὰ ὀπώρας, θνῆσις δὲ ἀνδρῶν ἐν ταύτῳ τῷ χρόνῳ. εἰ δὲ ἐν πέμπτῃ λάχῃ, ὁ χειμὼν γλυκὺς καὶ μέλι μετὰ ὀπώρας πολύ, νόσος δὲ καὶ θάνατος ἀνθρώπων πάνυ ἐν ταύτῳ τῷ χρόνῳ. <εἰ> δὲ ἐν παρασκευῇ λάχῃ, σίτου καὶ κρίθου καὶ ὀσπρίων εὐφορία ἢ καὶ ἀμπέλων
15 ὀρεινῶν, θάνατος δὲ νηπίων καὶ μειρακίων. εἰ δὲ ἐν σαββάτῳ λάχῃ, ὁ χειμὼν ἀκράτητος μετ' ἀνέμων καὶ χιόνων πλείστων καὶ σιτοκρίθου ἀφορία ἢ καὶ θνῆσις ἀνδρῶν, μάλιστα μειρακίων, ἐν ταύτῳ τῷ χρόνῳ.

Κεφάλαιον πρῶτον. περὶ ἐκλείψεως Ἡλίου. Ἐὰν τῷ παρόντι μηνὶ τῷ Ὀκτωβρίῳ ἐκλείψῃ ὁ Ἥλιος, [f. 382v] ἔνδειξιν ποιεῖ ὅτι ἄρχον-
20 τες τῆς στρατείας μετὰ στρατιωτῶν κατὰ τῆς βασιλείας αὐτῶν μοῦρτον ποιήσωσι, ἀλλὰ τραπήσονται ὑπ' αὐτοῦ καὶ χαωθήσονται καὶ ἀκρὶς φανῆται καὶ ἀνομβρία τριμηναῖος καὶ εἰς τὰς χώρας τῶν Ἀράβων καὶ Ἰδουμαίας ἐπιδρομαὶ ἔσονται καὶ θόρυβος κοσμικὸς ἐν ταύτῳ τῷ χρόνῳ τούτῳ.

25 Κεφάλαιον β'. περὶ ἐκλείψεως τῆς Σελήνης. Ἐὰν τῷ παρόντι μηνὶ ἔκλειψις Σελήνης γένηται, ἔνδειξιν ποιεῖ ὅτι εἰς τὰ μέρη τῆς

1 τὸ inserui : τοῦτὸ B. ἡ om. B. 2 μεθοπόρου A. εἰς δὲ τὴν εἴσβασιν αὐτοῦ B. ἐκβασιν A. 3 ἐὰν : εἰ μεν B. ἡμέρας A. πρώτη αὐτοῦ ἡμέρα κυριακή B. 4 ὁ: τὰς εἰς A. χυμῶν A χειμὸς B. 5 ἐν ταύτα A ἐν αὐτῷ τῷ χρόνω B. 6 χημός A : χειμῶν B. ἁπλῶς A. 7 ὀλύγος <ἐν αὐτῷ τῷ χρόνω> B. 8 ψύχου καὶ ψύχου : ψυχρὸς B. καὶ ex B addidi. ὁμιχλώδης scripsi : ὁμηχλώδη B : ἐμουχλα A. κατάρρεος sic B : κατάρεως A ; corrigere nolui. 9 κηνάχη B. εἰ ex B addidi. τρετράδη A : τετάρτη B. 10 μεθόπορον B. καὶ τὸ θέρος: καθέρος A. 11 ὀπώρας πόρας A. 12 ἐμ πέμτη B. 13 τῷ χρόνῳ om. B. εἰ ex B restitui. 13-14 παρασκεβῆ A : ἕκτη B. 14 κρίθου; cf supra p. 167 6 ἐφορία B. ἡ om. B. 15 θάνατον A. νυπίων ex ῥυπίων A. σαββάτῳ ἑβδόμη B. 16 ἀκράτητος : εὔκρατος A. χειόνος πλήστου B. καὶ σιτοκρίθου : σίτου καὶ κρίθου B. 17 ἐν ταύτῳ τῷ χρόνῳ om. B. 18 <ρχὴ [sic]τῶν σημείων καθὼς Δανιὴλ ἔφησεν>. κ κεφάλαιον [sic] B. εφάλαιον A. Ἐὰν : εἰ ἐν B. 19 τῷ : οἷον B. ὀκτουβρίω B. ἐκλείψει A B. ἔνδειξιν ποιεῖ : ἡ ἐνδειξὶς B. 19-20 ἄρχων A. 20 prius τῆς om. B. στρατιὰς B. <τῶν> στρατιωτῶν B. μούρτων A μοῦρτα B. 21 χασθήσονται ex χαωθήσονται B. ἀκρὶς : ἀκροῖς A : ακὺρ B. 22 τριμηναῖος; cf. Stephani *Thesaur.* s. v. τριμηνιαῖος; Sophocles, *Greek Lexicon*, s. v. τριμηναῖος. 23 ταύτῳ scripsi : ταῦτα A : τούτω B. 24 τούτῳ om. B. 25 τῆς om. B. Ἐὰν: εἰ ἐν B. 26 μηνὶ om. B. ἔνδειξιν ποιεῖ : εἰ ἐνδειξεις B

of the year, so that the cycle of the Sun begins from it; and this is also the beginning of autumn [f. 382], and at its entry a disturbance of the air occurs. Take note of this: if the first day of the month falls on a Sunday, the winter will be mild and the summer warm, with
5 an abundance of sheep, honey, and tallow. But if it falls on a Monday, the winter will be moderate with simple rain, the summer pleasant, but the harvest will be damaged and there will be no small amount of sickness among men. If it falls on a Tuesday, the winter will be heavy and very cold, with fog and catarrh and coughing and sore throats among men. If it falls on a Wednesday, the winter
10 will be mild with abundant rainfall, and the autumn, spring, and summer will be temperate and fruitful, but there will be a death of men at that same time. If it falls on a Thursday, the winter will be pleasant and honey with much fruit, but there will be disease and great death of men at that same time. If it falls on a Friday, there will be abundance of wheat, barley, legumes, and also mountain
15 vineyards, but death of infants and youths. If it falls on a Saturday, the winter will be unrestrained, with winds and very great snows, and a shortage of wheat and barley, or also a death of men, especially youths, at that same time.

Chapter One. On the Eclipse of the Sun. If in the present month of October the Sun is eclipsed, [f, 3824] it gives indication that military commanders together with soldiers shall make a revolt against their kingdom, but they will be turned back by him and thrown into confusion, and a locust shall appear and a three-month drought, and into the lands of the Arabs and Idumaea there shall be raids, and worldly turmoil at that same time.

25 Chapter 2. On the Eclipse of the Moon. If in the present month an eclipse of the Moon occurs, it gives indication that in the regions of the

1 τὸ inserted by me : τοῦτο B. ἡ om. B. Η μεθοπόρου A. εἰς δὲ τὴν εἴσβασιν
ἡ om. B. Η μεθοπόρου A. εἰς δὲ τὴν εἴσβασιν
αὐτοῦ B. ἐκβασιν A. 3 ἐὰν: εἰ μεν B. ἡμέρας A. πρώτη αὐτοῦ ἡμέρα κυριακή
B. 4 6: τὰς εἰς A. χυμών ἡ χειμός B. 5 ἐν ταύτα A ἐν αὐτῷ τῷ χρόνω
B. 6 Χημός A : χειμών B. ἁπλῶς A. 7 ὀλύγος «ἐν αὐτῷ τῷ χρόνω> B.
8 ψύχου καὶ ψύχου : ψυχρός B. kai ex B addidi. Ομιχλώδης scripsi : ὀμηχλώδη
B : έμουχλα A. κατάρρεος εἰς B: κατάρεως A i; corrigere nolui. 9 κηνάχη B.
i
el ex B addidi. τρετράδη A : τετάρτη B. 10 μεθόπορον B. καὶ τὸ θέρος: καθέ
ρος A. 11 οπώρας πόρας A. 12 ἐμ πέμτη B. 13 τῷ χρόνῳ om. H. el ex &
11 οπώρας πόρας A. 12 ἐμ πέμτη B. 13 τῷ χρόνῳ om. H. el ex &
restitui. 13-14 παρασκεβῆ A : ἕκτη B. 14 κρίθου; cf supra p. 167 6εφορία B
ή om. B. 15 θάνατον A. νυπίων ex ρυπίων A. σαββάτῳ εβδόμη B. 15 άκρα -
τητος : εύκρατος A. χειόνος πλήστου B. καὶ σιτοκρίθου : σίτου καὶ κρίθου B.
17 ἐν ταὐτῷ τῷ χρόνῳ om. B. 18 <ρχή [εἰε] τῶν σημείων καθῶς Δανὶὴλ έφησεν>.
κ κεφάλαιον [sic] B. εφάλαιον A. Ἐὰν : εἰ ἐν B. 19 τῷ : οἶον B. ὀκτουβρίω B.
ἐκλείψει AB. ἔνδειξιν ποιεῖ : ἡ ένδειξις B. 19-20 άρχων A. 20 prius της om. B.
στρατιάς B. <τών>> στρατιωτών B. μούρτων A μούρτα B.21 χασθήσονται
θα χαωθήσονται B. ἀκρίς : ἀκροῖς A : ακύρ B. 22 τριμηναῖος; cf. Stephani
Thesaur. s. τ. τριμηνιαῖος; Sophocles, Greek Lexicon, 9. v. τριμηναίος. 23 ταὐτῷ
scripsi : ταῦτα A : τούτω B. 24 τούτῳ om. B. 25 της om. B. Ἐὰν: εἰ ἐν B.
26 μηνί om. B. makes an indication; if indications B

δύσεως φόβος καὶ στένωσις γένηται καὶ θνῆσις λίαν· εἰς τὸ μέρος δὲ Βαβυλῶνος ὑετὸς χιονώδης καὶ σπορὰ βλαβήσεται ἐκ ψύχους καὶ ὁ βασιλεὺς Βαβυλῶνος σκυθρωπάσῃ καὶ θορυβηθῇ ἕνεκεν ἐχθρῶν ἐπανάστασιν καὶ θνῆσις ἀνθρώπων καὶ ἑρπετῶν καὶ ἰχθύων καὶ πόνος ὀμμάτων καὶ ῥήξεις καὶ πληγαὶ ἐν ἀνθρώποις καὶ ἀνὰ μέσον τῶν δυτικῶν καὶ ἀνατολικῶν ἀρχόντων στρεβλώσεις καὶ ἔχθραι φυήσονται καὶ εἷς τῶν ἀρχόντων ἀντάρῃ κατὰ τῆς βασιλείας <τῆς> δύσεως καὶ τὸ βασίλειον ἔσται σφετεριζόμενος.

Κεφάλαιον γ'. περὶ τροχώσεως τοῦ Ἡλίου. <Εἰ ἐν τῷδε μηνὶ τροχὸν ποιήσει ὁ Ἥλιος> γύρωθεν, ἔνδειξιν ποιεῖ ὅτι εἰς πᾶσαν πόλιν καὶ χώραν ἀκαταστασία καὶ θόρυβος γένηται ἀνὰ μέσον τῶν ἀνθρώπων καὶ οἱ ἔμποροι καὶ ὁδοιπόροι εἰς ζημίαν πλείστην <ἔσονται> ἐν ταὐτῷ τῷ χρόνῳ.

Κεφάλαιον δ'. περὶ τροχώσεως τῆς Σελήνης. [f. 383] Ἐὰν τῷ παρόντι μηνὶ τροχὸν ποιήσῃ ἡ Σελήνη γύρωθεν, ἔνδειξιν ποιεῖ εἰς κοσμικὴν ἔννοιαν καὶ διαλλαγὴν ἀνθρώπων καὶ φόβος καὶ ζημία ἐκ τοὺς κλέπτας καὶ δι' ἅρπαγας ἐν ταὐτῷ τῷ χρόνῳ καὶ θεὸς οἶδεν τὰ ἄδηλα.

Κεφάλαιον ε'. περὶ τῆς γέννας τῆς Σελήνης. Ἐὰν τῷ παρόντι μηνὶ ἡ Σελήνη ἐν τῇ γεννήσει αὐτῆς ὀρθὴ φανῆται [ἡ Σελήνη], ἔνδειξιν ποιεῖ ἐν ταὐτῷ τῷ ἔτει <ὅτι> σεισμοὶ πολλοὶ ἔσονται καὶ νόσος καὶ φυγὴ τῶν ἀνθρώπων· εἰ δὲ πλαγία Σελήνη, ἔνδειξιν ποιεῖ ὅτι μέχρι καὶ τέλους αὐτῆς ταραχὴ ἀνέμων γένηται καὶ ἐν τῷ ἐπιόντι χρόνῳ ἐν τῷ καιρῷ τοῦ ἔαρος ἀνέμων ἐπιφορὰ γένηται <ὡς> καὶ πολλὰ δένδρα ἐκτίλλειν, πλὴν τὰ ἀδρανῆ τούτων στερεωθήσονται καὶ εὔριζα γίνονται καὶ ἐν τῷ καιρῷ αὐτῶν κατάκαρπα ἐλευσονται, οἱ δὲ κρουνοὶ ἀναβλύσωσιν ἐν αὐτῷ τῷ χρόνῳ.

Κεφάλαιον περὶ κερκώσεως. Ἐὰν τῷ παρόντι μηνὶ ἄστρον οὐρὰν ποιήσῃ, ἔνδειξιν ποιεῖ εἰς θνῆσιν των ἀνθρώπων πάνυ καὶ φθορὰν τῶν κτηνῶν, μάλιστα ἐπὶ δύσιν· καὶ ἀνὰ μέσον των ἀνθρώπων ἀλληγορίαι καὶ δικαι καὶ φθορὰ εἰς τοὺς ἰχθύας ἢ καὶ ἀναμεταξὺ τῶν

1 φόβος καὶ om. B. 2 ἡ om. B. 3 σκηθροπάσει B. 5 ῥήξεις A. 6 δηπτικῶν A. στρεβρώσις A. ἔχθρας A 7 αντάρει B : ἄπαρη A. τῆς addidi. 8 σφαιτεριζόμενος ex -ον A : σφετεριζόμενον B. 9 τροχήσεως A. 9 10 Εἰ ...Ἥλιος ex B supplevi. 10 ἐ. π. : ἡ ἐνδειξις B. 11 ἀναμέσω A. 12 <οἱ> ὁδοιπόροι B. ἔσονται addidi : ἔσον B. 13 ταὐτῷ τούτω B. 14 Ἐὰν : εἰ ἐν B. 15 ποιήσει A. ἐ. π. : ἡ ἐνδειξις ὅτι B. εἰς πασαπόλιν,> B. 16 διάλογῆν A καὶ φόβος om. B. ζημίαν B. ἐκ scripsi coll. p. 177, 4, 9 : εἰς A : ἀπὸ B. 17 τοὺς om. B. κλέπας A. δι' ἅρπαγας scripsi coll. p. 177, 4, ιαρπαγαν A : ἅρπαγας B. τῷ χρόνῳ om. B. εἶδεν A, 17-18 τὰ δε αδηλα ὁ θεος εἶδεν B. 19 Κεφάλαιον ε (p. 175, 16) τῷ χρόνῳ om. B (λείποσι δὲ ἐν ταῦτα κεφάλαια δ'. λείποσι ταῦτα ε' ζ η' prima manu). 20 φανεῖται A. ἡ Σελήνη alterum uncinis inclusi. 21 ὅτι inserui. σισισμός σι,> σεισμοὶ A. 22 φυγὴ scripsi φύμη A. εἰ ἡ A. 23 ἀπιόντι A. 24 ὡς addidi. 25 ἐκτείλειν A. 29 ποιήσει A.

fear of the west and constriction shall arise and death in abundance; and in the region of Babylon there shall be snowy rain and the sowing shall be harmed by cold, and the king of Babylon shall be grieved and troubled on account of the uprising of enemies, and there shall be death of men and of reptiles and of fish, and pain of the eyes and ruptures and plagues among men, and between the rulers of the west and the east there shall arise conflicts and enmities, and one of the rulers shall rebel against the kingdom of the west and shall seize the royal power for himself.

Chapter 3. Concerning the halo of the Sun. "If in this month the Sun makes a halo around itself, it makes an indication that in every city and land there shall arise instability and tumult among men, and merchants and travelers shall suffer very great loss at that same time.

Chapter 4. Concerning the halo of the Moon. [I. 383] If in the present month the Moon makes a halo around itself, it makes an indication pertaining to a worldly understanding and reconciliation of men, and there shall be fear and harm from thieves and through acts of plunder at that same time, and God knows the hidden things.

Chapter 5. Concerning the birth of the Moon. If in the present month the Moon appears upright at its birth, it makes an indication that in that same year there shall be many earthquakes and sickness and the flight of men; but if the Moon appears oblique, it makes an indication that until its very end there shall arise a disturbance of winds, and in the coming time in the season of spring there shall be an onset of winds such as to strip many trees bare, yet those among them that are weak shall be strengthened and take firm root, and in their due season shall come forth laden with fruit, and the springs shall gush forth at that same time.

Chapter on the comet. If in the present month a star makes a tail in the sky, it gives indication of great mortality among men and destruction of livestock, especially in the west; and among men there will be disputes and lawsuits and destruction among the fish or also between the

1 fear and om. B. 2 or om. B. 3 skethropasi B.6 depitik A.nstrebrosis A. 5 ruptures A. enmity A 7 rebel B : apari A. τῆς addidi. 8 usurping ex -on A : usurping B. 9 rolling A. 9 10 E ... Sun ex B supnplevi. 10. p.: the indication B. 11 between A. 12 <ol> travelers B. ἔστοντανaddidi : ἔσον B. 13 τὸτῷ τουτό B. 14 If : εἰ ἐν B. 15 poiesie A. E. p. :no you indicate that B. in pasapolin > B. 16 dialogue A and fear om. B. ZimiannH. from scripsi coll. p. 177, 4, 9 : eis A : from B. 17 om. B. klepas A. di' harpa-nA B.ngas scripsi coll. p. 177, 4, yarpagan A: rapagas B, τῷ χρονῳ oii. B. saw A, n17-19 and the unexpressed the god saw B. 19 Chapter e (m. 175, 16) at the time om. Bn (if it is missing in these chapters d'. if these are missing in Z n' prima manu).n20 appears A. or Selini alterum uncinis inclusi. 21 ὅτι inserui. nearthquakes A. 22 flight to the fumes A. ENA. 23 apionidi A. sisism si>n24 n2 ekteilein A. 29 poisei A. as addidi.

βασιλέων τοῦ μέρους <τῆς> κάρας τοῦ ἀστέρος πόλεμοι καὶ ταραχαὶ ἔσονται [f. 383v] καὶ ἔννοιαι εἰς τὰς χώρας ἐκείνας ἐν ταὐτῷ τῷ χρόνῳ.

Κεφάλαιον ζ'. περὶ ἐκπέσεως ἀστέρων ὡς βολίδες. Ἐὰν ἐν τῷ παρόντι μηνὶ πτῶσις ἀστέρων παρόμοιον σαγίττας δίκην διχθῇ, ἔνδειξιν ποιεῖ ὅτι ἐν τούτοις τοῖς μέρεσιν ὅθεν αἶε ἐχύθη ἔννοιαι <ἔσονται> καὶ θλῖψις καὶ κλόνος ἐν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ.

Κεφάλαιον η'. περὶ ἐμφανίσεως ἴριδος ἤτοι τόξου. Ἐὰν ἐν τῷ παρόντι μηνὶ τὸ ἀέριον τόξον ἐπὶ ἀνατολῶν φανῆται, ἔνδειξιν ποιεῖ ὅτι ἀκαταστασίαι καὶ ἐπιδρομαὶ καὶ ἀλληγορίαι <ἔσονται> καὶ νόσος ἀνθρώπων τῶν κατὰ ἀνατολήν, ἐν δὲ τῇ Βαβυλωνίᾳ καὶ Παλαιστίνῃ ὑετίσει πάνυ καὶ νόσος ἐκεῖσε ἀντικατάλληλος ταῦτα γὰρ] καὶ εἰς τὰ μέρη τῆς δύσεως ἢ καὶ εἰς δυτικὸς βασιλεὺς πρὸς τοὺς ἰδίους σκυθρωπάσει καὶ τινας καρατομήσει καὶ ἑτέρους φυλακίσει καὶ ἄλλους ἐκτυφλώσει. εἰ δὲ ἐν τῇ δύσει φανῆται, ἔνδειξιν ποιεῖ ὅτι ἐν Αἰγύπτῳ σιτόκριθος γίνεται καὶ στένωσις ἐκεῖσε καὶ νόσος καὶ θάνατος καὶ ἐν τῇ δύσει ἔννοιαι καὶ ἀντάρσεις καὶ ἀλληγορίαι ἐν αὐτῷ τῷ χρόνῳ.

Κεφάλαιον θ'. περὶ ῥομφαίας παρόμοιον ἐν τῷ οὐρανῷ. Ἐὰν δὲ τῷ <παρόντι> μηνὶ ῥομφαία ὅμοιον πρὸς τὰ μέρη τῶν ἀνατολῶν φανῆται, ἔνδειξιν ποιεῖ [f. 384] ὅτι εἰς τὰς χώρας τῆς Φάρσης καὶ Ἰνδῶν ἐσωτέρων στενοχωρία καὶ ἐπιδρομαὶ γίνονται καὶ τρωθήσονται καὶ τρομάξουσιν. εἰ δὲ εἰς τὰ μέρη τῆς δύσεως ἴδωσιν, ἔνδειξιν ποιεῖ εἰς ἐτασμὸν καὶ αἱματοχυσίαν ἀνθρώπων, μάλιστα ἐν τῇ δύσει, καὶ αἱ βασιλεῖαι τῆς δύσεως ὠμοὶ καὶ ἄσπλαγχνοι κατὰ τῆς παροικίας αὐτῶν γίνονται καὶ εἰς ἀπαιτήσεις καὶ δυναστείας ἔσονται ἐν ταὐτῷ τῷ χρόνῳ.

Κεφάλαιον ι'. περὶ ἐρυθράδας ἐν οὐρανῷ [φανήσις]. Ἐὰν δὲ ἐν τῷ παρόντι μηνὶ ἐρυθράδα πρὸς τὰ μέρη τῆς ἀνατολῆς φανῆται,

1 τῆς addidi. καρὰς cod. 2 ταὐτῷ scripsi : ταῦτα A. 3 ἐκπέσεως ἀστέρων scripsi coll. p 172, 20 ἐκπίστεως ἀστέρας A. βολίδες scripsi βωλὶς A. 4 σαγίτας A; cf. p. 172, 20; 174, 19 γέννας; p. 172, 22; 175, 26 ἐρυθράδας. 5 τούτοις τοῖς scripsi : ταῦταις ταῖς A. 6 ἔσονται addidi. χρόνῳ scripsi : τύπῳ A. 7 τόρξου A. 8 φανεῖται A. 9 ἔσονται addidi. 11 ἀντικατάλληλος scripsi coll. in cod. Paris. 60, f. 32, ἀρρωστίαι ἀκατάλληλαι : ἀντικαταλήλεις A ταῦτα γὰρ uncinis seclusi. 12 εἰς δυτικὸς Cumont : εἰς διττικὼς A. 14 φανεῖται A. 15 ἐκεῖσε scripsi : κ κεῖσαι A. 16 ἀντάρσεις scripsi : ἀνταροις A. 17 rursus incipit B. παρόμοιον ἐν τῷ οὐρανῷ om. B. 18 εἰ ἐν τόδε μηνὶ B. παρόντι inserui. 18-19 τὰ μέρη τῶν ἀνατολῶν : ἀνατολικὰ μέρη B. 19 φανεῖται A : φανήσεται B. ἐ. π. ὅτι : ἢ ἔνδειξις B. Φάρσης Cumont : θαρσῆς A θαρσκὶ B. 20 Ἰνδῶν ἰδῶν A. ἐσωτερον A : ἐσσοτέρων B. στενοχωριαι B. πιδρομαὶ A. γενοίσονται B. 21 τρομάξουσιν : στενάξωσιν B. ἴδωσιν φανήται B. 21-22 ἔνδειξιν ποιεῖ εἰς om. B. 22 τασμὸν A. αἱματοχυσίαι A. <καὶ> μάλιστα B. 23 ὠμὸς A. τῆς : τὰς B. 24 γίνονται om. B. δυναστείαις B. 24-25 ἐν ταὐτῷ τῷ χρόνῳ om. B. 26 φανήσις om. B; uncinis seclusi. 26-27 εἰ ἐν τόδε μηνὶ B. 27 φανήσεται B.

of kings of the region of the head of the star, wars and disturbances shall arise [f. 383] and anxieties in those lands at that same time.

Chapter 7. On the falling of stars like bolts. If in the present month a fall of stars, resembling arrows, should shoot across, it indicates that in those regions from which the rush poured forth, there will be anxieties and affliction and tumult among them during this time.

Chapter 8. On the appearance of the rainbow, that is, the bow. If in the present month the aerial bow should appear in the east, it indicates that there will be instabilities and raids and conflicts, and disease among the people of the east; and in Babylonia and Palestine there will be great rainfall and a corresponding disease there — for these things also in the regions of the west, or indeed a western king will look with displeasure upon his own people and will behead some and imprison others and blind still others. But if it should appear in the west, it indicates that in Egypt there will be scarcity of grain and barley, and distress there, and disease and death, and in the west there will be anxieties and uprisings and conflicts during that same time.

Chapter 9. On something resembling a sword in the sky. If in the present month something resembling a sword should appear toward the regions of the east, it indicates [f. 384] that in the lands of Persia and inner India there will be hardship and raids, and they will be wounded and will tremble with fear. But if they see it toward the regions of the west, it indicates an inquisition and a shedding of blood of men, especially in the west, and the kingdoms of the west will become cruel and merciless toward their subject peoples, and there will be exactions and acts of oppression during that same time.

Chapter 10. On the appearance of a redness in the sky]. If in the present month a redness appears toward the eastern regions,

1 of addidi. car cod. 2 ταὐτῷ scripsi : ταῦτα A. 3 emission of stars scripsi coll. p 172, 20 shooting star A. volides scripsi volis A. 4 sagiantas A ; et. p. 172, 20, 174, 19 born? r. 172, 22, 175, 26 of Erythrada. 5 to these

scripsi : ταῦταις ταῖς A. 6 ἔστονται addidi. chronps scripsi : topo A. 7 torksou A.n8 phaneṭai A. 9 sesotnia addidi. 11 unsuitable scripsi coll. in cod. Paris. 60, n1. 32, ills ἀλατάλληλαι : ἀντικαταληλεις A ταῦτα γὰρ uncinis seclusi.

12 εἰσ διτικὸς Cumont: εἰς διττικός A. 14 φανεῖται A. 15 ἐκεῖσε scripsi : κ κεῖ-ησαι A. 15 rebellions scripsi : ἐταροις A. 17 rursus incipit B. σιμόνον ἐν τῷνορανῷ om. B. 18 if in that month B. present inserui. 18-19 the parts of the east: eastern parts B. 19 it appears A: it appears B. E. p. ὅτι ? ἡ ἡ ἡνδέχις B. nFarsis hypont : ἡρσης A Tharski B. 20 Indon idon A. Esoteron A :n'Assoterōn B. distress: B. pidromai A. genoisosin B. 21 tromakxousin :nstenaxosin B. idosin fanitea B. 21-22 indixin poiehis εἰς om. B. * tasmonnA. bloodshed A. <and> in fact B. 23 as A. τῆς : τὸς B. 24 ἀπὶὶνομ. B. dynasties B. 24-25 in the same time. B. 2 appearances om. Nuncinis seclusi. 26-27 if in that month B; 27 appears B.

ἔνδειξιν ποιεῖ εἰς ψιθυρισμὸν καὶ ἀπάτην καὶ ἐννοίας καὶ διαρπαγὰς καὶ ἀντάρσεις τῶν ἀνθρώπων τῶν ἐν Φάρσῃ, τῷ δὲ ἐπιόντι χρόνῳ ἠρεμήσωσιν καὶ ἐν ἀμεριμνίᾳ διάξωσιν. εἰ δὲ εἰς δύσιν, πόλεμον μερικὸν καὶ ἔννοιαν τῶν δυτικῶν μερῶν δηλοῖ· ὁ χειμὼν δὲ ἄκρατος πάνυ καὶ τὰ ὕδατα βλύσωσιν ἐν ταὐτῷ τῷ χρόνῳ. 5

Κεφάλαιον ια'. περὶ σημείου ξένου ἐν τῷ οὐρανῷ. Ἐὰν τῷ παρόντι μηνὶ σημεῖον καὶ τέρας ἐν τῷ οὐρανῷ φανῆται, ἔνδειξιν ποιεῖ εἰς δυνασιείας καὶ ἀπαιτήσεις παροίκων καὶ ἦθος καινὸν αὐτοῖς κατατεθῇ· εὐφορία δὲ ὀπώρας παντοίας ἐν ταὐτῷ τῷ χρόνῳ καὶ θεὸς οἶδε τὰ ἄδηλα 10

Κεφάλαιον ιβ'. [f. 384v] περὶ παρόμοιον ἀνθρώπου φανὲν ἐν τῷ οὐρανῷ. Ἐὰν ἐν τῷ παρόντι μηνὶ παρόμοιον ἀνθρώπου ὑπόστασιν ἐν τῷ οὐρανῷ θεάσωνται, ἔνδειξιν ποιεῖ εἰς θνῆσιν βασιλείας μεγάλης καὶ ἀνθρώπων θόρυβος καὶ ἀπειλὴ εἰς τὸ κλίμα ἐκεῖνο ἐκ πάντοθεν μάλιστα ἀπὸ ἀκριβείας καὶ οἱ ἔμποροί τε καὶ ὁδοιπόροι εἰς 15 ζημίαν καὶ φόβον ἔσονται ἐνιαύσιον.

Κεφάλαιον ιγ'. περὶ βροντισμόν. Ἐὰν ἐν τῷ παρόντι μηνὶ βροντήσῃ εἰς τὴν α', γεννημάτων πολύ, εἰς τὰς β' καὶ γ' ὁμοίως, εἰς τὰς δ' καὶ ε' λιμὸς Αἰθιοπίας, ς' ζ' η' θ' ι' σίτου εὐφορία, ια' βία θεοῦ ἐπὶ Ἀραβίαν, ιβ' μετοικισμὸς ὄχλου, ιγ' ιδ' ιε' ις' ιζ' γεννημάτων 20 εὐθηνία, ιη' ιθ' κ' κα' κβ' κγ' κδ' λιμὸς τῶν μεσημβρινῶν, κε' κς' κζ' κίνημα λαοῦ, κη' κθ' λ' λα' σκυθρωπὰ βασιλεία.

Κεφάλαιον ιδ' περὶ ἀστραπῆς. Ἐὰν ἐν τῷ παρόντι μηνὶ

1 ἔνδειξιν ποιεῖ om. B. ψηφιθηρισμόν A. ἁρπαγάς B. 2 Φάρσῃ Cumont : θαρσεῖς A B. 3 ἐν δὲ τῇ δύσει B. εἰς δύσιν scripsi : ἐν δυσὶν A. πόλεμον μερικόν scripsi πόλεμερικῶν A πόλεμος μερικός B. 4 ἔνοια <μερικὴ> B. τῶν δυτικῶν μερῶν δηλοῖ om. B. δὲ χειμὼν B. ἄκρατος ἄκαρπος B. 5 βλύσωσιν <εἰς πλησμονήν> B. τῷ χρόνῳ om. B. 6 τῷ (ante οὐρανῷ) om. B. 6-7 εἰ ἐν τόδε μηνὶ B. 7 καὶ τέρας om B. ἐν τῷ οὐρανῷ : εξ ουρανοῦ B. φανεῖτε A. ἔ. π. : ἡ ἔνδειξις B. 8 ἦθος ἔθος B. καινὸν A. κατατεθῇ scripsi : κταγῇ A: ἐκτεθεῖ B. 9 ὀπόρων παντίων B. τῷ χρόνῳ om. B. καὶ θεὸς ὁ δὲ θεὸς B. οἶδε οἶδον A : εἶδε B.. 11 παρόμοιον : ὁμοίωμα B. 12 τῷ (ante οὐρανῷ) om. B. εἰ ἐν τόδε μηνὶ B. παρόμοιον : ὁμοιόμα H. 12-13 ὑπόστασιν om. B. 13 θεάσονται A : φανῇ B. ἔ. π. : ἡ ἔνδειξις B. 14 θόρυβον B. ἀπειλὴ : ἀπολεῖ A; an ἀπώλεια? 14-15 ἐκ πάντοθεν : καὶ B. 15 τε om. B. 16 καὶ φόβον om. B. ἐνιαύσιον : ἐν ταὐτῷ B. 17 εφάλαιον A. βροντισμόν scripsi : βροντιμὸν A : βροντῆς B. Ἐὰν : εἰ B. 18 βροντήσῃ : βροντὴ γενήσεται B. πολύ : πλῆθος <δηλοῖ> B.

19 καὶ <εἰς> ε' A. <εἰς τὰς> ς <καὶ> ζ' καὶ> η' <καὶ> θ' <καὶ> ι' B. εὐφορίαν A : ἀφορία B. <εἰς τὰς> ια' B. 20 <ἐκ> θεοῦ B. <εἰς τὰς> ιβ' B. <εἰς τὰς> ιγ' <καὶ> ιδ' <καὶ> ιε' καὶ ις B. ιζ' om. B. γεννημάτων : σίτου B. 21 ιη' ... κδ' : εἰς τὰς ιζ' ἕως τὰς κδ' B. μεσημβρινῶν : μεσιγριῶν A. <εἰς τὰς> κε' <καὶ> κς' καὶ> κζ' B. 22 κη' λα' : εἰς τὰς κη' ἕως λα' B. σκυθρωπὰ βασιλεία scripsi σκυθρωπαν βασιλείαν A : σκηθροπὴ βασιλέως B : σκυθροπὰν βασιλέως cod. Mediol. 15, f. 7v (*Catal.*, III, p. 12). 23 ιδ' : ιε' A. περὶ ἀστραπῆς om. B. Ἐὰν εἰ B.

indicates whispering and deceit and conspiracies and plunderings and revolt among the people of Persia, but in the coming time they shall be at peace and pass their days in tranquility. But if it is in the west, it portends a local war and conspiracy in the western regions; and the winter shall be very severe and the waters shall gush forth at the same time.

Chapter 11. On a strange sign in the sky. If in the present month a sign and a portent should appear in the sky, it indicates authorities and demands of neighbors and a new custom shall be imposed upon them; abundance of all kinds of fruit in the same time, and God knows the hidden things.

Chapter 12. [f. 384v] On a human-like figure appearing in the sky. If in the present month they should behold a human-like substance in the sky, it indicates the death of a great kingdom and tumult among the people and a threat to that region from all sides, especially from exactness, and merchants and wayfarers shall be in loss and fear for a full year.

Chapter 13. On thunder. If in the present month it thunders on the 1st, great abundance of crops; on the 2nd and 3rd likewise; on the 4th and 5th, famine in Ethiopia; 6th 7th 8th 9th 10th, abundance of grain; 11th, an act of God upon Arabia; 12th, relocation of a multitude; 13th 14th 15th 16th 17th, abundance of crops; on the 19th, 20th, and 22nd, 23rd, 24th, famine among the southerners; 25th, 26th, 21st, movement of peoples; 28th, 29th, 30th, 31st, gloomy kingdoms.

Chapter 14, on lightning. If in the present month

1 gives an indication that B. ψηφιθηρισμόν ψηφιθηρισμόν AA.. plundering B. 2 Φάρση Cumont : Θαρσείς A. B. 3 and in the west B. to the west I wrote : in the west A. a particular war I wrote πόλεμερικών or a partial war B. 4 notion <of the partial B. of the western regions indicates om. B. and winter B. unmixed barren B. 5 they may gush <to satiety> B. in time om. B. 6 in (before heaven) om. B. this month B. 7 and a portent om B. in the heaven : from heaven B. 7 if in the indication B. 8 character custom B. κανόν A. was laid down I wrote : κτανή A: was exposed B. 9 of all seeds B. in time om. B. and God but God B. knows they knew A : he saw B.. 11 similar : a likeness B. 12 in (before heaven) om. B. if in this month B. similar: a likeness H. 12-13 substance om. B. 13 they will observe A : it will appear B. i.e.: the indication B. 14 commotion B. threat : it will destroy A; or destruction? 14-15 from all sides : and B. 16 and fear om. B. annual : in the same B. 17 εφάλαιον A.

15 and om. B.

thundering I wrote : βροντιμὸν A : of thunder

B. If : if B. 18 it thunders : thunder will occur B. much : <indicates a multitude> B.

19 and <on the> 5th A. on the 6th <and> the 7th and the 8th <and> the 9th <and> the 1st B. abundance A : barrenness B. <on the 11th> B. 20 <from> God B. <on the> 12th B. <on the> 13th <and> 14th <and> 15th <and> 19th B. 17th om. B. of produce: of grain B. 21 18th ... 24th : on the 17th until the 24th B. of the southern regions : μεσιγριῶν A. <on the> 25th <and> and <and> 27th B. 22 28th–31st ; on the 28th until the 31st B. gloomy

22 28th–31st ; on the 28th until the 31st B. gloomy

kingdom I wrote σκυθρωπον kingdom A: gloomy of the king B : σκυθροπάν of the king cod. Mediol. 15, f. 7r (Catal., III, p. 12). 23 14th : 15th A. on lightning om. B. If if B.

ἀστράψῃ, ἔνδειξιν ποιεῖ ὅτι εἰ εἰς τὴν πρώτην αὐτοῦ λάχῃ, φοσσάτων σύναξιν ἀνατολικῶν δηλοῖ καὶ πρὸς δύσιν ὁρμήσωσιν καὶ οἱ ἐν τῇ δύσει εἰς φόβον ἔσονται ἀπὸ τὴν αὐτῶν συνοχὴν καὶ οἱ ἰδιῶται εἰς πλημμελείας ἔσονται ἐκ τοὺς κλέπτας καὶ ἅρπαγας ἐν ταὐτῷ τῷ χρόνῳ
5 καὶ θεὸς οἶδεν τὰ ἄδηλα.

[F. 385] Κεφάλαιον ιε' περὶ κεραυνοῦ καὶ λαύρας ἐμπυρίζοντος. Ἐὰν ἐν τῷ παρόντι μηνὶ κεραυνὸς καίων ἐπέλθῃ, ἔνδειξιν ποιεῖ εἰς θάνατον αἰφνίδιον καὶ κλαυθμὸν καὶ ταραχὴν τοῦ κοινοῦ λαοῦ, τοὺς δὲ ἰδιώτας ζημία φθάσει ἐκ τοὺς ἅρπαγας.

10 Κεφάλαιον ιϛ'. περὶ ὑετοῦ πολλοῦ. Ἐὰν ἐν τῷ παρόντι μηνὶ ὑετίσῃ ἄγαν, ἔνδειξιν ποιεῖ εἰς ὑδάτων πλήμμυραν καὶ ἀνθρώπων κατάστασιν καὶ εὐημερίαν· οἱ ἔμποροι δὲ εἰς διαφορίαν <ἔσονται>, τὰ δὲ γύναια ἐν τῷ κύειν εὐθετήσωσιν· φθορὰ δὲ εἰς τοὺς ἰχθύας ἐν ταὐτῷ τῷ χρόνῳ.

15 Κεφάλαιον ιζ'. περὶ χαλάζης πάνυ. Ἐὰν ἐν τῷ παρόντι μηνὶ χάλαζα εἰς πλῆθος ἐπέλθῃ, ἔνδειξιν ποιεῖ εἰς θάνατον ἐπιτόπιον λίαν καὶ ἐν τῇ Βαβυλῶνι σύνδεσμος κατὰ τῆς βασιλείας γένηται, ἀλλὰ καὶ συντομίᾳ δεξιωθήσονται <οἱ ἀντάρται καὶ ἐξ αὐτῶν καυθήσονται> ἔνιοι καὶ τὸ γένος αὐτῶν κατὰ μικρὸν ἀφανισθήσεται ἐν ταὐτῷ τῷ
20 χρόνῳ.

Κεφάλαιον ιη'. περὶ ἐπιβρέξεως χοῦν ἐρυθρόν. Ἐὰν ἐν τῷ παρόντι μηνὶ χοῦν ἐρυθρὸν ὑετίσῃ, ἔνδειξιν ποιεῖ εἰς ἀφανισμὸν ἀρχηγῶν μεμετρημένον· ἡ δὲ ὀπώρα καὶ πᾶν ξύλον <κάρπιμον> εὐφορέσει καὶ <οἱ> ἰδιῶται ἀπὸ προ[f. 385v]σώπου τῶν βασιλέων εὐαγότητα καὶ
25 ἄνεσιν ἴδωσιν καὶ ἐν κρίσει δικαίᾳ καὶ εὐθείᾳ μετὰ τοῦ λαοῦ αὐτῶν γίνονται, μάλιστα ἐν τῷ αὐτῷ τόπῳ καὶ κλίματι.

Κεφάλαιον ιθ'. περὶ ἐπιβρέξεως βατράχων ἢ σκωλήκων. Ἐὰν ἐν τῷ παρόντι μηνὶ βατράχων ἢ σκωλήκων καὶ βρέξις <γένηται>,

1 ἔ. π. : ἡ ἐνδειξις B. ὅτι εἰ ... λάχῃ om. B. 2 ἀνατολικῶν σύναξιν B. ὁρμήσωσιν : ὁρμόμενον B. 3 εἰς φόβον ἐμφοβοι B. τὴν Cumont : τῶν A B. συνοχῶν αὐτῶν B. 3-4 εἰς πλημμελείας ἔσονται πλημελήσονται B. 4 ἐκ ἀπὸ B. τοὺς om. B. 4-5 τῷ χρόνῳ ... ἄδηλα om. B. 5 εἶδεν A. 6 ιε' ιϛ' A. λαύρας : λάβρας B : λαύλας A. 6-7 ἐμπυρίζων A. 7 εἰ ἐν τόδε μηνὶ B. καίων : κέων A : κέω B. 7-8 ἔ. π. ἡ ἐνδειξις B. 8 αἰφνίδιον : εὐνήδιον B. κλαθμόν B. 10 ιϛ' : ιζ' A. <πάνυ> πολλοῦ B. εἰ ἐν τόδε μηνὶ B. 11 ὑετήσει B : υἱετήσει A. ἔ. π. : ἡ ἐνδειξις B. πλημήραν B πλημύρων A. 12 δὲ ὁm. B. ἔσονται ex B restitui. 12-13 τὰ δὲ : καὶ B. 13 τὸ κύειν B : ταῖς κοισὶν A. φορὰ B. τοὺς om. B. 14 τῷ χρόνῳ om. B. 15 ιζ' : ιη' A. Ἐὰν : εἰ B. 16 <ἡ> χάλαζα B. ἔ. π. : ἡ ἐνδειξις B. λίαν ἐπί τινα τόπον B. 17 ἀλλὰ ἄλλα [sic] A. καὶ : ἐν B. 18 οἱ ἀντάρται ... καυθήσονται ex B supplevi. 19-20 ἐν ταὐτῷ τῷ χρόνῳ om. B. 21-22 Ἐὰν ἐν ... ἔνδειξιν ποιεῖ : εἰ ἐν τόδε μηνὶ γένηται ταῦτα, ἡ ἐνδειξις B. 22 υἱετίσει A. 23 κάρπιμον ex B supplevi εὐφορήσει B. 24 οἱ ex B supplevi. βασιλειῶν A. 26 γίνωνται A. <καὶ> μάλιστα B. 27 ἢ : καὶ B. 28 εἰ ἐν τόδε μηνὶ βατράχους ἢ σκώλικας βρέξη B. σκωλήκων scripsi : σκων A. βρέξις <γένηται> scripsi : βρέξιν A.

flashes lightning, gives an indication that if it falls in its first [part], it signifies a gathering of eastern armies and that they will advance toward the west, and those in the west will be in fear from their confinement, and the common people will suffer harm from thieves and plunderers at the same time, 5 and God knows the hidden things.

[F. 385] Chapter 15, concerning thunder and a fierce blazing storm. If in the present month a burning thunderbolt strikes, it gives an indication of sudden death and lamentation and turmoil among the common people, and loss will befall ordinary folk at the hands of plunderers.

10 Chapter 16, concerning heavy rain. If in the present month it rains excessively, it gives an indication of flooding of waters and the stability and prosperity of people; the merchants will be in disagreement, and women who are pregnant will fare well; but destruction will come upon the fish at the same time.

15 Chapter 17, concerning severe hail. If in the present month hail falls in great quantity, it gives an indication of widespread local death, and in Babylon a conspiracy against the kingdom will arise, but also the rebels will be swiftly dealt with, and some of them will be burned, and their kind will gradually be wiped out at the same

20 time.

Chapter 18, concerning a rainfall of red dust. If in the present month it rains red dust, it gives an indication of a measured destruction of rule; but the harvest and every fruit-bearing tree will be abundant, and the common people will see holiness and relief from the face of the kings, 25 and will be governed with just and upright judgment among their people, especially in that same place and region.

Chapter 19. On the raining of frogs or worms,
If in the present month a rain of frogs or worms <occurs>,

1 E. p. : ἡ ενδειξις B. ὅτι εἰ λάχη om. B. 2 ανατολικών σύναξιν B. ὁρμή σωσν : ὀρμόμενον B. 3 εἰς φόβον έμφοβοι B. την Cumont : τῶν A B. συνο χῶν αὐτῶν B. 3–4 εἰς πλημμελείας έσονται πλημελήσονται B. 4 ἐκ ἀπὸ B. τοὺς om. B. 4–5 τῷ χρόνῳ άδηλα omn. B. 5 είδεν A. διε ιι' A. λαύρας : λάβρας B : λαύλας A. 6–7 ἐμπυρίζων A. 7 εἰ ἐν τόδε μηνὶ B. καίων: κέων A : κέω B. 7–8 e. p. ἡ ἐνδειξις B. 8 αιφνίδιον : εὐνήδιον B. κλαθμόν B. 10 15' : 17' A. <πάνυ πολλού B. εἰ ἐν τόδε μηνὶ B. 11 θετήσει B : υἱετήσει A. ἔ.π. : ἡ ἐνδειξις B. πλημμήραν B πλημύρων A. 12 de dm. B. ἔσονται ex B restitui. 12–13 τὰ δὲ : καὶ B. 13 τὸ κύειν B : ταῖς κοισίν A. φορὰ B. τοὺς

13 τὸ κύειν B : ταῖς κοισίν A. φορὰ B. τοὺς om. B. 14 τῷ χρόνῳ om. B. 15 17' : τη' A. Εάν : εἰ H. 16 <ἡ> χάλαζα B.

14 τῷ χρόνῳ om. B. 15 17' : τη' A. Εάν : εἰ H. 16 <ἡ> χάλαζα B. e. p. : ἡ ἔνδειξις B. λίαν ἐπί τινα τόπον B. 17 ἀλλά άλλα [sic] A. καὶ : ἐν B. 18 οἱ ἀντάρται ... καυθήσονται ex B supplevi. 19–20 ἐν ταὐτῷ τῷ χρόνῳ om. B. 21–22 Ἐὰν ἐν ... ἔνδειξιν ποιεῖ : εἰ ἐν τόδε μηνὶ γένηται ταῦτα, ἡ ἐνδειξις B. 29 υἱετίσει A. 23 κάρπιμον ex B supplevi εὐφορήσει B. 24 ol ex B supplevi. βασιλειών A. 26 γίνωνται A. <καὶ> μάλιστα B. 27 ἢ : καὶ B.28 εἰ ἐν τόδε μηνὶ βατράχους ἡ σκώλικας βρέξη B. σκωλήκων scripsi : σκων A. βρέξις <γένηται> scripsi : βρέξιν A.

ἔνδειξιν ποιεῖ εἰς εὐφορίαν πλήθους σιτοκρίθου καὶ ὀσπρίων καὶ βλύσιν τῶν ὑδάτων· θνῆσις δὲ τετραπόδων καὶ κάκωσις παροίκων λίαν παρὰ τῶν βασιλέων αὐτῶν, ὡς καὶ ἔνιοι τούτων ἀπὸ ἀδικίας γῆν οὐκ ἐργάσωνται καὶ ζημίαι ἐν τῷ κοινῷ, μάλιστα ἐν ἐμπόροις, καὶ θνῆσις ἀνθρώπων ἰσχνῶν.

Κεφάλαιον κ'. περὶ θαμβώσεως τοῦ <περι>έχοντος ἡμᾶς ἀέρος. Ἐὰν ἐν τῷ παρόντι μηνὶ ὁ ἀὴρ θαμβώσῃ, ἔνδειξιν ποιεῖ εἰς ταραχὰς καὶ μάχας ἀνθρώπων ἀλλήλων· καὶ λεῖψις ὑδάτων καὶ ἀφανία ἀνθρώπων μεγάλων καὶ θλῖψις καὶ θόρυβος ἐν λαῷ ἀγροίκῳ ἐν ταὐτῷ τῷ χρόνῳ τῷ ἐνεστῶτι.

Κεφάλαιον κα'. περὶ μεταβάσεως τῆς ἡμέρας εἰς νύκτα. Ἐὰν ἐν τῷ παρόντι μηνὶ ἡ ἡμέρα εἰς νύκτα μεταβῇ, ἔνδειξιν ποιεῖ εἰς στένωσιν καὶ ὀλιγωρίαν καὶ κοπετὸν τοῦ λαοῦ· προσφάγιον καὶ ὀψώνια καλά, ἀκρίβεια δὲ ὀσπρίου [f. 386] καὶ πλοίων ναυάγησις ἐν ταὐτῷ τῷ χρόνῳ.

Κεφάλαιον κβ'. περὶ ταραχῆς ἀνέμων. Ἐὰν ἐν τῷδε τῷ μηνὶ ταραχὴ ἀνέμων γένηται, ἔνδειξιν ποιεῖ εἰς ἀφανισμὸν Φρυγῶν τῶν μεγάλων· καὶ αἱματοχυσίαι ἐκεῖσε καὶ κοπετὸς πολύς, τὸ δὲ ὄσπριον καὶ ὅμοια εἰς κόρον καὶ εἰς τὸ πέρας τοῦ χρόνου θάνατος ἀνθρώπων καὶ θνῆσις καὶ φθορὰ εἰς τὰ τετράποδα γένηται ἐν ταὐτῷ τῷ χρόνῳ.

Κεφάλαιον κγ'. περὶ κτύπου καὶ φωνῆς ἀπὸ τοῦ οὐρανοῦ ἀκουσθέντος. Ἐὰν γένηται, ἡ ἔνδειξις εἰς ἀντιπαρατάξεις πολεμίων βασιλέων καὶ φόβος καὶ θόρυβος εἰς τοὺς ἰδιώτας καὶ παροίκους γῆς καὶ ζημία ἐμπόρων καὶ ὁδοιπόρων ἐν ταὐτῷ.

Κεφάλαιον κδ'. περὶ φωνῆς ἐκ βάθους γῆς ἀκουσθείσης. Ἡ ἔνδειξις εἰς φόβον καὶ θόρυβον τοῦ λαοῦ καὶ ζημίαν τῶν ἐμπόρων καὶ ὁ χρόνος ἐν ὑγρασίᾳ καὶ ὄμβρων πλείστων καὶ χιονώδης καὶ παγετώδης.

Κεφάλαιον κε' περὶ σεισμοῦ. Εἰ τῷ παρόντι μηνὶ σεισμὸς

1 ἔ. π.: ἡ ἔνδειξις B. πλήθους om. B. σιτοκρίθου: σίτου καὶ κρίθου B. 2 βλύττων τὰ ὕδατα A. λίαν om. B. 3 ὡς scripsi ὃς B: ὃς A. 4 ἐργάσονται B. ζημία B. μάλιστα B. ἐν ὧ αὐτῷ τόπῳ καὶ κλίματι> B. θνήσιν A. 6 περι ex B resutui. Ἐὰν ἔνδειξιν ποιεῖ εἰ ἐν τόδε μηνὶ γένηται. ἡ ἔνδειξις B. θαμβώσῃ scripsi: θάμβωσις A. 8 λίψεις A. ἐμφανία A 9 θλίψεις A. <τῷ> λαῷ B. 10 τῳ χρόνῳ τῷ ἐνεστῶτι om. B. 11 τὴν ἡμέραν A B. 12 Ἐὰν ... μεταβῇ om. B. ἔ.π.: ἡ ἔνδειξις B. 13 προσφάγια B. 15 τῷ χρόνῳ om. B. 16 εφάλαιον A. 16-17 Ἐὰν ... ἀφανισμόν: εἰ γένηται. ἡ ἔνδειξις ἀφανισμός B. 17 Φρυγῶν scripsi: ῥυγῶν B: ριγός A. τῶν om B 18 πολύς: πολλῶ A. 18-19 τῶν δὲ ὀσπρίων καὶ τῶν ὁμοίων B. 19-20 καὶ θνῆσις om. B. 20 εἰς τὰ τ.: τετραπόδων B. γένηται om. B. τῷ χρόνῳ om. B. 21 ἀπὸ τοῦ: ἐξ B. 22 ἀκουτίσθησις A. Ἐὰν: εἰ B. 22-29 capituli κγ textum, capitulum κδ', capituli κε' titulum om. A. Ubi A deficit, quae in B habentur quantvis decurtata, edidi. 22-23 πολεμίων scripsi πολέμων B. 27 χειωνώδη B. <χειμών> χιονώδης Cumont. 29 rursus incipit A. 29-p. 179, 1 Ἐὰν ... ποιεῖ: εἰ γενήσεται, ἡ ἔνδειξις, εἰ μὲν ἐν ἡμέρα B.

it gives indication of an abundance of barley, grain, and legumes, and of the flowing of waters; but death of quadrupeds and great oppression of neighboring peoples by their own kings, so that some of them shall commit injustice, and losses in the public sphere, especially among merchants, and death of lean men.

Chapter 20. On the darkening of the air that surrounds us. If in the present month the air becomes dark, it gives indication of turmoil and strife among men against one another; and a shortage of waters and the disappearance of great men, and affliction and tumult among the rural people at that same present time.

Chapter 21. On the transition of day into night. If in the present month the day turns into night, it gives indication of distress and neglect and lamentation of the people; good food and provisions, but a scarcity of legumes [l. 380] and the shipwreck of vessels at that same time.

Chapter 22. On the turbulence of winds. If in this month a turbulence of winds occurs, it gives indication of the destruction of the great Phrygians; and bloodshed there and much lamentation, and legumes and the like in abundance, and at the end of the period death of men and mortality and destruction among quadrupeds shall occur at that same time.

Chapter 23. On a crash and voice heard from the sky. If it occurs, the indication points to the opposing formations of warring kings and fear and turmoil among private individuals and neighboring peoples of the land, and loss for merchants and travelers at the same time.

Chapter 24. On a voice heard from the depths of the earth. The indication points to fear and tumult among the people and loss for merchants, and the season will be wet and with very much rain and snowy and frosty.

Chapter 25. On earthquake, If in the present month an earthquake

1 ἔ. π. : ἡ ἐνδειξις B. πλήθους om. B. σιτοκρίθου : σίτου καὶ κρίθου B. 2 βλύττων τὰ ὕδατα A. λίαν om. B. 3 ὡς scripsi ὃς B : ὃς A. 4 εργάσονται B. Ζημία H. μάλιστα B. ἐν ὧ αὐτῷ τόπω καὶ κλίματι> B. θνήσιν A. 6 περι ex 15 restitui. Εάν ἔνδειξιν ποιεῖ εἰ ἐν τόδε μηνὶ γένηται. ἡ ένδειξις B. θαμβώση scripsi : θάμβωσης A. Βλέψεις A. έμφανία A 9 θλίψεις A. < τώ >αώ B. 10 τῷ χρόνῳ τῷ ἐνεστῶτι om. B. 11 τὴν ἡμέραν A. B. 12 Εάν⊠C μεταβή σω B. ἐ.π. : ἡ ἐνδειξις B. 13 προσφάγια B. 15 τῷ χρόνῳ om. H. 16 εφάλαιον A. 16-17 Ἐάν ... ἀφανισμόν : εἰ γένηται. ἡ ἐνδειξις ἀφανισμός B. 17 Φρυγών scripsi : φυτῶν B : ριγός A. των om 13 18 πολύς: πολλώ A. 18-19 τῶν δὲ ὀσπρίων καὶ τῶν ὁμοίων 13. 19-20 καὶ θνησις om. B. 20 εἰς τὰ τι: τετραπόδων B. γένηται om. B. τῷ χρόνῳ om. B. 21 ἀπὸ τοῦ : ἐξ B. 22 ακουτίσθησις A. Εάν : εἰ B. 22-29 capituli ky textum, capitulum κδ², capituli ke' titulum

Εάν : εἰ B. 22-29 capituli ky textum, capitulum κδ², capituli ke' titulum

omn. A. Ubi A deficit, quae in B habentur quamvis decurtata, edidi. 22-23 πολεμίων scripsi πολέμων B. 27 χειωνώδη. B. <χειμών> χιονώδης Cumont 29 rursus incipit A. 20-p. 179, 1 Εάν ... ποιεῖ : εἰ γενήσεται, ἡ ἔνδειξις, εἰ μὲν ἐν ἡμέρα B.

τῇ ἡμέρᾳ γίνηται, ἔνδειξιν ποιεῖ εἰς κόρον προσφαγίου· καὶ χλόη καὶ χόρτος καὶ βότανα ὡσαύτως· ἄνθρωπος δὲ μέγας χαωθῇ· εἰ δὲ τὴν νύκταν γένηται, ἀρρωστίαν καὶ πλημμελείαν καὶ φόβον καὶ θόρυβον δηλοῖ καὶ συνάψεις πολέμων καὶ ψόφον προβάτων καὶ οἱ βασιλεῖς Αἰγύπτου καὶ Βαβυλῶνος πόλεμον ἄψουσιν καὶ ἐξ ἀμφοτέρων πολλοὶ
5 κταθήσονται ἐν ταύτῳ.

Lunarium.

Huius lunarii, quod f. 428 legitur, praesagia paucis mutatis in βροντολογίῳ τῶν ιβ' μηνῶν ff. 321-324 tradito inter tot alia reperiuntur. Littera A f. 428 scripturam, B ff. 321-324 signavi. — Hoc lunarium et in codd. German 26, f. 182 (Περὶ Σελήνης etc. = cod. Paris. 60, f. 198') 6, f 5 servatur.

[F 428 Ἑτέρα ἑρμηνεία ἧς Σελήνης.

Μὴν Σεπτέβριος. ἐὰν ὀρθὴ ἡ Σελήνη, θρέμματα πολλά· εἰ δὲ πλαγία, θρεμμάτων λεῖψις.

10 Μὴν Ὀκτώβριος. ἐὰν ὀρθὴ ἡ Σελήνη χειμὼν καλός· εἰ δὲ πλαγία, βροχὴ πολλή.

Μὴν Νοέμβριος. ἐὰν ὀρθὴ ἡ Σελήνη, χειμὼν καλός· εἰ δὲ πλαγία, χιονώδης πικρῶς.

Μὴν Δεκέβριος. ἐὰν ὀρθὴ ἡ Σελήνη, καρπὸς πολύς· εἰ δὲ πλαγία,
15 καρπῶν λεῖψις.

Μὴν Ἰανουάριος. ἐὰν ὀρθὴ ἡ Σελήνη, ἀβροχίαν δηλοῖ εἰ δὲ πλαγία, βροχὴ πολλή.

Μὴν Φεβρουάριος, ἐὰν ὀρθὴ ἡ Σελήνη, ψύχρα πολλή· εἰ δὲ πλαγία, βροχὴ πολλή.

20 Μὴν Μάρτιος ἐὰν ὀρθὴ ἡ Σελήνη, ψύχρα πολλή· εἰ δὲ πλαγία, βροχὴ πολλή.

1-2 χλὼης χόρτ(ου) καὶ βοτάνων (ὡσαύτως om.) B. 2-3 τὴν νύκταν *sic* A : ἐν νυκτὶ B. 3 γένηται om. B. 4 δηλοῖ om. B. σύναψιν B. ψόφον scripsi : ψόφος πτέυ A : θνήσιν B. οἱ om. B. 5 ἄψωσι B. 6 κτανθήσονται B. 8 σεῤῥιος A. ὀρθὴ <φανὴ> B. θρέμματα ... πλαγία om. B. 10 ἡ om. B. πλαγίου B. 11 βροχὴ πολλή : χιονόδης καὶ πικρός B. 12 πλαγίου B. 13 χιονώδης scripsi : χιωνώδη A : χιονόδος B. πικρῶς om. B. 14 καρπὸς πολύς : καρποὶ καλοὶ B. πλαγίου B. 16 ἀβροχίαν δηλοῖ : ψυχρότητα πολὴ B. 17 βροχαὶ πολλαὶ B. 18 φευρουάριος A. ψυχρότητα πωλὴ B. πλαγίου B. 19 βροχαὶ πολλαὶ B. 20 ψυχρότητα πολὺ B. 20-21 πλαγίου βροχαὶ πολ(αὶ) B.

if it happens during the day, it indicates a surfeit of food; and greenery, grass, and herbs likewise; but a great man will yawn; if it happens at night, it signals illness and disorder and fear and tumult and the onset of wars and the noise of flocks, and the kings of Egypt and Babylon will kindle war, and from both sides many will be slain in the same place.

Lanarium

The prognostications of this lunarium, which is read at f. 428, with few changes, are also found in the βροντολόγιον τῶν ιβ' μηνών transmitted at P. 321–324 among other things. I have marked the text of f. 428 with the letter A, and P. 321–324 with B. — This lunarium is also preserved in codd. German 26, f. 182 (Περί Σελήνης etc. == cod. Paris. 60, f. 198) 6, 5.

(Γ 428 Another Interpretation of the Moon.

Month of September: if the Moon is upright, many flocks; but if it is tilted, a lack of flocks.

10 Month of October: if the Moon is upright, fair winter; but if oblique, much rain.

Month of November: if the Moon is upright, a fine winter; but if it is tilted, bitterly snowy.

Month of December: if the Moon is upright, abundant fruit; but if it is tilted, a lack of fruits.

Month of January: if the Moon is upright, it indicates drought; if tilted, but if oblique, much rain.

Month of February: if the Moon is upright, much cold; but if it is tilted, much rain.

20 Month of March if the Moon is upright, much cold; but if oblique, much rain.

1-2 χλώης χόρτου) and herbs (ὡσαύτως om.) B. 2-3 at night in A : young night β. 3 γένηται om. B. 4 δηλοί om. B. σύναψιν B. scripsi : psyfos fly away A : death B. o om. B. 5 apsosi B. 6 ktanthysnotani B. 8 sevrios A. ὀρθὴν<phanis B. thremmata ... plagia om. B. 10 hom. 13. italic B. 11 a lot of rain : snowy and bitter B. 12 italic B. 13 snowy scripsi : snowy A:nSnowy B. bitterly om. B. 14 many fruits: good fruits B. side B.n16 rain: a lot of coldness B. 17 many rains B. 18 February A. coldness B. side B. 19 many rains B. 20 much coldness B. n20-21 side rains a lot B.

<M>ὴν Ἀπρίλλιος. ἐὰν ὀρθὴ ἡ Σελήνη, ψυχρότης πολλή· εἰ δὲ πλαγία, βροχὴ πολλή

Μὴν Μάϊος· ἐὰν ὀρθὴ ἡ Σελήνη, καλὴ ἔνι αὐτή· εἰ δὲ πλαγία, θανατικόν ἐστιν.

Μὴν Ἰούνιος. ἐὰν ὀρθὴ Σελήνη, βροχὴ πολλή· εἰ δὲ πλαγία, χαλαζῶδες. 5

Μὴν Ἰούλιος. ἐὰν ὀρθὴ ἡ Σελήνη, καλὴ ἔνι αὐτὴ καὶ ὁ οἶνος πολύς· εἰ δὲ πλαγία, οἴνου λεῖψις.

Μὴν Αὔγουστος. ἐὰν ὀρθὴ ἡ Σελήνη, εὐθηνία πολλή· εἰ δὲ πλαγία, πλήθη ἐθνῶν. 10

Lunarium anonymum.

Hoc calendarium lunare cum capitulis 17-20 Lydi *De ostentis*, quae Capitoni Curtius Wachsmuth addixit, artissime cohaeret. Cum hoc « lunarium antiquum » uno[1] codice Caseolino servetur atque folia in quibus exscriptum erat miserrime sint lacera excerptum quod editurus sum ad lacunas codicis Caseolini explendas magni est moment Nam, ut cetera omittam, hoc excerpto fretus illa Lydi loca sic refecerim Lyd., ed. Wachsmuth², p. 48, 9, εἰ [δὲ τὰς κεραίας συνάγει, εὑκτη-ρί]ας τεκμήριον coll. excerpti p. 181, p. 49, 6 pro ἀνάγκη τὰ κοινὰ περ[ιστήσετ]αι, coll. p. 182, ἀνάγκη τὰ κοινὰ περ[ιπεσεῖτ]αι legendum; p. 54, 9, coll. p. 187, 23, διχ]ομ[ηνίαν. aeterea quae in codice Caseolino librarii errore sunt omissa, ea nonnunquam nobis suppeditat hic codex: exempli gratia ex huius excerpti p. 182, 7 supple apud Lydum, p. 48, 23 Σελήνη, <ἐλάττωσιν Ῥωμαίοις ἀπειλεῖ...>. Denique Curtii Wachsmuth coniecturam, qui ἡμέρας pro ὥρας p. 51, 19 scripserat, idem codex egregie comprobat. Noli tamen existimare, quamvis multa consentiant, utroque codice unum et eundem textum praeberi. Etenim, ut de plurimis praesagiis hic praetermissis nihil dicam, plenior nonnunquam Lydi lunario hic textus est, ita ut utrumque lunarium ex ampliore opusculo contractum esse appareat. Praesagiorum enim, quae Lydus consulto praetermisisse videtur (v. ed. Wachsmuth², p. xxxiv sqq.; ed Hase, p. xviii) quaedam, quae praesertim ad sacra attinebant (v. infra p. 185, 18; 183, 185, 27; 87,8), hic servantur. Itaque ad fontem Lydi cognoscendum, ceteris opusculis quae magna vel aliqua ex parte ex eodem auctore

1 ψυχρότης πολλή: καρποὶ πολλοὶ B. 2 πλαγίου, βροχαὶ πολαὶ B. 3 ἐὰν: ἐ ν A. καλὴ ἔνι αὐτή: καλόν ἐστιν B. πλαγίου B. 4 ἐστιν: γεννήσεται B. 5 βροχὴ πολλὴ ἔστω βροχαὶ B. 7 καλὴ ἔνι αὐτὴ ὁ χρόνος καλὸς B. ὁ om. B. 8 οἴνου λεῖψις: πλήθος ἐθνῶν B. 9 ὀρθὴ <φανῆ> B. εὐθηνία πολλή: σίτου πολὺς B. 10 πλήθη ἐθνῶν λύψις B.

[1] Lunarii tamen fragmenta in codice Paris. 45, f. 74, de quo vide supra p. 51, (= Lyd., p. 54, 6-21 et in codice Venet. App. cl. V. 13, f. 152' marg. infer., de quo vide supra 132 yd 54, 6-1 inveni.

Month of April. If the Moon is upright, much cold; but if oblique, much rain

Month of May: if the Moon is upright, it is a good year; but if oblique, it is deadly.

Month of June. If upright, Moon, much rain; but if oblique, 5 hail-bearing.

Month of July. If the Moon is upright, it is favorable and there will be much wine; but if it is tilted, a shortage of wine.

Month of August. If the Moon is upright, there will be great abundance; but if it is tilted, a multitude of nations. 10

Anonymous Lunarium.

This lunar calendar is most closely connected with chapters 17–20 of Lydus's De ostentis, which Curtius Wachsmuth attributed to Capito. Since this ancient lunarium is preserved in a single Caseolinus manuscript and the folios on which it was copied are badly mutilated, the excerpt I am about to publish is of great importance for filling the lacunae of the Caseolinus codex. For, to say nothing of other matters, relying on this excerpt I would restore those passages of Lydus as follows: Lyd., ed. Wachsmuth, p. 48, 9, εἰ δὲ τάς κεραίας συνάγει, εὐκτη-ρίζας τεκμήριον, collated with the excerpt p. 181; p. 49, 6, instead of ανάγκη τα κοινά περ[ιστήσεται, collated with p. 182, one should read ἀνάγκη τα κοινά περιπεσείται; p. 54, 9, collated with p. 187, 23, διχλομ[ηνίαν. Moreover, what has been omitted in the Caseolinus codex through a scribe's error is sometimes supplied by this codex: for example, from this excerpt's p. 182, 7, supply in Lydus, p. 43, 23 Σελήνη, <ἐλάττωσιν Ῥωμαίοις ἀπειλεῖ...>. Finally, the conjecture of Curtius Wachsmuth, who had written ἡμέρας for ὡρας at p. 51, 19, is excellently confirmed by the same codex. Nevertheless, do not suppose that, however much the two agree, both codices offer one and the same text.For, to say nothing of the many prognostications omitted here, this text is sometimes fuller than Lydus's lunarium, so that both lunaria appear to have been condensed from a more extensive work. Indeed, certain prognostications which Lydus seems to have deliberately omitted (cf. ed. Wachsmuth, p. xxxiv sqq.; ed. Hase, p. xviii) — especially those relating to sacred matters (cf. below p. 185, 18; 183; 185, 7; 87, 8) — are preserved here. Therefore, for the purpose of identifying Lydus's source, alongside the other works which in large part or to some degree derive from the same author, 1 ψυχρότης πολλή καρποί πολλοί B. 2 πλαγίου, βροχαὶ πολαὶ B. 3 ἐν ἐν καλὴ ἔνι αὐτή: καλόν ἐστὶν B. πλαγίου B. 4 ἐστιν: γεννήσεται B. 5 βροχή πολλή ἐστω βροχαὶ B. 7 καλὴ ἔνι αὐτὴ ὁ χρόνος καλός B. ὁ om. B. 8 οίνου λειψις: πλήθος εθνών B. 9 ὀρθὴ φανῆς B. εὐθηνία πολλή: σίτου πολὺς B. 10 πλήθη ἐθνῶν λυψις B.

› However, fragments of the Lunarium in codex Paris. 45, f. 74, of which see above p. 51, (= Lyd., p. 54, 6-21 and in codex Venel. App. cl. V. 13, f. 152' marg. infer., of which see above 132 54, 6-1 I found.

emanant[1] adiunctis, hoc excerptum operam dabit egregiam. Ne tamen huic excerpto nimis credideris. Quaedam enim praesagia, quae prima specie nova videntur, a capitulo subsequenti traiectæ sunt.

[F. 441.] Σεληνοδρόμιον, σεισμολόγιον, βροντολόγιον.

Μὴν Ἰανουάριος. Εἰ ἐν τῇ διχομηνίᾳ ἡ Σελήνη ἀμυδρὰ φανῇ, εὐθηνία ἔσται· εἰ δὲ τὰς κεραίας συνάγει, εὐκτηρίας ἐστὶ τεκμήριον· εἰ δὲ ἐν τῇ δευτέρᾳ φυλακῇ [f. 441v] ἀμαυρωθῇ, ἐφόδους πολεμίων ἀπειλεῖ. ἐὰν ἐκ τῆς γῆς ἦχος γένηται, φθορὰν ταῖς πόλεσιν ἀπειλεῖ <καὶ> ἐπανέφοδον πολεμίων· ἐὰν ἦχος ἐκ τοῦ οὐρανοῦ γένηται, ἄνθρωπος διὰ τριῶν θανεῖται. ἐὰν σεισμὸς γένηται, πτῶσιν καὶ φθορὰν μεγάλων ἀνθρώπων ἀπειλεῖ τοῖς περὶ αὐτούς· ὁ δὲ σῖτος αὐξυνθήσεται, ποιμνίων δὲ καταφθορὰ γενήσεται. ἐὰν ὁμίχλη πέσῃ, χαλαζωθήσεται ὁ σῖτος. ἐὰν ἄνεμοι βιαιότεροι πνεύσωσιν, ὅλον τὸν μῆνα ἐφόδους πολεμίων φράζουσι τῇ χώρᾳ ἐκείνῃ. εἰ δὲ σχισμός ἀπώλειαν τῇ χώρᾳ σημαίνει. εἰ δὲ καὶ βροντή, σίτου φθορὰ ἔσται καὶ ἀνθρώπων ἔκλειψις, πλουσίων δὲ εὐημερία. εἰ δὲ σεισμὸς γένηται, φθόνον καὶ φόβον δηλοῖ. εἰ δὲ χώρα ἔξομβρος ἔσται, νόσους ταύτῃ σημαίνει. εἰ δὲ σεισμὸς γένηται Ἡλίου δύνοντος ἢ νυκτός, πόλεμον σημαίνει τοῖς ἀνθρώποις.

Μηνὶ Φεβρουαρίῳ. Ὑδροχόος. Εἰ κατὰ τὴν πρώτην <ἢ> δευτέραν φυλακὴν ἡ Σελήνη ἀμυδρὰ φαίνεται πόλεμον ἔσεσθαι σημαίνει· εἰ δὲ τῇ ἑωθινῇ τὸ αὐτὸ σημεῖον γένηται, εἰρήνην σημαίνει, σίτου δὲ πολὺ καὶ τῶν ἐπιτηδείων. ἐὰν σεισμὸς γένηται, λοιμικὴν νόσον δηλοῖ ταῖς πόλεσι καὶ οἱασδήποτε χώρας, ἀνάπαυ[f. 442]σιν ἀπὸ τοῦ λοιμοῦ καὶ φθορὰν ἀνθρώπων μεγάλων καὶ ἕτερος τῷ ἑτέρῳ φθονήσει. ἐὰν ἦχος ἐκ τοῦ οὐρανοῦ γένηται, νόσους σημαίνει, παντὸς δὲ καρποῦ <καὶ> σίτου δαψί-

1 σεληνοδρώμην. σισμωλόγην βροντολόγ cod. 2 δεχομηνία cod. ἀνμηδρά cod. 4 ἀπειλεῖ: ἀλεῖ cod. 5 καὶ inserui. 6 ἐπαέφόδον cod. 8 τοῖς scripsi: τοὺς cod. αὐξηνθήσεται cod. 9 κατἀφθορἀν cod 11 σχισμός scripsi λημὸς cod. 12 ἔκλειψις scripsi: ἔκλησις cod. 14 ἐξόβρος cod. 17 φευρουαρίω cod. ἢ inserui coll. Melamp., *Catal.*, IV, p. 113, 1. 17-18 δευτέρας φυλακῆς cod. 18 ἡ Σελήνη ἀμυδρὰ φαίνεται coll. Lyd., p. 48 15 scripsi: σέμιδρα φένεται cod. ἔσεσθαι σημαίνει coni Boll: ἀσθησομένη cod. 19 εἰρήνη cod. 19-20 in Lydo, p. 48, 17 contra legitur μετ[ὰ ἐλλεί]ψεως τῶν ἐπι τηδ]είων. 20 λοιμικὴν coll. Melamp., *Catal.*, IV, p. 113, 3 scrips λημὸν cod. ταῖς: τε cod. 21 λιμοῦ cod. φθορὰ cod. 23 καὶ addidi.

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[1] In primis lunarium Melampodi suppositum (*Catal.*, IV p. 110 brontologia quae supra p. 123 et 168 leguntur, tonitruale *Catal.*, IV, p. 128 editum, etc. — Cf. quae nuper Bezold et Boll, *Reflexe astrologischer Keilinschriften bei griechischen Schriftstellern* (*Sitzungsberichte der Heidelberger Akademie*, II, 1911 VII) p. 5-7 de eadem re disseruerunt.

emanate from the adjoined materials, this excerpt will be of excellent use. Nevertheless, do not trust this excerpt too much. For certain omens, which at first glance seem new, have been transferred from the subsequent chapter.

[F. 441.] Selenodromion, seismologion, brontologion.

Month of January. If at the full moon the Moon appears dim, there will be prosperity; but if it draws its horns together, it is a sign of fair weather; but if in the second watch [f. 441v] it grows dark, it threatens incursions of enemies; if a sound arises from the earth, it threatens destruction to the cities and a renewed incursion of enemies; if a sound arises from the sky, a man will die within three days. If an earthquake occurs, it threatens the fall and destruction of great men upon those around them; and grain will increase, but destruction of flocks will come to pass. If fog falls, the grain will be struck by hail; if violent winds blow, they portend enemy incursions upon that land throughout the entire month. But if a rift, it signifies destruction for the land. And if also thunder, there will be destruction of grain and a decline of men, but prosperity for the wealthy. If an earthquake occurs, it signifies envy and fear. If the land shall be flooded with rain, it signifies diseases for it. But if an earthquake occurs at the setting of the Sun or by night, it signifies war for mankind.

Month of February. Aquarius. If during the first or second watch the Moon appears dim, it signifies that there will be war; but if the same sign occurs at dawn, it signifies peace, and abundance of grain and provisions; if an earthquake occurs, it portends pestilential disease in the cities and in whatever land, a respite from the plague and destruction of great men, and one shall envy another. If a sound comes from the sky, it signifies diseases, and an abundance of every fruit and grain

1 selenodromen, sismolo gein rondolo cod. 2 receipts cod. animdra cod. n4 threatens : ἀλεῖ cod. 5 cal inserui. 6 ἐπαἐφοδον cod.n6 ἐπαἐφοδον cod. 8 τοῖς scripsi : τοὺς cod. increases cod. The cataphoran cod 11 schism scripsi desolation cod.n12 eclipse scripsi : Ecclesias cod. 14 Hzovros cod. February 17 cod. or inse-nrui coll. Melamp., Catal., IV, p. 113, 1. 17-18 of the second prison cod. 18 or the Moon dimly seen coll. Lyd., p. 48 15 scripsi : semidra is seen cod. ἔsesthainmeans coni Boll: unused cod. 19 peace cod. 19-20 in Lydo, p. 48, 17ncontra legitur after lack of evidence. 20 infectious coll. Melamp.,nCatal., 1V. p. 113, 3 scrips left cod. ταῖς : te cod. 21 starving cool. wear cod.n23 and addidi.

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1 First among the lunar texts attributed to Melampus (Catal., IV p. 110), the brontologia read above on pp. 123 and 168, the thunder-divination text edited in Catal., IV, p. 128, etc. — Cf. what Bezold and Boll recently discussed on the same subject in Reflexe astrologischer Keilinschriften bei griechischen Schriftstellern (Sitzungsberichte der Heidelberger Akademie, II, 1911 vii) pp. 5–7.

λειαν. ἐὰν [τὸν] ὅλον τὸν μῆνα ἐπιτείνουσι πνεύματα, ὑετοὺς ἕξει καὶ λίπας σημαίνει, τὰ γενόμενα δὲ οὐκ αὐξηθήσονται. ἐὰν δὲ ἡ Σελήνη εἰς τὸ αὐτὸ τὰς κεραίας κατάγει, σῖτος ἔσται πολύς. εἰ ἀστὴρ εἰς τὸν οὐρανὸν διατρέχων αὐλακίζει, πολὺν παραθαλασσίοις κίνδυνον σημαίνει. **, φθορὰν τῇ πόλει ἐκείνῃ σημαίνει. ἐὰν Ἕσπερος ἐν τῇ Σελήνῃ εἰσέλθῃ, ἴδιοι δυνατοῖς ἐπιβουλεύσουσι. εἰ δὲ δόξῃ ἐκλιπεῖν ἡ Σελήνη, ἐλάττωσιν Ῥωμαίοις ἀπειλεῖ. εἰ βροντήσῃ, φθορὰν καρπῶν σημαίνει, νόσον τε καὶ ἀκαταστασίαν. εἰ δὲ Ἥλιος [δὲ] <ἐκλείψῃ>, παντοίων καρπῶν φθορὰν δηλοῖ. εἰ δὲ ἡ Σελήνη>, ** τῇ> χώρᾳ ἐκείνῃ ἐπανάστασις ἐχθρῶν.

Μηνὶ Μαρτίῳ. Ἰχθύες. Εἰ κατὰ τὴν πρώτην φυλακὴν ἡ Σελήνη εἰς τὸ αὐτὸ συνάγῃ τὰς κεραίας, ἀγαθὸν σημαίνει, εἰρήνη ἔσται. **, ἀπορίαν σημαίνει. ἐὰν σεισμὸς γένηται μεγάλοι ἄνθρωποι ἀποθανοῦνται καὶ πολέμων κίνησις καὶ ἡ ἀνατολὴ θορυβηθήσεται ἐκ τῶν δυσμῶν. ἐὰν κεραυνὸς πέσῃ, εὐκολία τοῖς καρποῖς καὶ τὰ φαῦλα ἀναληφθήσεται. ἐὰν ὁμίχλη πέσῃ, καλὸν τοῖς καρποῖς. ἐὰν πνεύματα πνεύσῃ, ὑετὸν σημαίνει. [f. 442v] ἐὰν ἄστρον ἐν ἡμέρᾳ φανῇ, ἀνάγκαις τὰ κοινὰ περιπέσηται. ἐάν τις θύων πρόβατον χολὴν μὴ εὕρῃ, ἐπανάστασιν σημαίνει τῇ χώρᾳ ἐκείνῃ. εἰ βροντήσῃ, ἀπώλειαν σημαίνει. εἰ δὲ Σελήνη [ἡ] ταραχώδης γενήσεται, δυνάστης ἀνὴρ μεταλλάξει τὸν βίον· εἰ δὲ ἐν τῇ νεομηνίᾳ [ᾱ'] ἡ Σελήνη ταραχώδης γένηται ἐπανάστασιν ἐχθρῶν δηλοῖ· εἰ δὲ αἱματώδης ἡ Σελήνη γένηται, σῖτος ἔσται πολύς. εἰ δὲ ἐν νυκτὶ <ἀστὴρ> πέσῃ, ὁ βασιλεύς τινας τῶν περὶ αὐτὸν διαφθείρει εἰ δὲ σεισμὸς γένηται, ἡ αὐτὴ ἀνατολὴ θορυβηθήσεται ἐκ τῶν δυσμῶν. εἰ δὲ ἐν ἡμέρᾳ <ἀστέρες> φανῶσιν, ἐπανάστασιν σημαίνει· ἔσονται καὶ σφαγαί. εἰ δὲ πνεύματα ἐξαίσια πνεύσωσι, κτηνῶν φθορὰν σημαίνει εἰ δὲ σεισμὸς γένηται, πολέμους καὶ ταραχὰς σημαίνει καὶ ἐπανάστασιν ἔθνους.

Ἀπρίλλιος. Κριός Εἰ τῇ διχομηνίᾳ ἡ Σελήνη ταραχώδης γένηται,

1 τὸν uncinis inclusi. 3 τὸν αὐτὸν cod. κεραίας scripsi : ἡμέρας cod. 4 παραθαλασσίοις scripsi coll Lyd., p. 48, 25 τοῖς παραλίοις παράθαλασίας cod. 5 lacunam significavi. εσπέρας d. 6 ἴδιοι δυνατοῖς ἐπιβουλεύσουσι dubitanter scripsi coll. Lyd., p. 48, 22 οἰδήσις δηνατῆς ἐπιβουλεύσησοι cod. δόξει ἐκκλείπων cod. 7 ἐλάττωσις cod. καμπῶν cod. 8 καταστασία cod. δὲ uncinis inclusi. ἐκλείψῃ inserui coll. Melamp., *Catal.*, IV, p. 113, 8. 9 φθορὰ cod. εἰ : ἡ cod. Σελήνη inserui et lacunam significavi. τῇ inserui. 12 lacunam significavi ; an scribendum est, coll. Lyd., p. 49, 4 <εἰ δὲ σεισμὸς γένηται>? 13 ἀποθανοῦνται addidi. 16 νομίχλη cod. 17 περιπέσειται cod. 18 χολὴν ; cf. Bezold et Boll, *l. c.*, p. 6, n. 3. ἐπανάστασις cod. 19 βροντήσῃ scripsi : βροντῇ cod. ἀπόλεια cod. ἡ uncinis inclusi. 21 α', scilicet πρώτῃ (ἡμέρᾳ), uncinis inclusi. ταραχώδης scripsi : ταραχῇ cod. ἐπανάστασις cod. 22 ἐν νυκτὶ pro ἐνυκτῶδες [*sic*] scripsi et ἀστὴρ addidi coll. supra p. 123, 14. 23 πέσει cod. l. 23-25 iteratur quod antea (l. 13 sqq.) de eadem re legisti. 24 ἡ : εἰ cod. δεσμῶν cod. ἡμέρᾳ scripsi : ημέρες cod. 25 ἀστέρες inserui. ἐπανάστασις cod. 26 φθορα cod. 27 πόλεμοι cod. ταραχαὶ cod. ἐπανάστασις cod.

smooth. If winds persist throughout the entire month, it will bring rains and signifies fertility, but what has already come into being will not grow. If the Moon brings its horns together, there will be an abundance of grain. If a star runs through the sky leaving a furrow, it signifies great danger for those who live by the sea. It signifies destruction for that city. If Hesperus enters the Moon, private individuals will plot against the powerful. If the Moon appears to fail, it threatens diminution for the Romans. If it thunders, it signifies destruction of fruits, as well as disease and disorder. If the Sun suffers an eclipse, it indicates destruction of all manner of fruits. If the Moon does so, then in that land there will be an uprising of enemies. 101

In the month of March. Pisces. If during the first watch the Moon gathers its horns together, it signifies good, there will be peace. **, it signifies scarcity. If an earthquake occurs, great men will die and there will be a stirring of wars, and the East will be thrown into turmoil by the West. If lightning falls, ease will come to the fruits and what is poor will be restored. If fog falls, it is good for the fruits. If winds blow, it signifies rain. [f. 442] If a star appears by day, the common affairs will fall into difficulties. If someone sacrificing a sheep does not find a gall bladder, it signifies an uprising in that land. If it thunders, it signifies destruction. If the Moon becomes turbulent, a powerful man will depart from life; if the Moon becomes turbulent at the new moon, it indicates an uprising of enemies; if the Moon becomes blood-red, there will be an abundance of grain. If a star falls at night, the king destroys some of those around him; if an earthquake occurs, the same East will be thrown into turmoil by the West. If stars appear by day, it signifies an uprising; there will also be slaughters. If excessive winds blow, it signifies destruction of livestock; if an earthquake occurs, it signifies wars and upheavals and an uprising of a nation. April.Aries. If at the full moon the Moon becomes turbulent,

1 enclosed in brackets. 3 τὸν αὐτὸν cod. κεραίας written by me : ἡμέρας cod. παραθαλασσίοις written by me with Lyd., p. 48, 25 τοῖς παραλίοις παραθαλασίας cod. 5 lacuna indicated. ἑσπέρας cod. 6 ἴδιοι δυνατοῖς ἐπιβουλεύσουσι written tentatively with Lyd., p. 48, 22 οιδήσις δηνατῆς ἐπιβουλεύσησοι cod. δόξει ἐκκλείπων cod. 7 ἐλάττωσις cod. καμπών cod. 8 καταστασία cod. δὲ enclosed in brackets. ἐκλείψη inserted with Melamp., Catal., IV, p. 113, 8. 9 φθορά cod. εἰ: ἡ cod. Σελήνη inserted and lacuna indicated. τῇ inserted. 12 lacuna indicated.

12 lacuna indicated; should one write, with Lyd., p. 49, 4 <εἰ δὲ σεισμός γένηται>? 13 ἀποθανοῦνται added. 16 νομίχλη cod. 17 περιπέσειται cod. 18 χολήν; cf. Bezold and Boll, l. c., p. 6, n. 3. ἐπανάστασις cod. 19 βροντήση written by me : βροντή cod. ἀπόλεια cod. f enclosed in brackets. 21 α', that is πρώτη (ἡμέρα), enclosed in brackets. ταραχώδης written by me : ταραχή cod. ἐπανάστασις cod. 22 ἐν νυκτί in place of ἐνυκτώδες [sic] written by me and ἀστήρ added with above p. 123, 14. 23 πέσει cod. ll. 23–25 repeat what was previously read (l. 13 ff.) concerning the same matter. 24 ἡ: εἰ cod. links cod. ἡμέρᾳ written by me : ἡμέρες cod. 25 ἀστέρες inserted. ἐπανάστασις cod. 26 φθορά cod. 27 πόλεμοι cod.] ταραχαί cod. revolution cod.

ταραχὴ ἔσται ταῖς πόλεσι καὶ ἐπανάστασις πολεμίων· εἰ δὲ τῇ δευτέρᾳ φυλακῇ αἱματώδης φανῇ, σῖτος ἔσται πολύς. εἰ σχισμὸς τῆς Σελήνης ὑπάρχει, **. ἐὰν τῇ νυκτὶ ἀστὴρ πέσῃ, βασιλέως καὶ λαοῦ ἀπώλεια. ἐὰν ἦχος ἐκ τοῦ οὐρανοῦ γένηται, οἱ ἀπὸ δυσμῶν τῆς Εὐρώπης τοὺς ἀπὸ
5 ἀνατολῆς ἄνω τῆς Ἀσίας πολεμήσουσιν. ἐὰν δὲ ἡ ἀριστέρα τῆς Σελήνης κεραία <δόξῃ ὑπερβάλλειν τὴν ἄλλην>, αὐχμὸς ἔσται [f. 443] καὶ σπάνις σίτου· ταραχήν τε καὶ θόρυβον δηλοῖ. ἐὰν ἡμέρᾳ Σελήνη φανῇ, φθόνος ἔσται πολύς. εἰ δὲ βροντήσῃ, παντὸς τόπου ὑψηλοῦ φθορὰν σημαίνει, τῶν δὲ καρπῶν ἐκτὸς ἐλαίας εὐφορίαν δηλοῖ. εἰ δέ τις θυσιάζων χολὴν
10 ἐν τῷ θύματι μὴ εὕρῃ ἐπανάστασιν δηλοῖ

Μάϊος. Ταῦρος Εἰ ὁ Ἥλιος ἐκλείπει, οἱαδήποτε χώρα ἐρημωθήσεται. εἰ δὲ Σελήνη ἐκλείψῃ τῇ δευτέρᾳ φυλακῇ, φθορὰν σημαίνει. εἰ δὲ τὰς κεραίας ἐξ ἴσου ἀνίσχουσα ἔχει, θόρυβον τῇ βασιλείᾳ ἀπειλεῖ. εἰ δὲ ἄστρον πέσῃ, ἀνθρώποις ἀγαθὸν σημαίνει. εἰ δὲ ἐπὶ οἰκίᾳ ἐπιπέσῃ,
15 <τὸ αὐτὸ> σημεῖον σημαίνει· ἐξελθὼν δὲ τῇ ἡμέρᾳ ἐκείνῃ τῆς οἰκίας καὶ πάλιν μεθ' ἡμέραν εἰσελθεῖν, ἀνθρώπων ἔσονται θόρυβοι. εἰ δὲ σεισμὸς γένηται ἀπὸ α' ἕως ιβ' Μαΐου, ἀφαίρεσιν τῆς ἀρχῆς ἀπειλεῖ εἰ δὲ ἀπὸ ιβ' γένηται, οὐ μόνον [οὐκ] ἀποκινεῖται <ὁ> ἐπιτροπεύων τοῦ ἔθνους, ἀλλὰ καὶ ἀπόλλυται· καθολικῶς ἀπὸ τῆς ιβ' ἕως λ' τοῦ μηνὸς τούτου εἰ
20 [δὲ] σεισμὸς γένηται, θόρυβον καὶ πολέμους καὶ λιμὸν ἀπειλεῖ. εἰ δὲ ἀπὸ α' [φυλακῆς] ἡμέρας ἕως ϛ' ὁ σεισμὸς γένηται, πολέμων ἐθνικῶν κίνησις ἔσται, ὁ δὲ ἡγούμενος τοῦ κινήματος ἀναιρεθήσεται. εἰ δὲ βροντήσῃ, ἀκαταστασίαν δηλοῖ ἀνθρώπων. εἰ συμβῇ τὸν Ἥλιον ἐκλεῖψαι, ἀλλοίωσις ἐπὶ τοῖς πράγμασι μένει καὶ ἀκρίδες τὴν εὐφορίαν
25 δαπανήσωσιν. εἰ δὲ ἡ Σελήνη [f. 443v] ταραχώδης γένηται, πολέμους σημαίνει. εἰ δὲ ὁμίχλη πέσῃ, φθορὰν πολλὴν τῶν ἀνθρώπων σημαίνει καὶ ἀνθρώπων δυναστῶν ἀναίρεσιν σημαίνει. εἰ δὲ σεισμὸς γένηται, ὕδατα σπανίσουσιν. εἰ δὲ πρὸ ιβ' καλανδῶν> Ἰουνίου γένηται σεισμός, ἀγαθὰ μετ' εἰρήνης δηλοῖ.

1 πολεμίων scripsi : πολέμων cod. 2 ἁματώδης cod. εἰ σχισμὸς scripsit Cumont : εἰσχιμὸν cod. 3 lacunam significavi. βασιλεὺς cod. 4 οἱ : ἓι cod. λ' τοὺς corrigere nolui. 5 πομισήσουσιν cod. ἡ ἀριστέρα ἀστὴρ cod. 6 κεραία μεραία cod. δόξῃ ... ἄλλην ex Lyd., p. 49, 19 supplevi. ἀχμὸς cod. 7 φθόνος : φθόρος? Boll. 8 βροντῇ cod. φθορὰ cod. 9 τῶν δὲ καρπῶν ἐκτὸς ἐλαίας scripsi ἐκτὸς ἐλαίας. τῶν δὲ παράμων cod. ἐνφορία cod. εἰ scripsi : ὁ cod. 10 εὑρει cod. 12 ἐκλείψῃ : τα[ραχώδης φανῇ] Lyd p. 49, 24. 13 ἡ βασιλεία cod. 14 ἀνθρώπων cod. ἐπιεικία cod. 15 τὸ αὐτὸ addidi. ἐξελθὸν cod. 16 εἰσελθεῖν cod. 17 Μαΐου: μαγίω cod. 18 οὐκ uncinis inclusi. ὁ ex Lyd., p. 50, supplevi. τοῦ : τούς cod. 19 ἀπὸ τῆς διὰ το cod. ιβ' : δεκάτης Lyd., 50, 6. 20 δὲ uncinis inclusi. θόρυβος cod. 21 φυλακῆς uncinis inclusi. De hoc loco vide quae Wachsmuth exposuit, Lyd., p. 50, 8 in adnot. crit. 23 ἀκαταστασίαι cod. συμβῇ σ' scripsi : σηβῇ cod 24 ἀλλοίωσις dubitanter scripsi : ἅλω (ἁλώσεις?) cod. τοῖς scripsi : τῶ cod. 27 ἀνέρεσις cod. 28 καλανδῶν coll. supra p. 124, 11-12 addidi. 29 μετ' εἰρήνης scripsi coll. supra p 124, 12 : μερήνης cod.

there will be unrest in the cities and an uprising of enemies; but if it appears blood-red during the second watch, there will be abundant grain. If there is a splitting of the Moon, **. If a star falls at night, it means the destruction of a king and his people. If a sound comes from the sky, those from the west of Europe will make war against those from the east of Asia. 5 If the left horn of the Moon <seems to surpass the other, there will be drought [f. 443] and a scarcity of grain; and it portends unrest and tumult. If the Moon appears during the day, there will be much envy. If it thunders, it signifies the destruction of every high place, and it portends a good harvest of all fruits except the olive. If someone making a sacrifice does not find bile 10 in the sacrificial victim, it portends an uprising.

May, Taurus. If the Sun is eclipsed, whatever land it may be will be laid waste. If the Moon is eclipsed during the second watch, it portends destruction. If it rises with its horns equal, it threatens turmoil for the kingdom. If a star falls, it signifies good for people. If it falls upon a house, 15 <it signifies the same sign; and having gone out of the house on that day and again entering after the day, there will be tumults among people. If an earthquake occurs from the 1st to the 12th of May, it threatens the removal of the ruling power; but if it occurs after the 12th, not only is the one governing the nation not removed, but he also perishes; in general, from the 12th to the 30th of this month, if 20 an earthquake occurs, it threatens unrest and wars and famine; but if the earthquake occurs from the 1st [watch] of the day to the 3rd, there will be a movement of foreign wars, and the leader of the movement will be killed. If it thunders, it portends instability among people. If it should happen that the Sun is eclipsed, an alteration in affairs persists and locusts will consume the abundance. 35 But if the Moon [f. 443'] becomes troubled, it portends wars. If a mist falls, it portends great destruction of people and signifies the removal of powerful men.If an earthquake occurs, waters will be scarce; but if an earthquake occurs before the 12th of the calends of June, it portends good things with peace.

1 πολεμίων scripsi : πολέμων cod. 2 αματώδης cod. εἰ σχισμός scripsi (Cumont) : εἰσχιμὸν cod. 3 lacuna indicated. βασιλεύς cod. dol:€1 cod. A' τους I did not wish to correct. 5 πομισήσουσιν cod. ἡ ἀριστέρα ἀστὴρ του. 6 κεραία μεραία cod. δόξη ... ἄλλην supplemented from Lyd., p. 49, 19. ἀχμός cod. 7 φθόνος : φθόρος? Ball. 8 βροντή cod. φθορά cod. 9 τῶν δὲ καρπῶν ἐκτὸς ἐλαίας scripsi ἐκτὸς ἐλαίας. τῶν δὲ παράμων cod. Εφορία cod. εἰ scripsi : & cod. 10 εύρει cod. 12 ἐκλείψη : ταραχώδης φανή) Lyd. p. 49. 94. 13 ἡ βασιλεία cod. 14 ανθρώπων cod. επιεικία cod. 15 τὸ αὐτὸ added by me. ἐξελθόν cod. 16 εισελθείν cod. 17 Μαΐου: μαγίω cod. 18 οὐκ enclosed in brackets. d supplemented from Lyd., p. 50. τοῦ : τούς cod. 19 ἀπὸ τῆς διά το cod. ιβ': δεκάτης Lyd.. 50, 6. 20 δέ enclosed in brackets. θόρυβος cod. 21 φυλακής enclosed in brackets. On this passage see what Wachsmuth set out, Lyd., p. 50, 8 in the critical note. 23 ἀκαταστασία: cod. συμβή to scripsi : σηβή cod. 24 ἀλλοίωσις written with hesitation : ἄλω (ἁλώσεις?) cod. to them scripsi : τῶ cod. 17 ανέρεσις cod. 28 καλανδών added by collating above p. 124, 11–12. 29 μετ' εἰρήνης scripsi collating above p. 124, 12: Merinis cod.

Μὴν Ἰούνιος. Δίδυμος· εἰ ἐν Διδύμοις ὁ Ἥλιος ἐκλείψῃ, μεταβολαὶ ἔσονται καὶ ἕτεροι ἐπὶ τὰ πράγματα στήσονται. εἰ δὲ ἡ Σελήνη τῇ πρώτῃ φυλακῇ ἐκλείψῃ, λιμὸς ἔσται καὶ ἀκρίδες τὸν σῖτον φάγωσιν· ἐκ δὲ τούτων <τῶν> ἀκρίδων λιμῷ καὶ φθορᾷ ἄνθρωποι φθαρήσονται. εἰ δὲ τῇ δευτέρᾳ φυλακῇ ἡ Σελήνη ταραχώδης γένηται, ὁδοὶ ἀποκλεισθήσονται· εἰ δὲ <ὁ> τῆς <Ἀφροδίτης ἀστὴρ ταραχώδης γένηται, φθορὰν ἀνθρώπων σημαίνει. εἰ δὲ ἀστὴρ ἐν ἡμέρᾳ φανῇ, κακὰ τῇ πόλει σημαίνει. εἰ δὲ πρηστὴρ πέσῃ, θόρυβος ἔσται πόλεσι ταῖς πρὸς ἀνατολήν. εἰ ὁμίχλη πυκνωθεῖσα εἰς γῆν πέσῃ, σῖτος ἔσται πολύς. εἰ δὲ σεισμὸς γένηται, λοιμὸς ἀνθρώπων ἔσται μεγίστων· μέγιστα γὰρ δηλοῖ κακὰ καὶ συνοχῆς ἐπιφοραὶ καὶ χάσματα τοπικὰ ἔσται. καὶ ἂν ἀπὸ νεομηνίας ἕως θ' τοῦ μηνὸς Ἰουνίου σεισμὸς γένηται, φθορὰν ἀνθρώπων ἀπαγγέλλει· εἰ δὲ ἀπὸ θ' ἕως ιϛ' σεισμὸς γένηται, ὁ κρατῶν τῶν πραγμάτων κάκιστα διαγενήσεται καὶ λοιμὸς γένηται τοῖς κτήνεσι καὶ ὕδατος λεῖψις· εἰ δὲ ἀπὸ ιϛ' ἕως κ' σεισμὸς γένηται, ταπείνωσιν τοῖς διὰ λόγων ἀπειλεῖ, [f. 444] τῷ τόπῳ δὲ ἐναλλαγὴν ἄρχοντος· ἐὰν δὲ ἀπὸ κ' ἕως λ' σεισμὸς γένηται, πόλεμος ἔσται καὶ πτῶσις ἀρχόντων· εἰ ἀπὸ τῆς λ' σεισμὸς γένηται, χειμῶνας ψυχροὺς σημαίνει, χώρα ἀπολεῖται. εἰ δὲ ὁμίχλη πέσῃ εἰς τὴν γῆν, σῖτος ἔσται πολύς. εἰ δὲ πνεῦμα πνεύσῃ ἑξαίσιον ἡμέρας ζ' ὑετὸν σημαίνει καὶ σῖτος ἔσται πολύς. εἰ δὲ βροντήσῃ, φθορὰν καὶ ἀνδρῶν δυναστῶν ἀπὸ λοιμοῦ σημαίνει εἰ δὲ Σελήνη ἀμυδρὰ γένηται στρατεύματα ἐπιστρατεύσωσι, <θόρυβος ἔσται τῇ χώρᾳ ἢ τῷ κρατοῦντι· εἰ δὲ αἱματώδης γένηται, μεγάλων ἀνδρῶν ὄλεθρον δηλοῖ. εἰ δὲ σεισμὸς γένηται, θόρυβον τῇ χώρᾳ σημαίνει. εἰ δὲ κεραυνὸς πέσῃ, πόλεσι παραθαλασσίαις ἀπώλεια ἀνθρώπων.

Μὴν Ἰούλιος. Καρκίνος. Εἰ ἐν Καρκίνῳ τῇ πρώτῃ φυλακῇ ἀμυδρὰ γένηται ἡ Σελήνη, στράτευμα ἀλλότριον ἐπὶ τὴν βασίλειον στρατευθήσεται χώραν καὶ ταραχθήσεται ἡ χώρα. εἰ δὲ ἀπὸ πρωῖ ἕως μεσημβρίαν <σεισμὸς> γένηται, θεοχολωσίαν ἀπειλεῖ. εἰ δὲ [ἡ] ἀπὸ ϛ' ἡμέρας ἕως

1 μηνὶ cod. δίδημος cod. ἐκκλίψει cod. 2 ἕταιροι cod. σέλη cod. 3 ἐκκλείψει cod. λειμός cod. 4 τῶν addidi. λιμῷ καὶ φθορᾷ scripsi : λιμοῦ καὶ φθορὰς cod.; an scribendum ἀκρίδων φθορᾶς λιμῷ ? 5 ταραχώδες cod. 6 ὁ et Ἀφροδίτης ἀστὴρ ex Lyd., p. 50, 15 supplev ταραχώδης : τάραχος cod. 7 ἀστὴρ addidi et ἡμέρᾳ pro θ' scripsi coll. Lyd., p. 50, 17-18. 8 πρηστὴρ coll. Lyd., p. 50, 18 scripsi : αστὴρ cod θόροβος cod. 10 λοιμὸς Cumont : λοιπὸν cod. 11 τοπικὰ : τόπι cod. 13 ιϛ' : δεκαεννάτης Lyd., p. 50, 26. 14 λιμὸς cod. 15 ιϛ' scripsi ιε' cod.: εἰκοστῆς Lyd., p. 51, 3. 16 τόπῳ δὲ coll. Lyd., p. 51, 4 scripsi: τε δὴ cod. 17 κ' Lydi (p. codex Caseolinus : εἰκοστῆς πέμπτης Hase. 18 ψυχρὸς cod μεγάλους Lyd., p. 51, 8. 20 πνεύσῃ : πέσι cod. 21-22 ἀπὸ λοιμοῦ σημαίνει scripsi ἀπωλιμοῦ σισμοῦ cod. 23 θόρυβος inserui coll. infra l. 29 et p. 185, 6. 25 πόλις παραθαλασίοις cod. 28-29 στρατευθήσεται coll. p. 185, 23 scripsi στρατευθήσονται cod. 29 χώραν : χῶρα cod. 30 σεισμὸς ex Lyd., p. 51, 18 supplevi. θεόχολος cod ἡ uncinis inclusi. ἡμέρας : ὥρας Lydi (p 51 19) codex Caseolinus quod Wachsmuth correxerat.

Month of June. Gemini: if the Sun suffers an eclipse in Gemini, there will be changes and others will come to power over affairs. If the Moon suffers an eclipse in the first watch, there will be famine and locusts will devour the grain; and from these locusts, people will perish by famine and destruction. If the Moon becomes troubled in the second watch, roads will be closed. If the star of Venus becomes troubled, it signifies the destruction of people. If a star appears by day, it signifies evil for the city. If a thunderbolt falls, there will be tumult in the cities toward the east. If thick fog falls upon the land, there will be much grain. If an earthquake occurs, there will be a very great plague among the greatest of men, for it portends the greatest evils, and there will be outbreaks of confinement and local chasms. And if an earthquake occurs from the new moon until the 9th of the month of June, it announces the destruction of people; if an earthquake occurs from the 9th until the 16th, the one who holds power over affairs will fare very badly and there will be plague among the livestock and a shortage of water; if an earthquake occurs from the 15th until the 20th, it threatens humiliation for those who deal in words,and in that place a change of ruler; if an earthquake occurs from the 20th until the 30th, there will be war and the fall of rulers; if an earthquake occurs from the 30th, it signifies cold winters, and a region will be destroyed. If fog falls upon the earth, there will be much grain. If an extraordinary wind blows for 7 days, it signifies rain and there will be much grain. If it thunders, it signifies destruction and the death of powerful men from plague. If the Moon becomes dim, armies will march to war, there will be tumult in the land or for the ruler; if it becomes blood-red, it portends the destruction of great men. If an earthquake occurs, it signifies tumult in the land. If lightning falls, there will be destruction of people in coastal cities.

Month of July. Cancer. If in Cancer during the first watch the Moon becomes dim, a foreign army will march against the royal territory and the land will be thrown into turmoil. But if from morning until midday a <earthquake> occurs, it portends divine wrath. And if from the 6th day until the 30th

1 μηνί cod. δίδημος cod. ἐκκλίψει cod. 2 έταιροι cod. σέλη cod. 3 ἐκ-
δίδημος cod. ἐκκλίψει cod. 2 έταιροι cod. σέλη cod. 3 ἐκ-
κλείψει cod. λιμός cod. 4 τῶν addidi. λιμῷ καὶ φθορᾷ scripsi : λιμοῦ καὶ
4 τῶν addidi. λιμῷ καὶ φθορᾷ scripsi : λιμοῦ καὶ
φθοράς cod.; an scribendum ακρίδων φθορᾶς λιμῷ ? 5 ταραχώδες cod. 6 6 et
cod. 6 6 et
Αφροδίτης ἀστήρ ex Lyd., p. 50, 15 supplev ταραχώδης : τάραχος cod. 7 ἀστὴρ addidi et ἡμέρα pro e' scripsi coll. Lyd., p. 50, 17-18. 8 πρηστήρ coll. Lyd., p. 50, 18 scripsi : αστήρ cod. Θόροβος cod. 10 λοιμός Cumont : λοιπόν cod. 11 τοπικά : τόπι cod. 13 1': δεκαεννάτης Lyd., p. 50, 26. 14 λιμός cod. 15 14' scripsi te cod.: εἰκοστῆς Lyd., p. 51, 3. 16 τόπῳ δὲ coll. Lyd., p. 51, 4 scripsi: τε δῆ cod. 17 κι Lydi (p. codex Caseolinus : εἰκοστῆς πέμπτης Hase.
Lydi (p. codex Caseolinus : εἰκοστῆς πέμπτης Hase.
18 ψυχρός cod. μεγάλους Lyd., p. 51, 8. 20 πνεύση : πέσι cod. 21-22 ἀπὸ λοιμοῦ σημαίνει scripsi ἀπωλιμού σισμού cod. 23 θόρυβος inserui coll. infra l. 99 et p. 185, 6. 25 πόλις παράθαλασίοις cod. 23-29 στρατευθήσεται coll. p. 185, 23 scripsi στρατευθήσονται cod. 29 χώραν : χώρα cod. 30 σεισμός ex Lyd., p.51, 18 supplevi. θεόχολος cod. uncinis inclusi. ἡμέρας : ὥρας Lydi
ἡμέρας : ὥρας Lydi
(51 19) codex Caseolinus quod Wachsmuth correxerat.

λ' γένηται, τοῖς μὲν πρωτεύουσι τῆς χώρας μετανάστασιν, τοῖς δὲ λοιποῖς θόρυβον ἀπειλεῖ. εἰ δὲ ἀπὸ τῆς <α'> φυλακῆς τῆς νυκτὸς ἕως γ' ἀρχομένης σεισμὸς γένηται, τοῖς μὲν διὰ λόγων ὀφθεῖσιν ἀτιμίαν δηλοῖ, τοῖς δὲ βιβλίοις φθορὰν [f. 444v] καὶ τοῖς ὑπὸ τὴν ἀνατολὴν πολέμους. εἰ δὲ ψόφος ἐν οἴκῳ γένηται, τελευτήσει <ὁ δεσπό>της τοῦ οἴκου. εἰ δὲ σεισμὸς γένηται, δι' ὅλου τοῦ Ἰουνίου θόρυβος ἔσται τῇ χώρᾳ καὶ τύραννοι ἀναιρεθήσονται ὑπὸ τοῦ βασιλέως. εἰ δὲ κεραυνὸς πέσῃ εἰς τὴν γῆν, παραθαλασσία πόλις ἐρημωθήσεται καὶ μεγάλοι ἄνδρες ἐν ἀπορίᾳ καταστήσονται. εἰ δὲ Σελήνη αἱματώδης φανῇ, ἄνδρες δυνατοὶ κακοδαιμονήσουσι. εἰ δὲ Σελήνη ἐκτείνῃ τὴν μίαν κεραίαν, ὕδωρ λείψει καὶ αὐχμὸς ἔσται. εἰ δὲ ἐκ τῆς γῆς ἦχος γένηται, ἐν μάχαις πολλοὶ ἔσονται. εἰ δὲ ἐξ ἴσου ἡ Σελήνη τὰς κεραίας ἔχῃ, εἰρήνη ἔσται καὶ εὐθηνία. εἰ δὲ βροντήσῃ, φθορὰ ἔσται. <εἰ Ἥλιος> ἀμαυρὸς γένηται μέγας ἀνὴρ ἀπολεῖται εἰ Σελήνη ἀμαυρὰ γένηται, τὸ αὐτὸ σημαίνει. εἰ δὲ ὀμίχλη εἰς τὴν γῆν πέσῃ, <ὁ> ἡγούμενος τοῦ τόπου ἐναντίων ἔσται καὶ εἰς τὰ τετράποδα καὶ εἰς τοὺς ἀνθρώπους λοιμὸς ἔσται. εἰ δὲ σεισμὸς γένηται ἀπὸ τῆς ϛ' ἕως πρωῖ καλανδῶν Αὐγούστου, φόβον καὶ στενοχωρίαν σημαίνει εἰ δὲ ἀπὸ Ἡλίου δυσμῶν σεισμὸς γένηται ἕως πρωῖ ἐπιφαύσκοντος, βιαίων ἀνδρῶν ἀπώλεια ἔσται.

Μὴν Αὔγουστος. Λέων. Εἰ ὁ Ἥλιος [f. 445] ἀμαυρὸς γένηται, ἀνὴρ δυναστεύσας ἀποθάνῃ. εἰ δὲ ἡ Σελήνη ἑωθινῇ φυλακῇ ἀμαυρὰ γένηται, ἀλλότριον στράτευμα ἐπιστρατευθήσεται τῆς τοῦ βασιλέως χώρας. εἰ δὲ σεισμὸς γένηται, θόρυβος ἔσται πολὺς καὶ τύραννοι ἀναιρεθήσονται καὶ ἀπομερισμὸς ἔσται ἐλλογίμων ἀνδρῶν. εἰ δὲ ἡ Σελήνη αἱματωθῇ, ἄνθρωποι μεγάλοι εἰς ἀνάγκας ἐμπεσοῦνται. εἰ δὲ ὀμίχλη <πέσῃ>, ἄνθρωπος μέγας εἰς ἀνάγκας ἐμπεσεῖται. εἰ δὲ θύων τις πρόβατον χολὴ μὴ εὑρεθῇ, θάνατος ἔσται <τῇ>χώρᾳ ἐκείνῃ. εἰ βροντὴ γένηται, θόρυβον <σημαίνει>· οἱ καρποὶ ἀπὸ θηρίων βρωθήσονται καὶ ἔσται λιμός. εἰ δὲ ἀνυδρία [ἡ ὑπὸ τῇ Σελήνῃ] γένηται, <ὕστερον> ὕδατα πολλὰ ἔσται καὶ

1 μετανάστασις cod. 2 α' ex Lyd., p. 51, 21 supplevi. 3 μὲν : μὲ cod. ὀφθεῖσιν dubitanter scripsi coll. Lyd p. 51, 23 ἀσκούσιν δὲ cod. ἀκουσθεῖσιν ? Cumont. 4 ὑπὸ : περὶ Lyd., p. 51, 24. 5 δεσπό της scripsi : τῆς cod. 6 Ἰουνίου scripsi : ἡλίου cod. 7 ἀναιρεθήσονται scripsi ἀνεύσθαι cod. 8 παραθαλασσίας cod. 9 καταστήσεται cod. αἱματώδες cod. 10 Σελήνη : σεσσελήνη cod. 11 αὐχμὸς : ἀχμὸ cod. 12 ἐν μάχαις scripsi ἐγχάλιαις cod. 13 εἰ Ἥλιος addidi coll. infra l. 21. 14 μέγαρ cod. εἰ: cod. ἀμαυρῇ cod. 15 ὁ inserui. 16 ἐναντίον Boll. 17 λιμὸς cod. 18 στεναχορία cod. Ἡλίου scripsi : ἰουλίου cod. 19 ἐπιφασκούντος cod. 21 Εἰ ὁ Ἥλιος scripsi ἰούλιος cod. 23 ἐπιστρατευθήσεται corrigere nolui. τῆς ... χώρας servavi. 24 ἀναιρεθήσονται scripsi : ἀνεθύσονται cod. 25 ἐξορισμὸς coni. Cumont. 26 πέσῃ addidi 27 ἀναγκῶν cod. θύων scripsi : θῆον cod. 28 an pro θάνατος, θόρυβος scribendum? τῇ addidi. 29 σημαίνει inserui. βρωθήσεται cod. λιμὸς scripsi χιμὸς cod. 30 ἀνυδρία pro ἀμιδρὸς scripsi, ἡ ὑπὸ τῇ Σελήνῃ uncinis inclusi, ὕστερον addidi coll. supra p. 124, 25. εἰ δὲ ἀμυδρὰ ἡ Σελήνη γένηται, ὕδατα... coni. Cumont.

if it occurs, it threatens displacement for the leading men of the region and turmoil for the rest. But if an earthquake occurs from the first watch of the night until the beginning of the third, it signifies dishonor for those who have appeared through words, destruction for books [I. 444v], and wars for those under the east. But if a noise occurs in a house, the master of the house will die. But if an earthquake occurs, throughout the whole of June there will be turmoil in the region and tyrants will be slain by the emperor. But if lightning strikes the earth, a coastal city will be laid waste and great men will be reduced to poverty. But if the Moon appears bloodied, mighty men will suffer misfortune. But if the Moon extends one of its horns, water will be lacking and there will be drought. But if a sound comes from the earth, there will be many in battles. But if the Moon has its horns equal, there will be peace and prosperity. But if it thunders, there will be destruction. If the Sun becomes dim, a great man will perish; if the Moon becomes dim, it signifies the same. But if fog falls upon the earth, the ruler of the place will be hostile, and there will be plague among the four-footed animals and among men.But if an earthquake occurs from the 3rd until the morning of the Kalends of August, it signifies fear and distress; but if an earthquake occurs from sunset until the morning of dawn, there will be destruction of violent men.

Month of August. Leo. If the Sun [f. 445] becomes dim, a powerful man shall die. If the Moon becomes dim during the morning watch, a foreign army shall campaign against the territory of the king. If an earthquake occurs, there shall be great turmoil and tyrants shall be killed and there shall be a division of distinguished men. If the Moon turns blood-red, great men shall fall into hardships. If a mist <falls>, a great man shall fall into hardships. If someone sacrificing a sheep finds no gall, there shall be death <in> that land. If thunder occurs, it <portends> turmoil; the fruits shall be eaten by wild beasts and there shall be famine. If a drought [under the Moon] occurs, <afterward> there shall be much water and 1 μετανάστασις cod. 2 a' ex Lyd., p. 51, 21 supplevi. 3 μὲν : μὲ cod. ὀφθεί-σιν dubitanter scripsi coll. Lyd p. 51, 23 ασκούσιν δὲ cod. ἀκουσθεῖσιν ? Cumont. 4 ὑπό : περὶ Lyd., p. 51, 24. 5 δεσπό της scripsi : τῆς cod. 6 Ιουνίου scripsi : ηλίου cod. 7 ἀναιρεθήσονται scripsi ἀνεύσθαι cod. 8 παραθαλασίας cod. 9 καταστήσεται cod. αιματώδες cod. 10 Σελήνη : σεσσελήνη cod. 11 αὐχμός : ἀχμό cod. 19 ἐν μάχαις scripsi έγχαιλιας του. 13 ει Ήλιος addidi coll. infra l. 21. 14 μέγαρ cod. εἰ: cod. ἀμαυρη cod.15 ὁ inserui. 16 ἐναντίον Boll. 17 λιμός cod. 18 στεναχωρια cod. Ηλίου scripsi : Ιουλίου cod. 19 ἐπιφασκούντας cod. 21 Ει δ Ήλιος scripsi Ιούλιος cod. 23 ἐπιστρατευθήσεται corrigere nolui. τῆς ... χώρας servavi. 24 ἀναιρεθήσονται scripsi : ἀνεθύσονται cod. 25 ἐξορισμός coni. Cumont. 26 πέση addidi 27 ἀναγκών cod. θύων scripsi : θεον cod. 23 an pro θάνατος, θόρυβος scribendum? τῇ addidi. 29 σημαίνει inserui. βρωθήσεται cod. λιμός scripsi χαμός cod. 30 ανυδρία pro αμιδρὸς scripsi, ἡ ὑπὸ τῆ Σελήνη uncinis inclusi, ὕστερον addidi coll. supra p. 124, 25. εἰ δὲ ἀμυδρά η Σελήνη γένηται, ὕδατα... coni. Cumont.

ἀνὴρ μέγας ἀπολεῖται. εἰ δὲ ἦχος ἀπὸ τῆς γῆς γένηται, λιμὸς καὶ λοιμὸς καὶ σφαγαὶ κατὰ τόπους. εἰ δὲ <ἀστέρες> φανῶσιν ἡμέρᾳ, ἀνδρῶν μεγάλων σφαγὰς καὶ θορύβους δηλοῖ. εἰ δὲ ὁμίχλη ἐπὶ τὴν γῆν <πέσῃ>, ἀγαθὸν σημαίνει. εἰ δὲ σεισμὸς γενήσεται, φόβος καὶ στενοχωρία ἔσται· λοιμὸς τετραπόδων καὶ ἀνθρώπων ἀπώλεια. 5

Μὴν Σεπτέβριος. Παρθένος. Εἰ ἐν Παρθένῳ ἡ Σελήνη τῇ πρώτῃ φυλακῇ ταραχώδης γένηται, λιμὸς ἔσται καὶ πόλις ἀπὸ δύσεως καταληφθήσεται. εἰ δὲ ἦχος ἐκ τῆς γῆς γένηται, θόρυβος ἐν τῇ χώρᾳ καὶ φόβος γενήσεται. εἰ δὲ ἄστρον ἐπι[f. 445v]δράμῃ, ἄνθρωπος πλούσιος πεσεῖται καὶ πενητεύσει. εἰ δὲ ὁ τῆς Ἀφροδίτης εἰς τὴν Σελήνην εἰσέλθῃ, φυγαὶ ἀνθρώπων ἔσονται. εἰ δὲ ὁμίχλη πέσῃ, ἀγαθὸν τῇ χώρᾳ σημαίνει. εἰ δὲ σεισμὸς γένηται, σοφοὶ ἄνθρωποι ἀπολοῦνται. εἰ δὲ βροντήσῃ, φθορὰν δηλοῖ εἰ δὲ ὑετοὶ ἐπακολουθήσουσι, λύσις τῶν κακῶν ἔσται. εἰ δὲ ἦχος ἐκ τῆς γῆς γένηται, **. εἰ δὲ σεισμός, ἀνὴρ μέγας ἀπόλεται. εἰ δὲ σεισμὸς γένηται ἀπὸ πρωῖ καλανδῶν Σεπτεβρίου, εὐημερίαν δηλοῖ.

Ὀκτώβριος Εἰ ἐν Παρθένῳ ἡ Σελήνη τῇ πρώτῃ φυλακῇ ταραχώδης γίνεται, λιμὸς ἔσται καὶ πόλις ἀπὸ δύσεως καταληφθήσεται. εἰ δὲ ἦχος ἐκ τῆς γῆς γένηται, θόρυβος ἔσται ἐν τῇ χώρᾳ καὶ σφαγαὶ γενήσονται. εἰ δὲ ἄστρον ἐπιδράμῃ, ἄνθρωπος πλούσιος πεσεῖται καὶ πενητεύσει. Ὀκτώβριος. Ζυγός. Εἰ ὁ Ἥλιος ἐρυθρὸς γένηται ἐν Ζυγῷ, σύμμαχοι βασιλέως ἀποστήσονται <εἰ> τῇ δευτέρᾳ φυλακῇ ἡ Σελήνη ἀμαυρὰ γενήσεται, τετραπόδων φθορὰ ἔσται. ἐὰν δὲ ἦχος ἐκ τῆς γῆς γένηται, ἄνθρωπος δυναστεύων ἀπόλεται καὶ ἕτερος ἐπὶ τῶν πραγμάτων ἔσται. εἰ δὲ ἀνατελλούσης Σελήνης αἱ κεραῖαι πλησίον γένωνται, ὕδωρ ἔσται πολὺ ὥστε μὴ δύνασθαι τὸν καρπὸν συνάξαι καὶ σῖτος ἔσται πολύς. [f. 446] εἰ δὲ σεισμὸς γένηται, ἐπὶ πᾶν πρᾶγμα μείζων ἄνθρωπος ἔσται καὶ πολυχρόνιος. εἰ δὲ βροντήσῃ, πολὺν σῖτον δηλοῖ· εἰ δὲ ὁμίχλη εἰς γῆν πέσῃ, σίτου ἔσται ἀφορία. εἰ δὲ ἄστρον ἐν ἡμέρᾳ διαδράμῃ, θορύβους σημαίνει γενέσθαι καὶ σφαγὰς στρατευμάτων. εἰ

1 λιμὸς καὶ λοιμὸς scripsi : χυμὸς καὶ λυμὸς cod. 2 ἀστέρες inserui. 3 σφαγαὶ cod. θόρυβοι cod. εἰ : ὁ cod. πέσῃ inserui. 5 λιμὸς cod. ἀπόλιαν cod. 6 μὴνισεπτεύβριος cod. 8 καταληφθήσεται scripsi, coll. infra l. 18 : καταλυθήσεται cod. 10 Αφροδίτης coll. Lyd., p. 52, 21 scripsi : χῶρας cod. 12 ἀπόλειται cod. 13 ὑετοὶ coll. supra p. 125, 5 scripsi εἴτι cod. 14 lacunam significavi. 15 πρωῖ coll. supra p. 125, 6 scrips η' cod. σεπτευβρίου cod. 17 Παρθένῳ ἡ Σελήνη scripsi παρθένισσσελήνη cod.; nolui Ζυγῷ pro Παρθένῳ scribere; gravioribus enim mendis a l. 5 sqq. textus laborat, in quo de Septembri et Octobri capitula intermixta esse videntur. 18 γήνεται cod. καταληφθήσεται (coll. Lyd., p. 53, 12 ... δυτικαὶ πόλεις αἰχμαλωτισθήσονται) scripsi καταληθήσεται cod. 20 γενήσονται scripsi : γένηται cod. 22 ἀποστήσεται cod. εἰ inserui. 25 γένηται cod. 26 δύνασται cod. 28 βροντήσῃ scripsi : βροντῇ cod. πολὺ cod. 29 σῖτος cod. ἀφορία hic et in Melampodis lunario (*Catal.*, IV, p. 112, 14); v. contra supra p. 125, 13, σίτου εὐφορίαν δηλοῖ. 30 θορύβους σημαίνει scripsi : θορύβοσιν cod.

A great man shall perish. And if a sound comes from the earth, famine and pestilence and slaughter in various places. If <stars> appear by day, it signifies the slaughter of great men and upheavals. If fog falls upon the earth, it signifies good. If an earthquake occurs, there shall be fear and distress; pestilence of four-footed animals and destruction of men.

Month of September. Virgo. If the Moon in Virgo becomes troubled in the first watch, there will be famine and a city from the west shall be seized. If a sound comes from the earth, there shall be tumult in the land and fear. If a star runs [f. 445v] across, a wealthy man shall fall and become poor. If the star of Venus enters the Moon, there shall be flights of men. If fog falls, it signifies good for the land. If an earthquake occurs, wise men shall perish. If there is thunder, it signifies destruction; if rains follow, there shall be a release from evils. If a sound comes from the earth, and if an earthquake occurs, a great man shall perish. If an earthquake occurs from the morning of the Kalends of September, it signifies prosperity.

October. If the Moon in Virgo becomes troubled in the first watch, there will be famine and a city from the west shall be seized. If a sound comes from the earth, there shall be tumult in the land and slaughter shall occur. If a star runs across, a wealthy man shall fall and become poor. October. Libra. If the Sun becomes red in Libra, the king's allies shall revolt. In the second watch, if the Moon becomes dim, there shall be destruction of four-footed animals. If a sound comes from the earth, a man of power shall perish and another shall be over affairs. If, when the Moon is rising, its horns come close together, there shall be so much water that the fruit cannot be gathered and grain shall be plentiful. [f. 446] If an earthquake occurs, in every matter a greater man shall arise and be long-lived. If there is thunder, it signifies much grain. If fog falls upon it, there shall be a shortage of grain. If a star runs across by day, it signifies tumults and slaughter of armies. If

1 λιμὸς καὶ λοιμός scripsi : χυμός και λυμός cod. 2 ἀστέρες inserui. 3 σφαγαί cod. θόρυβοι cod. εἰ : & cod. πέση inserui. 5 λιμός cod. ἀπόλιαν του. 6 μὴνισεπτεύβριος cod. 8 καταληφθήσεται scripsi, coll. infra l. 18 : καταλυθήσε τα: cod. 10 Ἀφροδίτης coll. Lyd., p. 52, 21 scripsi: χώρας cod. 12 ἀπόλειται cod. 13 ὑετοὶ coll. supra p. 195, 5 scripsi εἶτι cod. 14 lacunam significavi. 15 πρωί coll. supra p. 125, 6 scrips η' cod. σεπτεμβρίου cod. 17 Παρθένῳ ἡ Σελήνη scripsi παρθένιασ σεληνη cod; nolui Ζυγώ pro Παρθένῳ scribere; gravioribus enim mendis a l. 5 sqq. textus laborat, in quo de Septembri et Octobri capitula intermixta esse videntur. 18 γήνεται cod. καταληφθήσεται (coll. Lyd., p. 53, 12 ... δυτικαί πόλεις αἰχμαλωτισθήσονται) scripsi καταληθήσεται cod. 20 γενήσονται scripsi: γένηται cod. 22 ἀποστήσεται cod. et inserui. 25 γένηται cod. 26 δύναται cod. 28 βροντήση scripsi : βροντή cod. πολύ cod. 29 σίτος cod. ἀφορία hic et in Melampidis lunario (Catal., IV, p. 112, 14); v. contra supra p. 125, 13, σίτου εὐφορίαν δηλοί. 30 θορύβους σημαίνει scripsi : θορύβοσιν cod.

δὲ ἡ Σελήνη ἐκλείψει, θάνατον ἀνθρώπων καὶ τετραπόδων <σημαίνει>. εἰ δὲ σεισμὸς γένηται, θόρυβον καὶ ἀκαταστασίαν δηλοῖ καὶ ἄρχων τῆς χώρας ἀποθάνῃ. <εἰ δὲ σεισμὸς γένηται> ἀπὸ ὥρας α' ἕως μεσονυκτίου ἢ ἕως πρωῒ ἐπιφαύσκοντος, [ἕως πρὸς] θόρυβον τῇ χώρᾳ
5 ἀπὸ τῶν ἀνθρώπων σημαίνει.

Μηνὶ Νοεμβρίῳ. Σκορπίος. Εἰ ἐν Σκορπίῳ ἡ Σελήνη τῇ πρώτῃ φυλακῇ αἱματώδης γένηται, ἐπανάστασιν σημαίνει καὶ ἕτερος ἐπὶ τῶν πραγμάτων ἔσται. εἰ δὲ τὸ ἱερὸν αὐτοῦ φαῦλον ἢ στυγνὸν γένηται, θάνατον τοῖς ἀνθρώποις σημαίνει. εἰ δὲ ὁμίχλη πέσῃ, φθορὰν τοῦ
10 σίτου δηλοῖ. εἰ δὲ ὅλον τὸν μῆναν ἐξαίσιος ἄνεμος πνεύσει, οἱ πρωτεύοντες πεσοῦνται. ἐὰν [τὸ] ἄστρον διαδράμῃ, θόρυβος ἔσται πολὺς τοῖς παραθαλασσίοις. εἰ δὲ ἦχος ἐκ τοῦ οὐρανοῦ γένηται, σφαγὰς ἀνθρώπων σημαίνει. εἰ δὲ τῆς Σελήνης αἱ κεραῖαι εἰς τὸ αὐτὸ ἔλθωσι, σῖτος ἔσται πολὺς καὶ θάνατος ἀνθρώπων καὶ τετραπόδων. εἰ δὲ ἡ
15 Σε[f. 446v]λήνη ἐκλείψει θάνατος ἔσται ὑποζυγίοις καὶ θηρίων πτῶσις. εἰ δὲ σεισμὸς γένηται, ἐπιφορὰν θανάτου δηλοῖ καὶ ἄνθρωπος δυναστεύων ἀπολεῖται. εἰ δὲ βροντήσει, σῖτος ἔσται πολύς. εἰ δὲ σεισμὸς γένηται ἀπὸ καλανδῶν Ὀκτωβρίου <ἕως> πρὸ τριῶν <καλανδῶν> Νοεμβρίου, ἐπιβουλὴ καὶ ταραχὴ ἔσται καὶ φυγὴν τοῖς ἐν τῇ χώρᾳ
20 ἐκείνῃ σημαίνει.

Μηνὶ Δεκεβρίῳ. Τοξότης. Εἰ ἐν Τοξότῃ Σελήνη αἱματώδης γένηται, πολλαὶ <καὶ> μεγάλαι ἀκαταστασίαι ἔσονται καὶ ἕτερος ἐπὶ τῶν πραγμάτων στήσεται. εἰ δὲ ἡ Σελήνη τῇ διχομηνίᾳ φαύλη γένηται, ἐπανάστασιν τῶν βασιλέων δηλοῖ εἰ δὲ ἡ Σελήνη τῇ δευτέρᾳ φυλακῇ
25 φαύλη γένηται, ἀνὴρ δυναστεύων ἀπὸ βασιλείας ῥιφήσεται. εἰ δὲ ὁμίχλη πέσῃ, φθορὰν τοῦ σίτου δηλοῖ εἰ δὲ ὅλον τὸν μῆναν ἄνεμος πνεύσῃ, θάνατον μεγάλων ἀνδρῶν σημαίνει. εἰ δὲ ἦχος ἐκ τῆς γῆς γένηται, φυγαὶ ἀνθρώπων ἔσονται. εἰ δὲ σεισμὸς γένηται, ἀνὴρ δυνάστης σφαγήσεται. εἰ δὲ ὁμίχλη εἰς γῆν πέσῃ, χάλαζα τοὺς καρ-
30 ποὺς διαφθείρει. εἰ δὲ σεισμὸς γένηται, μεταβολὴ τῶν πραγμάτων ἔσται καὶ ἄνθρωπος μέγας ἀπόληται. εἰ δὲ Ἡλίου δύνοντος σεισμὸς γένηται, τοῖς ἐν τῷ τόπῳ ἄνεσιν σημαίνει καὶ φθορὰν κτηνῶν καὶ μετάστασιν ἡγουμένων. [f. 447] εἰ δὲ πυκνοὶ σεισμοὶ γένωνται, θόρυβον τῇ χώρᾳ σημαίνουσι καὶ βιαίων ἀνθρώπων ἐπιφοράς.

1 ἐκκλήψει cod. σημαίνει inserui. 2 ἀκαταστασία cod. 3 ἀπόθάνει cod. εἰ δὲ σεισμὸς γένηται coll. supra p. 125, 13 inserui. 4 ἐπιφάσκοντος cod. ἕως πρὸς uncinis seclusi. θόρυβος cod. 6 Σκορπί σκορπίης cod. 8 στηγνῶν cod. 10 σίτου <σίτου> cod. μῆναν *sic* co ἐξαίσιος scrip ἰσο cod. 11 τὸ uncinis seclusi. 12 τοῖς : τε co l 13 κεραῖαι : καιραὶ cod. 15 ἐκκλείψει cod. πτῶσις scripsi : πίωσης cod. 18 ἕως et καλανδῶν inserui ; an pro Ὀκτωβρίου, Νοεμβρίου et l. 19 pro Νοεμβρίου, Δεκεμβρίου scribendum? At hoc praesagium, ut alia, a capitulo antecedenti in hunc locum traiectum esse suspicor. 19 φυγὴ cod. 21 δὲκευβρίω cod. Τοξότῃ : τοξότης cod. 22 καὶ inserui. ἀκατασίαις cod. ἔσονται scripsi : ἔσται cod. 26 μῆναν *sic* cod. 30 διἀφθῆρης cod. 31 ἔσται scripsi : ἔσονται cod. 34 ἐπιφοραὶ cod.

But if the Moon suffers an eclipse, it signifies death among men and four-footed beasts. If an earthquake occurs, it indicates turmoil and instability, and a ruler of the land shall die. [If an earthquake occurs from the first hour until midnight or until early dawn, until the point of] turmoil in the land from among the people it signifies.

In the Month of November. Scorpio. If in Scorpio the Moon at the first watch becomes blood-red, it signifies an uprising and another person will be in charge of affairs. But if its sacred sign becomes foul or gloomy, it signifies death for mankind. If fog falls, it indicates destruction of the grain. If throughout the entire month an extraordinary wind blows, the leading men will fall. If a] star shoots across the sky, there will be great turmoil for those who dwell by the sea. If a sound comes from the sky, it signifies the slaughter of men. If the horns of the Moon come together, there will be much grain and death of men and four-footed animals. If the Mo[d. 446]oh is eclipsed, there will be death for beasts of burden and a fall of wild animals. If an earthquake occurs, it indicates an onset of death and a powerful man will perish. If it thunders, there will be much grain. If an earthquake occurs from the calends of October until> three days before <the calends of> November, there will be conspiracy and unrest and it signifies flight for those in that land.

In the Month of December. Sagittarius. If in Sagittarius the Moon becomes blood-red, there will be many <and> great disturbances and another person will take charge of affairs. If the Moon at the full moon becomes foul, it indicates an uprising of kings. If the Moon at the second watch becomes foul, a powerful man will be cast out from his kingdom. If fog falls, it indicates destruction of the grain. If throughout the entire month a wind blows, it signifies the death of great men. If a sound comes from the earth, there will be flights of men. If an earthquake occurs, a powerful man will be slaughtered. If fog falls upon it, hail will destroy the harvests. If an earthquake occurs, there will be a change of affairs and a great man will perish. If at the setting of the Sun an earthquake occurs, it signifies relief for those in that place and destruction of cattle and the removal of rulers. [f. 447] If frequent earthquakes occur, they signify upheaval for the land and the onset of violent men.

1 steal cod. means inserui. 2 clutter cod. 3 dies col. where an earthquake occurs coll. supra p. 125, 13 inserts. 4 superimposed coll. until nuncinis seclusi. cod noise 6 Scorpius of scorpius. 8 columns cod.n10 wheat <wheat> cod. month sic co excellent scrip equal cod. 11 the uncinisnseclusi. 12 τοῖς : τε enl 13 κεραιαι : καιραὶ cod. 15 disappears cod. ptosisinscripsi : piosion cod. 18 ἕως et kalandon inseruijan pro October, Novembernet 1. 19 pro November, December scribendum At hoc praesagium, ut alia, &ncapitulo antecedenti in hunc locum traiectum esse suspicor. 19 flight cod.n21 December cod. Archer : archer cod. 22 and insert. ἔτασιαις cod.nἔσονται scripsi : ἔσται cod. 26 months sic cod. 30 corrupt cod. 31 ἔσταινscripsi : ἔστοναι cod. 31 applicable cod.

EXCERPTA EX CODICE 45 (Paris. gr. 2381)

[F 56 in marg.] Ἀνατολίου περὶ γεννήσεως[1].

Τὰ γεννώμενα ἐν ἡμέρᾳ Κρόνου εἰσὶ μακροπρόσωπα, κοιλόφθαλμα, μελάγχροα, εὔσαρκα, δυσήθη, εὔθετα, βλαβερά, ἐπικατηγμένα, ἐτῶν νζ'.

Τὰ δὲ τοῦ Διὸς γίνονται οἰνοπόται πρόκρανα, μακρόημερα, ἐτῶν οθ'.

Τὰ δὲ τοῦ Ἄρεώς εἰσι σπανά, μέθυσα, ἀσεβῆ, κλέπται, φονεῖς, ἀναιδῆ, πονηρά, ἐπίορκα, οὐλοπρόσωπα, βιαστικά, ἀσελγῆ, πόρνοι, πολύτεκνα ἐπιθυμοῦντα τῶν ἀλλοτρίων, μακροπρόσωπα εἰ δὲ θῆλυ γεννηθῇ, ἐπὶ βλάβῃ τῶν γονέων γενήσονται γίνονται δὲ ταῦτα πυρώδη, ἐπίγρυπα, ἐτῶν ξ

Τοῦ δὲ Ἡλίου γίνονται ὑαλώδη, κατάγραφα εὐειδῆ, ὡραῖα, ἐγερτικά, ταχύτατα, ἀληθῆ μακρόημερα ἐτῶν ρκ'

Τῆς Ἀφροδίτης εἰσὶ λευκόχροα, εὐειδῆ, κάθυγρα, παρανενευκότα τοὺς ὀφθαλμούς, συνόφρυα, λευκοτράχηλα, λευκόκνημα, εὐχρηστόψυχα, κοινά, πραέα, ὀλιγοφάγα, πολύποτα, εὐσεβῆ, δίκαια, φιλόφιλα, ἱεροποιά ἐτῶν πβ'

Τοῦ δ' Ἑρμοῦ εὔπρακτα, μεμουσωμένα, αὐτοπαίδευτα, εὔλογα, παρὰ πολλῶν ὠφελούμενα· πάντα δὲ ἀποβάλλουσι γυναικὶ καὶ πολλαῖς συνέσονται ἐπαπογήμαντες, ἐτῶν οϛ

Τῆς δὲ Σελήνης γίνονται γλαυκά λατυπρόσωπα, μακρόημερα, ἐτῶν ρκ' ἢ ρη'.

6 ἀναιδεῖ πονηροί cod. ἀσελγεῖς cod. 7 πολύτεκνοι. ἐπιθυμοῦντες cod. 13 σύνοφρα cod. 15 ἱεροποιῇ cod. πβ' scripsi : ρπβ' cod. 18 ἐπαπογήμαντες dubitanter scripsi ἐποπαγῆμαι cod.

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[1] Hoc opusculum de genethliaca ex planetisratione Anatolii in codice fertur. Qui vel συναγωγῆς γεωργικῶν ἐπιτηδευμάτων scriptor (cf. Wellmann in Pauly-Wissowa, *Realencyclopädie*, I, col. 2073) sse videtur vel episcopus ille Laodicensis (v. Harnack, *Altchr. Lit.*, 436 cuius mathematicorum et astronomiae et physicorum scientiam cognitionemque collaudavit Eusebius (*Hist. eccl.*, VII, 32, 6). Ad Anatolium Laodicensem iam *Liber de ratione paschali* refertur, iniuria quidem si doctissimos sequeris (v. Harnack. *l. c.* ; Anscombe, *The english historical review*, X 1895, p. 515; Turner *ibid* 699

EXCERPTS FROM CODEX 45 (PARIS. GR. 2381)

[F 56 in marg.] Anatolius on Nativities.

Those born on the day of Saturn are long-faced, hollow-eyed, dark-skinned, well-fleshed, ill-tempered, well-disposed, harmful, bent down, of 57 years.

Those of Jupiter become wine-drinkers, prominent-headed, long-lived, of 79 years.

Those of Mars are rare, drunkards, impious, thieves, murderers, 5 shameless, wicked, perjurers, scarred-faced, violent, licentious, fornicators, fertile, desiring the possessions of others, long-faced; but if a female is born, she will be born to the harm of her parents; and these are born fiery, hook-nosed, of 60 years.

Of the Sun are born those with glassy, well-marked, handsome, blooming, vigorous, very swift, truthful, long-lived natures, living 120 years.

Those of Venus are pale-complexioned, fair of form, moist, with downcast eyes, with joined eyebrows, white-necked, white-legged, of serviceable soul, sociable, mild, eating little, drinking much, pious, just, loving their friends, performing sacred rites; they live 82 years. 15

Those of Mercury are accomplished, cultured, self-taught, reasonable, benefited by many; but they lose everything through women, and after marrying they will associate with many women; they live 70 years.

Those of the Moon are born grey-eyed, long-lived, living 120 or 108 years. broad-faced, long-lived, 20

6 wicked cod. you don't pay cod. 7 many children, wishing cod.n13 synofra cod. 15 Holy priest cod. pb' scripsi : pb' cod. 18 ἐποπαγιμάντες ndubitanter scripsi ἐποπαγιμαι cod.

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[1] This short work on genethliacal astrology derived from the planets is attributed in the codex to Anatolius. He appears to be either the author of the Synagoge of agricultural practices (cf. Wellmann in Pauly-Wissowa, Realencyclopédie, I, col. 2073) or that bishop of Laodicea (v. Harnack, Allchr. Lit., 430) whose knowledge and understanding of mathematics, astronomy, and natural science Eusebius praised (Hist. eccl., VII, 32. 6). The Liber de ratione paschali is already attributed to Anatolius of Laodicea, wrongly indeed if one follows the most learned scholars (v. Harnack, l. c.; Anscombe, The English Historical Review, X 1895, p. 515; Turner ibid. 699).

Dodecaeteris chaldaica.

De dodecaeteride chaldaica adeas velim quae Boll in *Catal.*, V, 1, p. 171, 241; Cumont, supra p. 92, n. 1 exposuerunt. Exemplar, quod hic edimus, haud raris locis cum Zoroastris opusculo in *Geoponicis*, I, 12 servato et cum excerptis in *Catal.*, II, p. 144 sqq.; V, 1, p. 172 editis congruere adnotationibus nostris demonstrabitur. Quaedam autem, quod sciamus, nova (l. 14-19; p. 190, 1-6) praebet, quae ad chorographiam astrologicam pertinent. An exemplar codicis Vindobonensis 4, f. 158 conferendum sit nescio.

[F. 68.] Ἔτος Κριοῦ.

Ἔσονται χειμῶνες οὐκ εὐδιάλυτοι, περὶ δὲ τὰ μέσα τούτων ἐκπεσοῦνται λάβρα πνεύματα ἕως ἰσημερίας ἐαρινῆς· ** εἰς ὕδατα μαλακὰ ἐπὶ τὸ λιθαργῆσαι τὰ ξυλικὰ ἔργα. ὥστε ἔσται κλαδεία ὀψίμη, βοσκημάτων εὐετηρία. τὸ μὲν θέρος εὔκρατον, τὸ δὲ φθινόπωρον καυματῶδες καὶ τὸ θέρος οὐ καρποφόρον. ὁ ἐλαϊκὸς καρπὸς πολύς· ἀλλάξει γὰρ ὥριμος γενόμενος. ἀσθένειαι ἔσονται τοῖς ἀνθρώποις ἐκ κεφαλῆς καὶ ὀφθαλμῶν, γυναιξὶ δὲ ἐγκύοις εὔθετον τὸ ἔτος. ὄσπρια οὐκ ἔσται ἐκτὸς εἰ μὴ πρώϊμα ἐπιτηδεία γὰρ εὐδία ἔσται. ἐν δὲ τῇ θερινῇ μεταβολῇ ὕδατα ἔσονται πολλὰ καὶ ποικίλα καὶ εἰς τὴν ξυλικὴν ἐργασίαν διαφθορά· ὁ δὲ σῖτος κατὰ τόπους κάρπιμος πλέον τοῦ Διονυσιακοῦ καρποῦ.

Ἔτος Ταύρου.

Ὑποτέτακται αὐτῷ Κύπρος, Αἴγυπτος, Πόντος, Λυκία, Ῥόδος. θλίψει οὖν τοὺς ὑποταττομένους αὐτῷ τόπους λιμῷ καὶ λοιμικοῖς πάθεσι, ἀφορίαν πάντων καρπῶν ποιήσει. χειμῶνες ἔσονται ψυχροὶ συνεχεῖς. ἐπιθλίψει καὶ τοὺς τῷ Σκορπίῳ ὑποκειμένους, οὐχ οὕτως δὲ ὡς τοὺς ἑαυτῷ. Φρυγίᾳ βοῶν καὶ προβάτων λοιμὸν ποιήσει καὶ ἀφορία ἔσται. ἀνατολικὰ πνεύματα ἐπικρατήσουσι καὶ νότοι ἔσονται. ἐν τούτῳ δεῖ συντελεῖν τὸν σπόρον ἀπὸ μηνὸς Σεπτεμβρίου. τῶν δὲ τόπων τὰ πεδινὰ οἴσει μᾶλλον. ἀσθένειαι γενήσονται ἀπὸ συνάγχης· ἀκρίδων ἐπιφορά. μηδὲ φυτεύειν ἐν τούτῳ. ἔσονται καὶ θηρία πολλὰ ἐν αὐτῷ.

1 cf. *Catal.*, II, p. 144, 6-20; 150, 10-17; V, 1, p. 173, 1-13; *Geopon.*, ed. Beckh, p. 22, 5 sqq. Ἔτος scripsi: ἔτους cod. 3 λάβρα scripsi: λαῦ cod. lacunam significavi coll. *Catal.*, II, p. 144, 12; V, 1, p. 173, 10; *Geopon.*, p. 22, 10. 13 Ἔτος scripsi: ετους cod. 20 ἐν τούτῳ etc.; cf. *Catal.*, II, p. 145, 9; V, 1, p. 173, 18. τῶν δὲ etc.; cf. *Catal.*, II, p. 145, 12; V, 1, p. 173, 20; *Geopon.*, p. 23, 2.

Chaldean twelve.

On the Chaldean dodecaeteris, I would refer you to what Boll set out in Catal., V, 1, p. 171, 241; Cumont, above p. 92, n. 1. The copy which we edit here will be shown by our annotations to agree in not a few places with the short work of Zoroaster preserved in Geoponicis, I, 12, and with the excerpts edited in Catal., II, p. 144 sqq.; V, 1, p. 172. Certain things, however, which as far as we know are new (l. 14–19; p. 190, 1–6) it offers, which pertain to astrological chorography. Whether the copy of Codex Vindobonensis 4, f. 158 should be consulted I do not know.

[f. 68.] Year of Aries.

There will be winters not easily dissolved, and around the middle of these violent winds will break out until the vernal equinox; ** unto soft rains tending to make the timber works sluggish, so that pruning will be late, and there will be good pasture for livestock. Summer will be temperate, but autumn scorching, and summer not fruitful. The olive crop will be abundant; for it will change upon becoming ripe. There will be ailments among people arising from the head and eyes, but for pregnant women the year will be favorable. Legumes will not be available except early ones, for the fair weather will be favorable. At the summer turn there will be many and varied rains and damage to timber work; and grain will be fruitful in places beyond the crop of Dionysus.

Year of Taurus.

Subject to it are Cyprus, Egypt, Pontus, Lycia, Rhodes. 15 It will therefore oppress the regions subject to it with famine and pestilential diseases, and will cause a failure of all crops. The winters will be cold and continuous; it will also oppress those regions subject to Scorpio, though not as much as those subject to itself. Phrygia will experience a plague of cattle and sheep, and there will be barrenness. Eastern winds will prevail and southern winds will blow. 20 In this year the sowing must be completed from the month of September. Of the regions, the plains will yield more; illnesses will arise from quinsy; there will be an invasion of locusts. One should not plant during this year. There will also be many wild beasts in it.

1 cf. Catalog., II, p. 144, 6-20; 150, 10-17; V, 1, p. 173, 1-13; Geopon., ed. Beckh, np. 23, 5 sqq. To scripsi : to cod. 3 Cod scripsi : cod. whichweresignificant coll. Catalog., II, p. 144, 12; V, 1, p. 173, 10; Geopon., p. 22, 10. 13Scripture : τους cod. 20 ἐν τούτῳ etc. ; cf. Catalog., II, p. 145, 9; V, 1, p. 173, 18.ntŵv of etc.; cf. Catalog, 11, p. 145, 12; V, 1, p. 173, 20; Geopon., p. 23,

Ἔτος Διδύμων.

Τοῦτο τὸ ζῴδιον Ἡρακλέους καὶ Ἀπόλλωνος καὶ Ἑρμοῦ οἰκητήριον. ὑποτέτακται αὐτῷ Πόντου μέρος ἐν τοῖς δεξιοῖς, ἀριστεροῖς ἡ Ἰνδική, ὀπισθίοις Βοιωτία. θλίψει αὐτὰ λοιμικοῖς πάθεσι, ἀταξίᾳ χειμώνων, ἀφορίᾳ καρπῶν, πολέμῳ ἐμφυλίῳ. τὰ δὲ τῷ Ὑδροχόῳ ὑποταττόμενα μέρη κόρον ἔξουσι καὶ εἰρήνην.

Reliqua desiderantur.

De sortibus.

[F. 71v] Περὶ κλήρων, τί ε σι καὶ πόθεν ἐκβάλλονται.

Ἰστέον ὅτι ϙδ κλήρους ἐχρήσαντο Βαβυλώνιοι καὶ Πέρσαι· τρία δὲ εἴδη τῶν ϙδ' κλήρων. πρῶτον εἶδος τὸ λαμβανόμενον ἀπὸ τῶν ζ' ἀστέρων, δεύτερον ἀπὸ τῶν ιβ' τόπων, τρίτον τὸ μὴ ἐκ τῶν ιβ' τόπων λαμβανόμενον, οἵπερ εἰσὶ ι'. ὁ μὲν οὖν ὡροσκόπος ἔχει κλήρους δ'· δόξης, ὑποστάσεως, φρονήσεως, λογιότητος. ὁ δὲ δεύτερος γ'· πλούτου, ἐπιθυμίας, λόγων. ὁ τρίτος γ'· κλῆρον ἀδελφῶν, ἀριθμὸν ἀδελφῶν, κλῆρον θανάτου ἀδελφῶν. ὁ τέταρτος τόπος η'· κλῆρον γονέων, θάνατον αὐτῶν, πάππων, τῶν ὑπὸ χεῖρα, τῶν ἀκινήτων ὑποστάσεων, περὶ οἰκημάτων, περὶ γεωργίας, πραγμάτων ἀποβάσεως. ὁ πέμπτος τόπος ε' κλῆρον τέκνων, καιροῦ καθ' ὃν γεννηθήσονται τὰ τέκνα καὶ τοῦ ἀριθμοῦ αὐτῶν, περὶ ἀρρένων, θηλυκῶν καὶ τῆς ἀμφιβολίας εἰ θηλυκὰ ἢ ἄρρενα. ὁ ἕκτος τόπος δ'· κλῆρον νόσου, τοῦ σίνους καὶ τοῦ πάθους ἐφεῦρε δὲ τοῦτο ὁ Ἑρμῆς· ὁ δεύτερος τῆς ἀρρωστίας κατά τινων δόξαν ἀρχαίαν, ὁ τρίτος τῶν δούλων, ὁ τέταρτος των αἰχμαλώτων. ὁ ἕβδομος τόπος ἔχει κλήρους ιϛ'· κλῆρον γάμου ἀνδρῶν κατὰ Οὐάλεντα δόλου ἀνδρῶν πρὸς γυναῖκας, περὶ συνουσίας, περὶ μοίχων, περὶ γάμου γυναικῶν κατὰ Ἑρμῆν, περὶ γάμου κατὰ Οὐάλεντα, περὶ ἀπάτης γυναικὸς κατὰ Οὐάλεντα πρὸς ἄνδρας, περὶ συνουσίας, περὶ μοιχῶν κατὰ Ἑρμῆν, περὶ σωφροσύνης, περὶ καιροῦ γάμου, περὶ ὅλου γάμου, περὶ γαμβρῶν, περὶ τῶν ἐναντίων. ὁ ὄγδοος τόπος ἔχει κλήρους ε'· κλῆρον θανάτου, ἀναιρετικοῦ ἀστέρος, καθ' ὃν μέλλει ἀποθνήσκειν ὁ ἄνθρωπος, τοῦ βαρέος ἀστέρος, τῆς περιστάσεως καὶ ἀνάγκης. ὁ ἔνατος τόπος ἔχει κλήρους ζ' κλῆρον τῆς διὰ ξηρᾶς ἀποδημίας, τῆς διὰ πλοός, περὶ θρησκείας,

1 Ἔτος scripsi : ἔτους cod. 2 cf. *Geopon.*, p. 23, 11 ... ἐν οἴκῳ Ἑρμοῦ... 8 κλήρους corrigere nolui. 11 ι' coll. infra p. 191, 13 scripsi : π' cod. 22 an ιδ'? 25 κατὰ Οὐάλεντα prius; cf. Vett. Valent. ed. Kroll, p. 118, 30.

Year of Gemini.

This zodiac sign is the dwelling of Heracles, Apollo, and Hermes. Subject to it is a part of Pontus on the right side, on the left India, and in the rear Boeotia. It will oppress them with pestilential diseases, disorder of the seasons, failure of crops, and civil war. The regions subject to Aquarius will have abundance and peace. The remainder is missing.

Of lots.

[F. 71] On Lots, what they are and from where they are derived.

It should be known that the Babylonians and Persians made use of lots; and there are three kinds of the four lots. The first kind is that taken from the 7 planets, the second from the 12 places, the third that which is not taken from the 12 places, of which there are 10. The Ascendant therefore has 4 lots: of glory, of substance, of prudence, of eloquence. The second has 3: of wealth, of desire, of words. The third has 3 lots: the lot of brothers, the number of brothers, the lot of the death of brothers. The fourth place has 8: the lot of parents, their death, of grandparents, of those under one's hand, of immovable properties, concerning dwellings, concerning agriculture, concerning the outcome of affairs. The fifth place has 5 lots: the lot of children, the time at which children will be born and their number, concerning males, females, and the uncertainty of whether they will be female or male. The sixth place has 4 lots: the lot of illness, of injury, and of affliction — this was discovered by Hermes; the second of sickness according to a certain ancient opinion, the third of slaves, the fourth of captives.The seventh place has 15 lots: the lot of marriage of men according to Valens, of the deceit of men toward women, concerning intercourse, concerning adulterers, concerning the marriage of women according to Hermes, concerning marriage according to Valens, concerning the deceit of a woman according to Valens toward men, concerning intercourse, concerning adulterers according to Hermes, concerning chastity, concerning the time of marriage, concerning marriage in general, concerning sons-in-law, concerning adversaries. The eighth place has 5 lots: the lot of death, of the destroying star by which a person is about to die, of the oppressive star, of hardship and necessity. The ninth place has 7 lots: the lot of travel by land, of travel by sea, concerning religion,

1 Ἔτος I wrote: in the year cod. 2 cf. Geopon., p. 23, 11 ... ἐν οἴκῳ Ἑρμοῦ...I did not want to correct 11' coll. ibira p. 191, 13 I wrote: π' cod. n25 κατὰ Ουάλεντα before; cf. Vell. They are worth ed. Kroll, p. 118, 30 8 calls 22 an 18'

περὶ πονηρίας, περὶ γνώσεως, περὶ φήμης καὶ ἀγγέλων εἰ ἀληθεῖς ἢ οὔ. ὁ ι' τόπος ἔχει κλήρους ιβ'· περὶ εὐγενείας τῶν γεννηθέντων, περὶ βασιλέως ἢ ἐξουσίας, περὶ οἰκονομίας, περὶ τροπῆς καὶ νίκης, περὶ τῶν αἴφνης εἰς ἐξουσίαν ἀναγομένων, περὶ εὐτυχίας καὶ φήμης
5 ἀνδρῶν, περὶ στρατιωτῶν, περὶ πράξεως, περὶ πρακτικῶν τεχνῶν καὶ πραγματειῶν, περὶ πράσεως καὶ ἀγοράσεως, περὶ τῶν ἀναγκαιοτέρων πραγμάτων, περὶ μητρός. ὁ ἑνδέκατος τόπος ἔχει κλήρους ια'· περὶ εὐγενείας, περὶ φιλίας, περὶ τῆς τῶν ἀνθρώπων τιμῆς, περὶ τῶν ἀνὰ χεῖρα αἰδησίμων, περὶ ἐπιθυμιῶν καὶ ἀγωνιῶν ἐν βίῳ, περὶ ἐλπίδων, περὶ
10 φίλων, περὶ ἀναγκαίων πραγμάτων, περὶ εὐθηνίας τῶν ἐν οἴκῳ ἀγαθῶν, περὶ ἐλευθεριότητος ψυχῶν, περὶ ἐπαίνων ἐξ ἀνθρώπων. ὁ δωδέκατος τόπος ἔχει κλήρους γ'· κλῆρον ἐχθρῶν κατὰ ἀρχαίους, περὶ τῶν ἐχθρῶν κατὰ Ἑρμῆν, περὶ ταλαιπωρίας. οἱ δὲ τρίτοι κλῆροί εἰσι δέκα: κλῆρος ἀφέτου, κλῆρος ταλαιπωρουμένων περὶ τὸ σῶμα, κλῆρος ἱππα-
15 σίας, κλῆρος τόλμης καὶ ἀνδρείας, κλῆρος ἀπάτης καὶ δόλου, ἐπιθυμίας, ἀπραξίας, ἀναγκαίων κατὰ Πέρσας, ἀνταποδόσεως, δικαιοσύνης καὶ ἀληθείας.

Calandologion anonymum.

Vide quae de calandologiis Boll in *Catal.*, VII, p. 126, n. 1 congessit. — Hoc calandologion ab opusculis iam editis doctrina plane videtur differre.

[F. 72.] Οἰωνισμὸς ῥωμαϊκὸς εἰς τὰς καλάνδας Ἰαννουαρίου.

[☉]. Εἰ ἐν πρώτῃ ἡμέρᾳ Ἡλίου αἱ καλάνδαι Ἰαννουαρίου, πόλεμος
20 καὶ ἀρχόντων διαμάχη καὶ τῶν ὑπηκόων διχόνοια, οἱ δὲ ξηροὶ καρποὶ ἄφθονοι καὶ φῆμαι παράδοξοι.

Εἰ δὲ ἐν δευτέρᾳ Σελήνης, φθορὰ βρεφῶν, εὐθηνία τῶν ἐπιτηδείων, ἔαρ ψυχρόν, τὰ δ' ἀκρόδρυα δαψιλῶς ἐπιδώσει.

Εἰ δὲ ἐν τρίτῃ Ἄρεως, ἐμπρησμὸς καὶ νόσος, οἴνου καὶ ἐλαίων καὶ
25 ὀσπρίων ἀφθονία καὶ στάσεις ἐμφυλίαι.

Εἰ δὲ ἐν τετάρτῃ Ἑρμοῦ, φθορὰ νηπίων καὶ νόσος ἐκ ῥύσεως γαστρὸς καὶ ταῖς † μέσαις ἐν ἡμέρᾳ γυναιξὶ φθορὰ καὶ λιμὸς ἀπευκταῖος καθόλου.

2 ι' scripsi : ιη' cod. 3 τροπῆς scripsi τρο$^{\pi\iota}$ cod. 9 αἰδησίμων dubitanter scripsi : αἰδυ$^{\sigma\iota}$(?) cod. 19 ☉ uncinis inclusi. πόλεμος etc.; cf. *Byz. Zeitschr.*, V, 1896, p. 419, 2 πολεμικώτατος. 22 εὐθηνία incertum. ἐπ.. ηδείων cod.

concerning wickedness, concerning knowledge, concerning rumor and messengers whether they are true or not, the 10th place has 12 lots; concerning the nobility of the newborn, concerning a king or authority, concerning household management, concerning change and victory, concerning those suddenly raised to power, concerning the good fortune and reputation of men, concerning soldiers, concerning action, concerning practical arts and business affairs, concerning selling and buying, concerning the most necessary matters, concerning the mother. The eleventh place has 11 lots: concerning nobility, concerning friendship, concerning the honor of men, concerning those worthy of respect at hand, concerning desires and struggles in life, concerning hopes, concerning friends, concerning necessary matters, concerning the abundance of goods in the household, concerning the generosity of souls, concerning praises from men. The twelfth place has 3 lots: the lot of enemies according to the ancients, concerning enemies according to Hermes, concerning hardship. The third lots are ten: the lot of the releaser, the lot of those afflicted in body, the lot of horsemanship, the lot of boldness and courage, the lot of deceit and treachery, of desire, of inaction, of necessities according to the Persians, of requital, of justice and truth.

Anonymous Calandologion.

See what Boll collected concerning calandologia in Catal., VII, p. 126, n. 1. — This P.

This calandologion appears to differ entirely in content from the already published opuscules.

[F. 72.] Roman augury for the Kalends of January.

[1]. If the Kalends of January fall on the first day of the Sun, there will be war and strife among rulers and discord among their subjects, but dry fruits will be abundant and extraordinary rumors will circulate.

If on the second day of the Moon, destruction of infants, abundance of necessities, a cold spring, and fruit-bearing trees will yield bountifully.

If on the third day of Mars, fire and disease, abundance of wine, oil, and legumes, and civil uprisings.

If on the fourth day of Mercury, destruction of infants and disease from flux of the belly, and among the women in the † middle days destruction, and dire famine throughout.

21' written by me : τη' cod. I wrote 3 times food cod. 9 αιδησίμων doubtfully written by me : αίου (?) cod. 19 [illegible] enclosed in brackets. πόλεμος etc.; cf. Byz. Zeitschr., V, 1896, p. 419, 2 πολεμικώτατος. 22 εὐθηνία uncertain. ἐπ., ηδείων codd.

Εἰ δὲ ἐν πέμπτῃ Διός, πάντα ἀγαθά, χιονώδης δὲ καὶ ὑετώδης ὁ καιρός, ὡς μηδὲ τοὺς ποταμοὺς ταῖς ἰδίαις ἀρκεσθῆναι κοίταις.

Εἰ δὲ ἐν ἕκτῃ ἡμέρᾳ Ἀφροδίτης, τοῖς μὲν ἄρχουσι θόρυβος, τοῖς δὲ καρποῖς ἐπίδοσις καὶ τοῖς κοινοῖς πόλεμος βαρύς, φθορὰ τῶν ἀνθρώπων καὶ διαφερόντως τῇ νεολαίᾳ. 5

Εἰ δὲ ἐν ἑβδόμῃ Κρόνου, χειμῶν ψυχρὸς εὐετηρία τε δοσῃ, νόσος δὲ καὶ κίνδυνος καὶ ἀνέμου τῷ θέρει καὶ χαλάζης ἐπιφορὰ περὶ τὸν Καρκίνον καὶ φῆμαι τοῖς πράγμασιν ἀδόκητοι.

2 ἀρκεισθῆναι cod. 3 Ἀφροδίτης scripsi : ♀ cod 6 χειμῶν(α) ψυχρόν, εὐετηρίαν τε δοσην cod. 7 cf. *Byz. Zeitschr.*, V, 1896, p. 420, 32 χάλαζα πεσεῖται.

But if on the fifth day of Jupiter, all things are good, yet the season is snowy and rainy, so that even the rivers cannot be contained within their own banks.

But if on the sixth day of Venus, there is turmoil for the rulers, increase for the crops, and grievous war for the commonweal, destruction of men and especially of the youth.

If it is in the seventh [sign] of Saturn, the winter is cold but with abundant prosperity, yet there is disease and danger, and in summer there is a threat of wind and hail around Cancer, and unexpected rumors concerning affairs.

2 ἀρκεισθῆναι τὸ. 3 Ἀφροδίτης scripsi : . col ρίαν τε ὅσην cod. 7 cf. Byz. Zeitschr., V, 1896, p. 420, 39

The winter cold, with abundance hail will fall.

EXCERPTA EX CODICE 61 (Paris. S gr. 1191)

Tonitruale.

Hoc brontologion imperfectum, quod in medio de Capricorno capitulo abrumpitur, ab eo lem archetypo atque opusculum Leoni Sapienti addictum (*Catal.*, III, pp. 4, 25-29), parte, ut ita dicam, seismologica exclusa, ortum est. Ut vero forma uberiore in codice Mediolanensi doctrina traditur, ita haud contemnenda quidem re codex Parisinus priorem obtinet locum Auctorum enim nomina, quae omnia praeter unum (p. 28, 21 Χαλδαῖοι) in codice Mediolanensi exciderunt, codex Parisinus plerumque retinuit. Archetypi igitur veram imaginem hoc excerpto fretus fingere possis Tonitruale illud a quo tot tonitrualia originem duxerunt, Aegyptiorum, Babyloniorum vel Chaldaeorum, Eudoxi[1] doctrinas in singulis mensibus exhibebat Quo ex tonitruali et opuscul Boll *Catal.*, VII, p. 164 editi pars lunaris, et excerptum cui Ἡ ἑρμηνεία τοῦ σεισμολογίου διὰ τῶν δώδεκα Ζῳδίων (*Catal.*, IV, 170) titulus est, et brontologion Zoroastri tributum quod in *Geoponicis* 10 servatum est, emanare videntur. Excerpti autem quod subsequitur pars seismologica cum quae eadem re Ἡ ἑρμηνεία τοῦ σεισμολογίου (*Catal.*, IV, p. 170) praebet, paene ad verbum concinit. — Huic excerpto ut Leonis Sapientis opusculo (*Catal.* III, p. 4) laterculus praemittitur, quo Lunae iter per duodecim signa demonstratur simillimum latercul um invenies Heraclii imperatoris nomine exornatum in codicibus 59 f. [illegible]v, 61 f. 37, potissimum in codice 28 f. 108v cuius textus cum excerpto nostro maxime conspirat.

[F. 42v. Βροντοσκόπιον τῶν δώδεκα Ζῳδίων καθ' ἑκάστην νύκτα κατὰ τὸν τῆς Σελήνης δρόμον.

Μηνὶ Μαρτίῳ α' β' Κριός, γ' δ' Ταῦρος, ε' ϛ' ζ' Δίδυμος, η' θ' ι' Καρκίνος, ια' ιβ' Λέων, ιγ' ιδ' ιε' Παρθένος, ιϛ' ιζ' Ζυγός, ιη' ιθ' κ' Σκορπίος, κα' κβ' Τοξότης, κγ' κδ' κε' Αἰγόκερως, κϛ' κζ' Ὑδροχόος, κη' κθ' λ' λα' Ἰχθύς.

2 κατὰ addidi. 3 δίδυμος sic cod. semper. 5 αἰγόκερος cod. semper. 6 ἰχθὺς sic plerumque cod.

[1] De Eudoxo vide quae Boll in *Catal.*, VII, p. 163 doctissime et acutissime exposuit. Cf. Bezold et Boll, *Reflexe astrologischer Keilinschriften bei griechischen Schriftstellern*, p 9-11.

EXCERPTS FROM CODE 61 (PARIS. S GR. 1191)

Thunderous

This brontologion, which is incomplete, breaking off in the middle of the chapter on Capricorn, originated from the same archetype as the short work attributed to Leo the Wise (Catal., III, pp. 4, 25–29), with the seismological section, so to speak, excluded. But whereas the doctrine is transmitted in a fuller form in the Milan codex, the Paris codex nonetheless holds a by no means negligible prior place. For the names of the authors, which all — except one (p. 28, 21 Xalbato) — have dropped out in the Milan codex, have for the most part been preserved in the Paris codex. On the basis of this excerpt, one might therefore reconstruct the true image of the archetype — that Tonitruale from which so many tonitrualia derived their origin — which set forth the doctrines of the Egyptians, Babylonians or Chaldaeans, and of Eudoxus[1] for each individual month. From this Tonitruale both the lunar portion of the opusculum edited by Boll (Catal., VII, p. 164), and the excerpt entitled Ἡ ἑρμηνεία τοῦ σεισμολογίου διὰ τῶν δώδεκα ζωδίων (Catal., IV, 170), and the brontologion attributed to Zoroaster

which appears to have been preserved in Geoponici 10, seems to emanate. Moreover, the seismological portion of the excerpt that follows closely agrees, almost word for word, with what the Ἑρμηνεία τοῦ σεισμολογίου (Catal., IV. p. 170) provides. — Before this excerpt, as before the opuscule of Leo the Wise (Catal. III, p. 4), a small table is prefixed, demonstrating the Moon's course through the twelve signs; a very similar small table adorned with the name of Emperor Heraclius you will find in manuscripts 59

7, 61 f. 37, and

especially in codex 28 f. 108, whose text agrees most closely with our excerpt.

(Γ. 42. Brontoscopion of the Twelve Zodiac Signs for each night according to the course of the Moon.

In the month of March: 1st, 2nd — Aries; 3rd, 4th — Taurus; 5th, 6th — Gemini; 7th, 8th, 9th, 10th — Cancer; 11th, 12th — Leo; 13th, 14th, 15th — Virgo; 16th, 17th — Libra; 18th, 19th, 20th — Scorpio; 5 21st, 22nd — Sagittarius; 23rd, 24th, 25th — Capricorn; 26th, 27th — Aquarius; 28th, 29th, 30th, 31st — Pisces.

2 κατά added by me. 3 Δίδυμος thus always in the codex. 5 Αἰγόκερως thus always in the codex. 6 Ἰχθύς thus mostly in the codex.

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1 On Eudoxus, see what Boll in Catal., VII, p. 163 has expounded most learnedly and acutely. Cf. Bezold and Boll, Reflexe astrologischer Keilinschriften bei griechischen Schriftstellern, pp. 9–11.

Μηνὶ Ἀπριλλίῳ α' β' Ταῦρος, γ' δ' Δίδυμος, ε' ϛ' ζ' Καρκίνος, η' θ' ι' Λέων, ια' ιβ' Παρθένος, ιγ' ιδ' ιε' Ζυγός, ιϛ' ιζ' Σκορπίος, ιη' ιθ' κ' Τοξότης, κα' κβ' Αἰγόκερως, κγ' κδ' κε' Ὑδροχόος, κϛ' κζ' Ἰχθύς, κη' κθ' λ' Κριός.

Μηνὶ Μαΐῳ α' β' Δίδυμος, γ' δ' ε' Καρκίνος, ϛ' ζ' Λέων, η' θ' ι' ια' Ζυγός, ιβ' ιγ' ιδ' ιε' Σκορπίος, ιϛ' ιζ' Τοξότης, ιη' ιθ' κ' Αἰγόκερως, κα' κβ' Ὑδροχόος, κγ' κδ' κε' [f. 43] Ἰχθύς, κϛ' κζ' Κριός, κη' κθ' λ' λα' Δίδυμος.

Μηνὶ Ἰουνίῳ α' β Καρκίνος, γ' δ' Λέων, ε' ϛ' ζ' Παρθένος, η' θ' ι' Ζυγός, ια' ιβ' Σκορπίος, ιγ' ιδ' ιε' Τοξότης, ιϛ' ιζ' Αἰγόκερως, ιη' ιθ' κ' Ὑδροχόος, κα' κβ' Ἰχθύς, κγ' κδ' κε' Κριός, κϛ' κζ' Ταῦρος, κη' κθ' λ' Δίδυμος.

Μηνὶ Ἰουλίῳ α' β' Λέων, γ' δ' Παρθένος, ε' ϛ' ζ' Ζυγός, η' θ' ι' Σκορπίος, ια' ιβ' Τοξότης, ιγ' ιδ' ιε' Αἰγόκερως, ι ιζ' Ὑδροχόος, ιη' ιθ' κ' Ἰχθύς, κα' κβ' Κριός, κγ' κδ' Ταῦρος, κε κϛ' κζ' Δίδυμος, κη' κθ' λ' λα' Καρκίνος

Μηνὶ Αὐγούστῳ α' β' Παρθένος, γ' δ' ε' Ζυγός, ϛ' ζ' η' Σκορπίος, θ' ι' Τοξότης, ια' ιβ' Αἰγόκερως, ιγ' ιδ' ιε' Ὑδροχόος, ιϛ' ιζ' Ἰχθύς, ιη' ιθ' κ' Κριός, κα' κβ' Ταῦρος, κγ' κδ' κε' Δίδυμος, κϛ' κζ' Καρκίνος, κη' κθ' λ' λα' Λέων.

Μηνὶ Σεπτεβρίῳ α β' Ζυγός γ' δ' Σκορπίος, [f. 43v] ε' ϛ' ζ' Τοξότης, η' θ' ι' Αἰγόκερως, ια' ιβ' Ὑδροχόος, ιγ ιδ' ιε' Ἰχθύες, ιϛ' ιζ' Κριός, ιη ιθ' κ' Ταῦρος, κα' κβ' Δίδυμος, κγ' κδ κε' Καρκίνος, κϛ' κζ' Λέων, κη κθ' λ Παρθένος

Μηνὶ Ὀκτωβρίῳ α' β' Σκορπίος, γ' δ' ε' Τοξότης, ϛ' ζ' Αἰγόκερως, η' θ' Ὑδροχόος, ια' ιβ' Ἰχθύς, ιγ' ιδ' ιε Κριός, ιϛ' ιζ' Ταῦρος, ιη' ιθ' κ' Δίδυμος, κα' κβ' Καρκίνος, κγ' κδ κε' Λέων, κϛ' κζ' Παρθένος, κη' κθ' λ' λα Ζυγός.

Μηνὶ Νοεμβρίῳ α' β' Τοξότης, γ δ' Αἰγόκερως, ε' ϛ' ζ' Ὑδροχόος, η' θ' ι' Ἰχθύς, ια' ιβ' Κριός, ιγ' ιδ' ιε' Ταῦρος, ιϛ' ιζ' Δίδυμος, ιη' ιθ' κ' Καρκίνος, κα' κβ' Λέων, κγ' κδ' κε' Παρθένος, κϛ' κζ' Ζυγός, κη κθ' λ' Σκορπίος.

Μηνὶ Δεκεβρίῳ α' β' Αἰγόκερως, γ' δ' ε' Ὑδροχόος, ϛ' ζ' Ἰχθύες, η' θ' ι' Κριός, [f. 44] ια' ιβ' Ταῦρος, ιγ ιδ' ιε' Δίδυμος, ιϛ' ιζ' Καρκίνος, ιη' ιθ' κ' Λέων, κα' κβ' Παρθένος, κγ' κδ' κε' Ζυγός, κϛ' κζ' Σκορπίος, κη' κθ' λ' λα' Τοξότης.

Μηνὶ Ἰανουαρίῳ α' β' Ὑδροχόος, γ' δ' ε' Ἰχθύς, ϛ' ζ' Κριός, η' θ' ι' Ταῦρος, ια' ιβ' Δίδυμος, ιγ' ιδ' ιε' Καρκίνος, ιϛ' ιζ' Λέων, ιη' ιθ' κ' Παρθένος, κα' κβ' Ζυγός, κγ κδ' κε Σκορπίος, κϛ' κζ' Τοξότης, κη' κθ' λ' λα' Αἰγόκερως.

13 ἰουλλίῳ cod. 25 post ζ', τοξότης scripserat librarius, quod verbum ipse expunxit. 37 ἰαννουαρίῳ cod.

In the month of April: 1st, 2nd — Taurus; 3rd, 4th — Gemini; 5th, 6th, 7th — Cancer; 8th, 9th, 10th — Leo; 11th, 12th — Virgo; 13th, 14th, 15th — Libra; 16th, 17th — Scorpio; 18th, 19th, 20th — Sagittarius; 21st, 22nd — Capricorn; 23rd, 24th, 25th — Aquarius; 26th, 27th — Pisces; 28th, 29th, 30th — Aries.

In the month of May: 1st, 2nd Gemini; 3rd, 4th, 5th Cancer; 6th, 7th Leo; 8th, 9th, 10th, 11th Libra; 12th, 13th, 14th, 15th Scorpio; 16th, 17th Sagittarius; 18th, 19th, 20th Capricorn; and 22nd Aquarius; 23rd, 24th, 25th [f. 43] Pisces; 21st, 27th Aries; 28th, 29th, 30th, 31st Gemini.

In the month of June: 1st, 2nd Cancer; 3rd, 4th Leo; 5th, 6th Virgo; 7th, 8th, 9th Libra; 11th, 12th Scorpio; 13th, 14th, 15th Sagittarius; 17th, 16th Capricorn; 18th, 19th, 20th Aquarius; and 22nd Pisces; 23rd, 24th, 25th Aries; 21st, 27th Taurus; 28th, 29th, 30th Gemini.

In the month of July: 1st, 2nd Leo; 3rd, 4th Virgo; 5th, 6th, 7th Libra; 8th, 9th, 10th Scorpio; 11th, 12th Sagittarius; 13th, 14th, 15th Capricorn; 16th, 17th Aquarius; 18th, 19th, 20th Pisces; 21st, 22nd Aries; 23rd, 24th Taurus; 25th, 26th, 27th Gemini; 28th, 29th, 30th, 31st Cancer.

In the month of August: 1st, 2nd Virgo; 3rd, 4th, 5th Libra; 6th, 7th, 8th Scorpio; 9th, 10th Sagittarius; 11th, 12th Capricorn; 13th, 14th, 15th Aquarius; 16th, 17th Pisces; 18th, 19th, 20th Aries; 21st, 22nd Taurus; 23rd, 24th, 25th Gemini; 26th, 27th Cancer; 28th, 29th, 30th, 31st Leo. 20

In the month of September: 1st, 2nd Libra; 3rd, 4th Scorpio; (f. 435) 5th, 6th, 7th Sagittarius; 8th, 9th, 10th Capricorn; 11th, 12th Aquarius; 13th, 14th, 15th Pisces; 16th, 17th Aries; 18th, 19th, 20th Taurus; 21st, 22nd Gemini; 23rd, 24th, 25th Cancer; 26th, and Leo; 28th, 29th, 30th Virgo.

In the month of October: 1st, 2nd Scorpio; 3rd, 4th, 5th Sagittarius; 6th, 7th Capricorn; 8th, 9th Aquarius; 11th, 12th Pisces; 13th, 14th, 15th Aries; 16th, 17th Taurus; 18th, 19th, 20th Gemini; and 22nd Cancer; 23rd, 24th, 25th Leo; 26th, 27th Virgo; 28th, 29th, 30th, 31st Libra.

In the month of November: 1st, 2nd — Sagittarius; 3rd, 4th — Capricorn; 5th, 6th, 7th — Aquarius; 8th, 9th, 10th — Pisces; 11th, 12th — Aries; 13th, 14th, 15th — Taurus; 16th, 17th — Gemini; 18th, 19th, 20th, 30th Cancer; 21st, 22nd — Leo; 23rd, 24th, 25th — Virgo; 26th, 27th — Libra; 28th, 29th — Scorpio.

In the month of December: 1st, 2nd — Capricorn; 3rd, 4th, 5th — Aquarius; 6th, 7th — Pisces; 8th, 9th, 10th — Aries; [1.44] 11th, 12th — Taurus; 13th, 14th, 15th — Gemini; 16th, 17th — Cancer; 18th, 19th, 20th — Leo; 21st, 22nd — Virgo; 23rd, 24th, 25th — Libra; 26th, 27th — Scorpio; 35 28th, 29th, 30th, 31st — Sagittarius.

In the month of January: 1st, 2nd — Aquarius; 3rd, 4th, 5th — Pisces; 6th, 7th — Aries; 8th, 9th, 10th — Taurus; 11th, 12th — Gemini; 13th, 14th, 15th — Cancer; 16th, 17th — Leo; 18th, 19th, 20th — Virgo; 21st, 22nd — Libra; 23rd, 24th, 25th — Scorpio; 26th, 27th — Sagittarius; 28th, 29th, 30th, 31st — Capricorn. 40

13 Ιουλλίω cod. 25 after Z', the scribe had written Sagittarius, which word he himself deleted. 37 Ιαννουαρίῳ cod.

Μηνὶ Φεβρουαρίῳ α' β' Ἰχθύες, γ' δ' ε' Κριός, ϛ' ζ' Ταῦρος, η' θ' ι' Δίδυμος, ια' ιβ' Καρκίνος, ιγ' ιδ' ιε' Λέων, ιϛ' ιζ' Παρθένος, ιη' ιθ' κ' Ζυγός, κα' κβ' Σκορπίος, κγ' κδ' Τοξότης, κε' κϛ' κζ' Αἰγόκερως, κη' κθ' Ὑδροχόος.

5 φ. Περὶ τῆς ἐν τῷ Κριῷ νυκτερινῆς βροντοσκοπίας. εἰ ἐν τῷ Κριῷ βροντήσῃ, μεγάλα ἐπικαινίσματα ἔσονται [κενὰ]· ἕκαστον εἰς τὰ ἴδια δηλοῖ [f. 44v] ἀπελθεῖν καὶ ἐν ταῖς ἰδίαις χώραις, καρπῶν δὲ ἐπίδειξιν τῶν μελλόντων κρείττονα οἱ δὲ Βαβυλώνιοι γράφουσι βαρβάρους ἐπελθεῖν ταῖς πόλεσι καὶ πάντας φυγῇ χρήσασθαι τοὺς 10 ἐνοικοῦντας καὶ μετὰ ταῦτα εἰς τὰ ἴδια ἐπιστρέψουσιν. Εὔδοξος δὲ γράφει ἐν τῇ ἀνατολῇ πεῖναν ἔσεσθαι καὶ εἰς τὰ θρέμματα θάνατον, κριθῆς δὲ καὶ ὀσπρίων ἐπίδειξιν. εἰ δὲ σεισμὸς γένηται, κατὰ τόπον φθορὰν σημαίνει.

ϑ. Εἰ ἐν Ταύρῳ βροντήσῃ, καθὼς Αἰγύπτιοι γράφουσι, πάντας τοὺς 15 καρποὺς καλοὺς ἔσεσθαι σημαίνει μετὰ μεγάλου καμάτου, εἰς αὐτὴν δὲ τὴν ἐπαρχίαν καὶ μόνην οὗ ἐὰν βροντήσῃ. ἐν Αἰγύπτῳ δὲ καὶ Ἀραβίᾳ καὶ ἐν βαρβάροις πεῖναν δηλοῖ. Βαβυλώνιοι δὲ γράφουσι· φήμη τις γενήσεται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὸν βασιλέα νόσοι δὲ μεγάλοι ἔσονται ἐν τῇ πόλει. εἰ δὲ καὶ σεισμὸς γένηται, καύματα μεγάλα καὶ 20 [f. 45] συνοχαὶ γενήσονται

ι. Εἰ ἐν Διδύμῳ βροντήσῃ, καθὼς Αἰγύπτιοι γράφουσι, τῇ πόλει συμβήσεται θόρυβος καὶ νόσος· καρποὺς δὲ καλοὺς σημαίνει ὡς δὲ Χαλδαῖοι γράφουσι, περὶ τοὺς βαρβάρους ἐστὶν ὁ θόρυβος. ὁ Εὔδοξός φησι χειμῶνα ** τὸν ἐπιόντα εὐθηνότερον. καὶ ἐστὶν ἱκανὸν σημαί- 25 νειν περὶ τὴν Ῥώμην. <ε>ἰ δὲ καὶ σεισμὸς γένηται, ταρασσέσθω οἱαδήποτε χώρα.

ϛ. Εἰ ἐν Καρκίνῳ βροντήσῃ, καθὼς Αἰγύπτιοι γράφουσι, καλοὺς καρποὺς δηλοῖ περὶ δὲ τὰ θρέμματα θάνατοι. Βαβυλώνιοι δὲ γράφουσι καρποὺς καλοὺς γενέσθαι μετὰ καμάτους· περὶ δὲ τοὺς 30 ἀνθρώπους οὐ μόνον νόσοι, ἀλλὰ καὶ ληστεῖαι πολλαὶ ἔσονται· περὶ δὲ τοὺς μῆνας Μάρτιον καὶ Ἀπρίλλιον πολλὰ ὕδατα εἰς τὸν τόπον καὶ

1 μὴν, φευρουάριος cod. 5-8 haec est Aegyptiorum doctrina. 5-12 cf. *Catal.*, III, p. 25, 3-9. 6 κενὰ uncinis inclusi. 8 οἱ : εἰ cod. 9 φυγῇ coll. *Catal.*, III, p. 25, 6 scripsi : σφαγῇ cod. 10 ἐνοικοῦντας coll. ἐνοίκους *Catal.*, *loc. cit.* scripsi: ἐπικοῦντας cod. 10-12 cf. *Catal.* VII, p. 164, 3-4 10 ἔνδοξος cod. 11 πεῖνα cod. θάνατος cod. 12 ἐπίδειξις cod. 14-17 *Catal.*, III, p. 25, 14-16. 17 πεῖνα cod. 19 deest Eudoxi doctrina, quam vide *Catal* VII, p. 164, 14 sqq. 19-20 cf. *Catal.*, IV p. 170, 7. 21-22 cf. *Catal.*, III 26, 2-4; VII 164, 24-27. 21 pro Geminorum symbolo Aquarii symbolum inscitia librarius descripsit. 23-24 cf. *Catal.*, VII, p. 164, 27-28. 23 ἔνδοξος cod. 24 lacunam institui; v. *Catal.*, *loc. cit.*, χειμῶνες πολλοὶ καὶ εὐφορίαι. ἱκανὸν σημαίνειν dubitanter scripsi : ἱκανῶ σημαίνει cod. 25-26 cf. *Catal.*, IV, p. 170, 12-13. 25 οἱουδήποτε cod. 27-p. 196, 1 cf. *Catal.*, VII, p. 164, 35 - 165. 27-28 cf. *Catal.*, III, p. 27, 16-17. 31 cf. *Geoponica*, ed. Beckh, p. 19, 18.

In the month of February: 1st, 2nd — Pisces; 3rd, 4th, 5th — Aries; 6th, 7th — Taurus; 8th, 9th — Gemini; 11th, 12th — Cancer; 13th, 14th, 15th — Leo; 16th, 17th — Virgo; 18th, 19th, 20th — Libra; 21st, 22nd — Scorpio; 23rd, 24th — Sagittarius; 25th, 26th, 27th — Capricorn; 28th, 29th — Aquarius.

5 3. On the nocturnal brontoscopy in Aries. If it thunders in Aries, there will be great innovations [lacuna]; each one is indicated [f. 44] to depart to their own lands and to their own regions, and there will be a display of future harvests for the better; but the Babylonians write that barbarians will descend upon the cities and all the 10 inhabitants will take to flight, and after these events they will return to their own lands. Eudoxus writes that in the east there will be famine and death among the livestock, but a display of barley and legumes; and if an earthquake occurs, it signifies destruction in that place.

9. If it thunders in Taurus, as the Egyptians write, it signifies that all fruits will be good but with great toil, and only in the very province where it thunders; but in Egypt and Arabia and among the barbarians it portends famine. The Babylonians write: a certain rumor will arise among the people, and great diseases will befall the king in the city. But if an earthquake also occurs, great heat and 20 [1. 45] constrictions will come about.

1. If it thunders in Gemini, as the Egyptians write, turmoil and disease will befall the city; but it signifies good fruits. As the Chaldeans write, the turmoil concerns the barbarians. Eudoxus says that the coming winter ** will be more prosperous. And it is sufficient to signify 25 concerning Rome. But if an earthquake also occurs, whatever land it may be shall be thrown into disorder.

6. If it thunders in Cancer, as the Egyptians write, it portends good fruits; but concerning livestock there will be deaths. The Babylonians write that good fruits will come about with toil; but concerning people there will be not only diseases but also many acts of banditry; and 30 concerning the months of March and April there will be much water in the region and

1 μὴν, φευρουάριος cod. 5-8 this is the doctrine of the Egyptians. 5-12 cf. Catal., III, p. 5, 3-9. 6 Κεvὰ uncinis inclusi. 8 ol : el cod. 9 φυγή coll. Catal., 111, p. 25, 6 scripsi : σφαγή του. 10 ενοικούντας coll. ἐνοίκους Catal., loc. cit. scripsi: ἐπικοῦντας του. 10-12 cf. Catal. VII, p. 164, 34 10 10 ένδοξος ένδοξος cod cod. 11 πεῖνα cod. 10 ένδοξος cod.
θάνατος cod. 19 επίδειξις cod. 14-17 Catal., 111, p. 25, 14-16. 17 πείνα cod. 19 the doctrine of Eudoxus is missing, which see Catal. VII, p. 164, 14 sqq. 19-20 cf. Catal., IV p. 170, 7. 21-23 cf. Catal., 111 26. 2-4; VII 164, 24-27. 21 in place of the symbol for Gemini the copyist mistakenly wrote the symbol for Aquarius. 23-24 cf. Catal., VII, p. 164. 27-28. 23 ένδοξος το 24 lacunam institui; v. Catal., loc. cit., χειμώνες πολλοὶ καὶ εὐφορίαι. ἱκανὸν σημαίνειν dubitanter scripsi: ἱκανῶ σημαί 25-26 cf. Catal., 1V, νει cod. p. 170, 12-13. 25 οιουδήποτε cod. 27-p. 196, 1 cf. Catal., VII, p. 164, 35 - 165. 27-28 cf. Catal., III, p. 27, 16-17. 31 cf. *Geoponica*, ed. Beckh, p. 19, 18

θάνατος ἐνδόξων] ἀνθρώπων. <Εὔδοξος> καλοὺς καρποὺς γράφει· περὶ δὲ> τὰ βόρεια μέρη καὶ μέγας [f. 45v] θόρυβος ἔσται. <ε>ἰ δὲ καὶ σεισμὸς γένηται, ἐριδισμὸς γένηται ἐλλογίμων ἀνδρῶν.

ϟ. Εἰ ἐν Λέοντι βροντήσῃ καθὼς Αἰγύπτιοι γράφουσιν, ἰσότητα ἀποδείξει· καὶ ἐπὶ τοῖς ἀνθρώποις νόσοι, ἅμα δὲ καὶ ληστεῖαι πολλαὶ γενήσονται περὶ πολλοὺς τόπους. Βαβυλώνιοι δὲ γράφουσι καρποὺς καλοὺς ἔσεσθαι καὶ πάντα λαμπρά. Εὔδοξος δὲ γράφει ὑπὸ νεφελῶν σαπρίαν ἔσεσθαι.

ϡ. Εἰ ἐν Παρθένῳ βροντήσῃ, καθὼς Αἰγύπτιοι γράφουσι, πᾶς δόλος βαρβάρων ἔσται· γενήσεται δὲ λοιμὸς περὶ τὰ μέρη τῆς Αἰγύπτου· καρποὶ δὲ καλοί. Βαβυλώνιοι δὲ γράφουσιν ὅτι οἱ φίλοι τοῦ βασιλέως αὐθεντεύσουσι, κίνδυνοι δὲ ἔσονται περὶ τὴν θάλασσαν, ἀνέμων δὲ ψύχη γενήσονται. <ε>ἰ δὲ καὶ σεισμὸς γένηται, πολλῶν νοσημάτων ἔσεσθαι συμβολὴν σημαίνει.

ⲥ. Εἰ ἐν Ζυγῷ βροντήσῃ, καθὼς Αἰγύπτιοι γράφουσι, κινδύνους ἔσεσθαι σημαίνει καὶ ἀδελφὸν [f. 46] ἀδελφὸν σφάξαι· καὶ περὶ τὰς πηγὰς τῶν ὑδάτων λεῖψις. Βαβυλώνιοι δὲ γράφουσι· μεγάλοι πόλεμοι ἔσονται εἰς αὐτὴν τὴν πόλιν εἰς ἣν ἐβρόντησεν. Εὔδοξος δὲ γράφει πεῖναν μεγάλην ἔσεσθαι· καὶ οἱ ἄνθρωποι ἀπολοῦνται παρὰ βαρβάρων ἐπιδρομὴν καὶ τοὺς νεωτέρους καὶ τὰ κοράσια ἀπὸ τῶν βαρβάρων κατέχεσθαι καὶ περὶ τὴν οἰκουμένην καινὸν τίθεσθαι, ἅμα δὲ καὶ περὶ τὸν βασιλέα· καὶ νεφέλαι τοὺς καρποὺς κατενέγκωσι καὶ νόσοι περὶ τοὺς ἀνθρώπους ἔσονται. <ε>ἰ δὲ καὶ σεισμὸς γένηται, θανάτου ἀπειλή.

ϩ. Εἰ ἐν Σκορπίῳ βροντήσῃ, Αἰγύπτιοι γράφουσι πεῖναν ἔσεσθαι καὶ νόσους περὶ τοὺς ὀφθαλμούς. Χαλδαῖοι δὲ γράφουσι καθὼς ἄνω εἴρηται. ** χειμῶνα μέγαν εἶναι καρποὺς δὲ καλοὺς κατὰ τόπον καὶ ἐν ᾧ ταῦτα ἔσονται· καὶ παῖδες ἐπὶ τοὺς γείτονας τοὺς ἰδίους ἐπιμοιχεύσωσι καὶ τοῖς ἑταίροις αὐτῶν ὑποπεσοῦνται· [f. 46v ἐν δὲ τῇ βασι-

1 ἐνδόξων uncinis inclusi. Εὔδοξος inserui; enim quae congessit Boll, *Catal.*, VII, p. 163. 2 δὲ addidi et post γράφει interpunxi coll. *Catal.*, IV, p. 170, 18 ἀπὸ δὲ τῆς βορεινῆς ἀπειλ cf *Catal.*, IV 19-20. ἐλλογίμων Cumont: ἐκ λογίμων cod. 4-8 *Catal.* III, p. 13-18. ἀποδείξει coll. *Catal.*, *loc. cit.* scripsi: ἐπίδειξιν cod. cf *Cata* VII, p. 165, 16-17. 7 ἔνδοξος cod. ὑπὸ scripsi: ἐπὶ cod. 8 σαπρία καὶ etc. hic omissa *Catal.*, IV, p. 171, 2 invenies. 9-13 cf. *Catal.*, III, p. -28 10 an βαρβάρων ἀνίσχυρος coll. *Catal.*, III, p. 26, 22, scribendum λοιμὸς scripsi: λιμὸς cod. 12 cf. *Catal.*, IV, p. 171, p. *Geoponica*, p. 20, 2. 13 ἀνέμων ψύχη: ἄνεμος καὶ ψῦχος *Catal.*, III, p. *Catal.*, IV, 171, 9-10. 14 συμβολὴν scripsi: συμβουλή *ital* III, 27 4-11; VII, p. 166, 1-8. 15-16 cf. *Catal.*, IV, p. 171, 11-12. 16 καὶ ἀδελφὸς cod. 18 ἔνδοξος cod. a doctrina quam hic haud paucis dissentiunt quae *Catal.*, VII, p. 166, 5-8 habentur. 19 πεῖνα μεγαλη d. 21 *Catal* IV p. 171, 16-23-24 cf. *Catal.*, IV 171, 17 25-p. 197, *Catal* III, p. 27, 29 - p. 28, 3. 25 πεῖνα cod. 26 νόσοι cod. 27 lacunam significavi; suppl. e. g. Εὔδοξος δὲ γράφει.

death of distinguished] men. <Eudoxus> writes of fine harvests; but in the northern regions there will also be great tumult. If an earthquake also occurs, there will be strife among eminent men.

2. If it thunders in Leo, as the Egyptians write, it will produce equality; and among men there will be diseases, and at the same time many acts of piracy will occur in many places. The Babylonians write that there will be fine harvests and all things brilliant. Eudoxus writes that there will be rot from the clouds.

m. If it thunders in Virgo, as the Egyptians write, there will be every manner of barbarian treachery, and a plague will arise in the regions of Egypt; but the harvests will be good. The Babylonians write that the friends of the king will hold authority, but there will be dangers at sea, and cold winds will arise. And if an earthquake also occurs, it signifies the convergence of many diseases.

-. If it thunders in Libra, as the Egyptians write, it signifies that dangers will arise and that brother will slaughter brother; and there will be a lack of water at the springs. The Babylonians write that great wars will take place in the very city in which it thundered. Eudoxus writes that there will be great famine; and people will perish from a barbarian raid, and the young men and girls will be seized by the barbarians, and something new will be established throughout the inhabited world, and likewise concerning the king; and clouds will bring down the harvests, and there will be diseases among men. If an earthquake also occurs, it is a threat of death.

m. If it thunders in Scorpio, the Egyptians write that there will be famine 25 and diseases of the eyes. The Chaldeans write as stated above. ** that there will be a great winter but good fruits in their place and where these things shall come to pass; and children shall commit adultery against their own neighbors and shall submit to their companions; [G. 4 of those but in the king-

1 ἐνδόξων enclosed in brackets. Εὔδοξος inserted; for what Boll compiled, Catal., VII, p. 163. 2 δὲ added and punctuated after γράφει coll. Catal., IV. p. 170, 18 ἀπὸ but of the northern threat and Catal., IV 7019-20. ἐλλογίμων Cunionl: ἐκ λογίμων cod. 4-8 Catal. III, G. 13-18. ἀποδείξει coll. Catal., loc. cit. scripsi : ἐπίδειξιν cod. cf Cata VII, p. 165, 16-17. 7 ἔνδοξος cod. ὑπὸ scripsi : ἐπὶ cod. 8 σαπρία εἰ δὲ καὶ δείσ etc. omitted here Catal., IV, 8 σαπρία p. 171, 2 you will find, 9-13 cf. Catal., III. p. 28 10 or βαρβάρων ἀνίσχυρος coll. Catal., II, p. 20, 22, to be written λοιμός scripsi : λιμός end. 12 cf. Catal., IV, p. 171, b. Geoponica, p. 20, 2. 13 ἀνέμων ψύχη : ἀνεμος καὶ ψύχος Catal., III, G.o Catal., IV, 171, 9-10. 14 συμβολὴν scripsi : συμβουλί ital III. 274-11; VII, p. 166, 1-8. 15-16 cf. Catal., IV, p. 171, 11-12. 16 καὶ ἀδελφός cod. 13 ἔνδοξος cod. & doctrine which here in no small part disagrees with what Catal., VII, p. 166, 5-8 con- disagrees with what Catal., VII, p. 166, 5-8 contains. 19 πεῖνα μεγάλη d. 219 Catal IV p. 171, 16- Catal IV p. 171, 16-

23-21 cf. Catal., IV 171,17 25-p.197, Catal III, p. 27. 29 - p. 28, 3. 25 hunger cod. 26 diseases of. 7 lacunam significavi? suppl. e. g. Eudoxos does not write.

λευούσῃ πόλεμον ἄνευ σφαγῆς γενέσθαι. <ε>ἰ δὲ καὶ σεισμὸς γένηται, χαρὰ πολλὴ καὶ ἀγαθὰ πολλά.

➻. Εἰ ἐν Τοξότῃ βροντήσῃ, καθὼς Αἰγύπτιοι γράφουσι, πτώσεις καὶ θορύβους σημαίνει ἐν αὐτῇ τῇ πόλει, ἐν ᾗ ἐβρόντησεν· καρποὺς
5 καλοὺς λέγει. Βαβυλώνιοι δὲ γράφουσί τινας τῆς συγκλήτου τῆς βασιλικῆς αὐλῆς ἀπολέσθαι. οἱ δὲ πειραταὶ οὐ τοσοῦτον βλάψουσι, μετὰ ταῦτα δὲ ξίφει ἀναιρεθήσονται καὶ ἔσται εὐθηνία εἰς ὅλον τὸν κόσμον. <ε>ἰ δὲ καὶ σεισμὸς γένηται, ποιμνίων καταφθορὰν καὶ ἀπειλὴν <σημαίνει .

10 ♑ Εἰ ἐν Αἰγοκέρῳ βροντήσῃ, καθὼς Αἰγύπτιοι γράφουσι, πτῶσιν καὶ ὁμιλίας κακὰς ἄγει· τὸ βασιλεῦον κράτος καὶ διὰ τὴν ἀμηχανίαν ἀπολέσει αὐτά· καὶ πλήθη ἀπὸ τῆς ἀνατολῆς ἐλθεῖν. ὃς κατέχει τὸν τόπον βασιλεύσει [f. 47]. Cetera desunt.

De nona sphaera.

Hoc capitulum, quod est de nona sphaera, ex byzantino opusculo excerptum esse videtur, cuius reliquias multi codices praebent (cf. supra p. 64, f. 60 sqq.; p. 80, f. 93 sqq.: p 88, f. 47 sqq.). Quod capitulum codicibus Paris. S. gr. 684 [59]; f. 89; 1191 [61], f. 48; gr. 2669, saec. XVII f. 298; Ital. 19, f. 15; Vindob. 1, f. 17 servari notum est.

[F 48.] Περὶ οὗ ἑνάτου οὐρανοῦ.

15 Ἔστι δὲ καὶ ἕνατος οὐρανὸς ὁ λεγόμενος ἄναστρος διὰ τὸ μὴ ἔχειν ἀστέρας. ἔστι δὲ καὶ ἐν αὐτῷ εἷς καὶ μόνος ἀστήρ, ὅμοιος ὄφεως καὶ αὐτὸς ὡραιόμορφος περικυκλοῖ τὸν οὐρανὸν ἐκεῖνον ἀπὸ ἄκρου ἕως ἄκρου. γίνονται ἐν ἐκείνῳ ἐνέργειαι τέσσαραι· ποτὲ μὲν τὸ στόμα

1-2 cf. *Catal.*, IV, p. 171, 23-24. 3-7 cf. *Catal.*, III, p. 28, 8-14. 4-5 καρποῖς καλοῖς cod. 5 τινὲς cod. 6 πορατοὶ cod. 7 εὐθυνία cod.: εὐθυμίαι *Catal.*, III, p. 28, 13. 8-9 cf. *Catal.*, IV, p. 171, 30-31. 9 σημαίνει addidi. 10-13 cf. *Catal.*, III, p. 28, 19-22. 11 an διὰ μηχανῆς ut in *Catal.*, III, p. 28, 20.? 12 αὐτά, id est ὁμιλίαι κακαί. ὃς κατέχει etc.; haec est Chaldaeorum octrin cf. enim *Catal.*, III, p. 28, 21. κατέχει scripsi κατέχεται cod. Paris gr. 1191 61 [A] descripsi; Paris. S. gr. 684 59 [B], codici A proximum contul Paris. gr. 2669 [C] contuli. 14 περὶ τῶν ἐνναιάτων οὐρανόν B: περὶ τοῦ θου οὐρανοῦ τοῦ λεγομένου ἀνάστρου C. 15 ἐναιάτος B. οὐρανὸς ὁ ex scripsi: ὁ οὐρανὸς A: οὐρανός B. ἔχων B. 16 ἀστέρας: ἄστρα C. ἔστι B. primum καὶ om. BC. 17 αὐτὸς ὡραιόμορφος: αὐτῶς ὡριόμορφος B: ὁ αὐτὸς ὁ ὁμφιόμορφος ἀστὴρ C. ἄκρου: ἄκρον C. ἕως ἄλλου C ἕως <ἄλου 1ª man. supra vers.> B. 18 <δὲ> ἐν BC. ἐκείνῳ <τῷ ἄστρῳ> ἐνέργιες δ' C: ἐνεργίες δ' B. ποτὲ μὲν: αου μὲν C.

a war without slaughter shall occur for the ruling city. But if an earthquake also occurs, there shall be great joy and many good things.

». If it thunders in Sagittarius, as the Egyptians write, it signifies falls and tumults in that very city where the thunder occurred; it foretells good harvests. The Babylonians write that certain members of the royal court senate will perish. The pirates will not cause so much harm, but afterwards they will be slain by the sword and there will be abundance throughout the whole world. And if an earthquake also occurs, it signifies destruction of flocks and a threat.

10 * If it thunders in Capricorn, as the Egyptians write, it brings fall and evil associations; the ruling power will lose these things due to helplessness; and multitudes will come from the east. Whoever holds the place shall reign [f. 47]. The rest is missing.

On the ninth sphere.

This chapter, which concerns the ninth sphere, appears to have been excerpted from a Byzantine treatise, the remains of which many manuscripts preserve (cf. above p. 64, f. 60 sqq.; p. 80, f. 93 sqq.: p. 88, f. 47 sqq.). This chapter is known to be preserved in the manuscripts Paris. S. gr. 684 [59]; f. 89; 1191 [61], f. 48; gr. 2669, 17th cent. f. 298; Ital. 19, f. 15; Vindob. 1, f. 17.

[F 43.] Concerning of the ninth heaven.

15 There is also a ninth heaven, called the starless one because it has no stars. Yet there is in it one single star, resembling a serpent, itself beautiful in form, which encircles that heaven from one end to the other; four activities take place in it: sometimes the mouth

1-2 cf. Catal., IV, γ. 171, 23-24. 3-7 cf. Catal., III, p. 28, 8-14. 4-5 καρποῖς καλοῖς cod. 5 τινές col. 6 παραται cod. 7 εὐθυνία cod. : εὐθυμίαι Catal., 111, γ. 25, 13. 8-9 cf. Catal., IV, p. 171, 30-31. 9 σημαίνει addidi. 10-13 cf. Catal., 111, μ. 28, 19-22. 11 an διὰ μηχανῆς ut in Catal., III, ρ. 28, 20. ? 12 αὐτά, id est ομιλίαι κακαί. ὃς κατέχει etc.; haec est Chaldaeorum doctrina cf. enim Catal., III, p. 28, 21. κατέχει scripsi κατέχεται cod. Paris gr. 1191 61 [4] descripsi ; Paris. S. gr. 684 59 [B], codici A proximum contuli Paris. gr. 2669 [C] contuli. 14 περί τών ἐνναίατὸν οὐρανόν B: περί τοῦ σου οὐρανοῦ του λεγομένου ανάστρου G. 15 ἐναίατος 13. οὐρανὸς ὁ εκ scripsi : ὁ οὐρανός A : οὐρανός B. ἐχών B. 16 ἀστέρας : άστρα C. ἐστι B. primum και οπι. HC. 17 αὐτὸς B. ὡραιόμορφος : αὐτῶς ὡριόμορφος B: ὁ αὐτὸς ὁ ὀμφιόμορφος ἀστὴρ C. ἄκρου : ἄκρον C. ἕως άλλου O ἕως <άλου 1* man. supra vers. > B. 18 <d£> &v BC. ἐκείνω <τῶ ἄστρω ἐνέργιες δ' C : ἐνεργίες δ' B. ποτὲ μὲν : αν μὲν C.

αὐτοῦ ἀνοίγει καὶ χασμᾶται, ἄλλοτε δὲ τὴν γλῶσσαν αὐτοῦ σαλεύει καὶ σπαράττει, ἄλλοτε τὴν οὐρὰν διασείει, καὶ ἄλλοτε τὰ μέσα του ἐπισκιρτάει. καὶ ἰδοὺ τέσσαραι κινήσεις γίνουνται καὶ τέσσαρες πράξεις. ὅταν μὲν χασμᾶται, τότε θάνατον δηλοῖ· χασμήσει γὰρ τὴν γῆν δεικνύει πρὸς τὸ δέξασθαι τὰ σώματα τῶν ἀνθρώπων. ὅταν δὲ 5 [f. 48v] τὴν γλῶσσαν αὐτοῦ σπαράξῃ, τότε σπαθίον προμηνύει· σπαθοειδὴς γὰρ ἡ γλῶσσα αὐτοῦ ὑπάρχει. ὅταν δὲ τὴν οὐρὰν αὐτοῦ διασείσῃ, τότε σημεῖον μεγάλον σημαίνει εἰς πᾶσαν τὴν γῆν. καὶ ὅτε τὰ μεσαῖα αὐτοῦ σκιρτήσῃ, τότε σεισμοὺς μεγάλους ἐμφαίνει καὶ πῶς τοῦτο νὰ νοοῦμεν. ἰδοὺ τέσσαρα ζῴδια εἰσὶ τὰ ὁμογνωμονοῦντα τῷ 10 αὐτῷ ὄφει· Καρκίνος, Λέων, Σκορπίος καὶ Αἰγόκερως. πρόβλεπε λοιπὸν καὶ προθεώρει καὶ ἐρεύνα τὴ ιγ' τοῦ Μαρτίου μηνὸς καθ' ἣν εἰσέρχεται ὁ Ἥλιος ἐν τῷ Κριῷ καὶ βλέπε ποῦ ἐστὶν ἡ Σελήνη κατὰ τὴν <ἡμέραν ἐκείνην καὶ ἐὰν ἔστιν ἡ Σελήνη κατὰ τὴν> ιγ' τοῦ Μαρτίου μηνὸς ἐν ἑνὶ τῶν αὐτῶν τεσσάρων ζῳδίων, γίνωσκε ὅ τι κατὰ τὸν χρόνον 15 ἐκεῖνον διεπράξατο ὁ ὄφις ἐκεῖνος, σημεῖον τί ἐκ τῶν σημείων αὐτοῦ. καὶ εἰ μὲν ἐν τῷ Καρκίνῳ ἔνι ἡ Σελήνη κατὰ τὴν ιγ' τοῦ Μαρτίου μηνός, γίνωσκε ὅτι ἐχασμήθη ὁ ὄφις καὶ δηλοῖ θάνατον. εἰ δὲ ἐν τῷ Λέοντι [f. 49] ἔνι ἡ Σελήνη κατὰ τὴν ιγ' τοῦ Μαρτίου μηνός, ὅτι τὴ γλῶσσα αὐτοῦ διεσπάραξεν ὁ ὄφις καὶ σημαίνει σπαθίον ἐν ὅλῳ τῷ κόσμῳ. ἐὰν 20 δὲ ἐν τῷ Σκορπίῳ ἔνι ἡ Σελήνη κατὰ τὴν ιγ' τοῦ Μαρτίου μηνός, τότε

1 ἀνήγων (καὶ om.) C : ἀνηγῶν (καὶ om.) B. δὲ om. B : πάλιν C. γλῶτταν C. διάσαλέβη B. 1-2 καὶ σπαράττει om. C. 2 ἄλλοτε <πάλιν> τὴν οὐρὰν <αὐτοῦ> C. διάσύει A : διασῇ B. του om. B : αὐτοῦ C. ἐπίσκιρτά C : ἐπίσκηρτά B. ἰδοὺ <ἐν τῷ αὐτῷ ἄστρω C. τέσσαρες δ' B. γεννήσεις [ex BC correxi] γίνουνται A κινήσεις, φένουνται αὐτῷ B εἰσι κηνήσεις C. 3-4 καὶ τέσσαρες πράξεις : κατα δὲ τὰς κινήσει γίνουνται καὶ δ' πράξης B : καὶ κατα τὰς κηνήσις αὐτοῦ γίνωνται καὶ αἱ πράξεις αὐτοῦ C. 4 μέν : δέ B. χασμᾶται : χασμοθεὶ C χάσμισθῆ B. δηλοῖ θανατικὸν C. 4-5 χασμήσει ἀνθρώπων om. C. 4 χάσμασιν B. 5 σώμα A. 6 σπαράξει τὴν γλῶτταν (αὐτοῦ om.) C σπαράξει AC (correxi) : σπαράτει B. σπαθῖ B : σπάθην C προμηνύει : φανερῶνει C. 7 σπαθοειδὴς ὑπάρχει om. C. utrumque αὐτοῦ om. B. 8 σημείων μεγάλων A : λιμὸν BC εἰς γῆν om. C καὶ ὅταν B : ὅταν δὲ 9 τὰ μέσα B τὴν μέσην C. σκιρτήσει AC correxi) σκιρτίσι B. μεγάλους σεισμοὺς C. ἐμφήνη B : προμηνίει C. 10 νὰ νοοῦμεν : δεῖ νοεῖν C. ὁμογνοοῦντα τῷ αὐτῷ ὄφιϊ A (correxi) : ὁμογνομούντα τῶν αὐτοῦ ὄφιν B : ὁμόγενα αὐτῶν καὶ> ὁμογνομονοῦντα τῷ αὐτῷ ὄφει C. 11 <καὶ> σκορπίος C. πρόβλεπε λοιπὸν scripsi : προβλέπει ποῦ A : προσεχε λοιπόν C πρόσεχε ληπῶν B. 12 προθεώρου B. ἐρεύνα : ἐροῦ B. τῇ [sic] A τὴν BC ιγ' om. B. 13 ἐν τῷ κρίω ♈ ὁ ἥλιος ♋ B. βλέπι B. ἐστὶν : μέλλει εἶναι C. 13-14 ἡμέραν τὴν B qui ἐστὶν omisit) et C restitui. 14 ιγ' om. B. μηνὸς om C. 15 ἐν ἑνὶ : ἡ B. 16 διεπράξατο : διεσπάραξεν B. 17 τῷ om. BC ἔνη B ἔστιν τὴν ιγ om. B μηνὸς om. C. 18 ἐχάσμισθι B ἐχασμώθη δὲ ἶη B om. C. ιγ' om. B. <γίνωσκε> ὅτι γίνοσκε ὅτι γλώσσα [sic] A: τὴν γλώσαν B : τὴν γλῶτταν C. 20 σπάθῖ B : σπάθην ἐν ὅλῳ τῷ κόσμῳ om. C. ὅλῳ om. B. 20-21 εἰ δὲ <ὑπάρχει qui ἔνι omisit. 21 δὲ ἐν τῷ om. B. ἔνη B. κατὰ τὴν : εἰς τὰς C ιγ' om. B. μηνὸς om C τότε ἴσθι ὅτι

it opens and yawns, and at other times moves its tongue and thrashes it, at other times shakes its tail, and at other times leaps about in its middle parts. And behold, four movements occur and four actions. When it yawns, this signifies death; for by yawning it shows the earth ready to receive the bodies of men. When it thrashes its tongue, this foretells the sword; for its tongue is sword-shaped. When it shakes its tail, this signifies a great sign upon all the earth. And when its middle parts leap, this indicates great earthquakes, and how we are to understand this. Behold, there are four signs of the zodiac that are in agreement with this same serpent: Cancer, Leo, Scorpio, and Capricorn. Observe therefore and consider and examine the 13th day of the month of March, on which the Sun enters Aries, and see where the Moon is on that day, and if the Moon is on the 13th of the month of March in one of those same four Signs, know that during that time that serpent performed one of its signs. And if the Moon is in Cancer on the 13th of the month of March, know that the serpent yawned and it signifies death. But if in Leothe Moon is on the 13th of the month of March, that the serpent thrashed its tongue and it signifies the sword throughout all the world. But if the Moon is in Scorpio on the 13th of the month of March, then 1 ανήγων (καὶ om.) C : ἀνηγών (καὶ om.) B. δέ om. B : πάλιν C. γλώτταν C. διασαλέβη H. 1–2 καὶ σπαράττει om. C. 2 ἄλλοτε ⟨πάλιν⟩ τὴν οὐράν ⟨αὐτοῦ⟩ G. διασύει A : διαση B.

ἰδοῦ «ἐν τῷ αὐτῷ ἄστρω of om. B : of his C.nC. four fourth B. episkirtà C : episkirta B. births [ex BC correctinēsi γίνουνται A κινήσεις, φένουνται καὶ αὐτῷ B movements C. 34 and τέσσαρες πράξεις : κατα δὲ τὰς κινήσει γίνουνται καὶ δ' πράξης B : καὶ κατα τὰς κηνήσις αὐτοῦ γίνωνται καὶ αἱ πράξις αὐτοῦ C. 4 μὲν : δέ B. χασμᾶται : χασμο θεί C χάσμισθῇ B. δηλοῖ θανατικόν C. 45 χασμήσει ἀνθρώπων om. C 4 χάσμασιν B. 5 σώμα A. 6 σπαράξει τὴν γλῶτταν (αὐτού om.) C σπαράξει Al (correxi) : σπαράτει H. σπαθι B : σπάθην O προμηνύει: φανερώνει E. 7 σπαθοειδής υπάρχει om. C. utrumque αὐτοῦ om. B. 8 σημείων μεγάλων A : λιμὸν BC εἰς την om. C καὶ ὅταν B : ὅταν δέ 9 τὰ μέσα H τὴν μέσην α. σκιρτήσει Ali correxi) σκιρτίσι B. μεγάλους σεισμούς C. ἐμφήνη B: προ- μηνίει C. 10 νὰ νοοῦμεν : δεῖ νοεῖν C, ὁμογνοοῦντα τῷ αὐτῷ ὄφιϊ A (correxi): ὁμογνομούντα τών αὐτοῦ ὄφιν H : ὁμόγενα αὐτῶν καὶ > ὁμογνομονοῦντα τώ αὐτῷ ὄφει C. 11 < καί > σκορπίος C. πρόβλεπε λοιπόν scripsi: προβλέπει που A : προσεχε λοιπόν (πρόσεχε ληπῶν B. 12 προθεώρου B. ἐρεύνα : ἐροῦ B. πρόσεχε ληπῶν B. 12 προθεώρου B. ἐρεύνα : ἐροῦ B. τῇ [sic] A τὴν BC t' om. B. 13 ἐν τῷ κρίωο ἥλιος B. βλέπι B. ἐστίν : μέλλει είναι C. 13-14 ἡμέραν τὴνui έστιν omisit) et C restitui. 14 ιγ' om. B. μηνός om C. 15 ἐν ένί :ή B.10 perpetrated : perpetrated B.n17 τῷ om. BC eni VἔστιντὴνITom. B

18 ἐχασμίσθι B ἐχασμώθη yes ἴη B If. C. month om. C. c'om. B. <γίνωσκε> ὅτι Flavus: γίνωσκε ὅτι language (sic) A: τὴν English B : they spoke (?, 20 σπαθί B: σπάθην ἐν ὅλῳ τῷ κόσμῳ om. C. ὁλῳ om. B. 20-21 if not <there is qui omitted ἐνί. 21 δὲ ἐν τῷ om. B. ένη B. according to: to C iy' om. B. μηνός om. C. τότε ἴσθι ότι

τὴν οὐρὰν αὐτοῦ διασείει ὁ ὄφις, καὶ δηλοῖ λιμὸν ἰσχυρόν. εἰ δὲ ἕνε ἐν τῷ Αἰγοκέρῳ ἡ Σελήνη κατὰ τὴν ιγ' τοῦ Μαρτίου μηνός, γίνωσκε ὅτι τὰ μέσα αὐτοῦ διεσπάραξεν ὁ ὄφις, καὶ προδηλοῖ μεγάλους σεισμοὺς ἐν τῷ κόσμῳ. οὕτως ἐὰν ψηφᾷς κατὰ τὴν ἀκρίβειαν, τῶν μελλόντων
5 <σοι> πρόγνωσις.

De septem mundi aetatibus.

De septem mundi aetatibus F. Cumont, *Catal.*, IV, p. 113 plene disseruit. Capitulum doctrina novum, quod hic editurus sum, byzantini opusculi, de quo vide supra p. 197, particula ut antecedens excerptum videtur.

[F. 49v.] Ἔστω δὲ καὶ τοῦτο γνωστόν, ὅτι τὸν χρόνον ἔταξεν ὁ θεὸς ἐν τῷ κόσμῳ καὶ ἑπτὰ πλανήτας. δέδωκε δὲ ἑνὶ ἑκάστῳ πλανήτῃ χιλιάδα μίαν. καὶ τὴν μὲν πρώτην χιλιάδα δέδωκε τῷ † ἑστιά, ὁ καὶ Ζεὺς λεγόμενος· τὴν γ' χιλιάδα δέδωκε τῷ Ἡλίῳ· τὴ ε' χιλιάδα δέδωκε τῷ
10 Ἑρμῇ· τὴ ζ' χιλιάδα δέδωκε τῇ Σελήνῃ. διὰ τοῦτο καὶ ἡ Σελήνη ποιεῖ τὴν δίαιταν ὅλην τῆς ἑβδόμης χιλιάδος αὕτη ἐδόθη παρὰ θεοῦ. οἱ γὰρ ἄλλοι πλανῆται, τελειώσαντες τὰς χιλιάδας αὐτῶν ὡς ὁ θεὸς ἔταξεν, οὐκ ἔχουσι κατὰ τὴν παροῦσαν χιλιάδα ἐξουσίαν ἐκ θεοῦ διαιτᾶσθαι τῷ κόσμῳ, εἰ μὴ μόνον ἡ Σελήνη. διαιτᾶται δὲ καὶ ὁ Ἥλιος μετὰ τῆς Σελή-
15 νης, [f. 50] ἐπεὶ ὁ Ἥλιος βασιλεὺς ἑνὶ ἐν τῷ οὐρανῷ ταχθεὶς παρὰ τοῦ θεοῦ καὶ ὡς ἔχων τάξιν βασιλικὴν συνδιαιτᾶται καὶ αὐτὸς μετὰ πάντων τῶν πλανητῶν.

1 διάσύει A : διέσεισεν C : ἔσισεν B. ἕνε om. B : ἔστιν C. 2 τῷ om. B, <τυχένη> ἡ B. κατὰ τὴν : εἰς τας C ιγ' om. B. 3 ἐσκάραξεν C. ὄφις <ἢ ἐσκίρτησεν> C. προέδίλοσεν B : σημαίνει C. σεισμοὺς μεγάλους C : σεισμοὺς <φοβεροὺς καὶ> μεγάλους B. 4 ἐν τῷ κόσμῳ om. C. 4-5 οὕτως ... πρόγνωσις : καὶ οὕτως ἐστὶ C. 4 τὴν om. B. ἀκριβει B. <πραγμάτων> τῶν codd. Ital. 19, Vindob. 1 : αὐτῶν B. 5 <σοι> πρόγνωσις dubitanter scripsi : προγνώσεως codd. Ital. 19, Vindob. 1 : προγνώσεων A προγινέκεις B. 9 quae ad secundam, quartam, sextam chiliadem spectant desunt. τὴ : τῇ cod. 10 τῇ cod. 17 quae sequuntur (Γυρίζει ὁ οὐρανός γύρισμα ἐν ὥραις κδ' [cf. cod. Ital. 19, f. 46v] ... ὁ δὲ Ἥλιος γυρίζει .... ἡ Σελήνη γυρίζει .... διὰ τί γυρίζει ἡ Σελήνη γοργοτέρα — γοργοτέρως αὐτοῦ διέρχεται) aliorum capitulorum sunt.

the serpent shakes its tail, and this signifies a severe famine. But if the Moon is in Capricorn on the 13th of the month of March, know that the serpent has torn apart its entrails, and this foretells great earthquakes in the world. Thus, if you calculate with precision, you will have foreknowledge of things to come.

On the seven ages of the world.

On the seven ages of the world F. Cumont, Catal., IV, p. 113 has discussed at length. This chapter, new in its doctrine, which I am about to publish here, appears to be an excerpt from a part of the Byzantine treatise, on which see above p. 197, as the preceding excerpt.

[Γ.499.] Let this also be known: that God appointed time in the world along with seven planets. And he gave to each individual planet one thousand years. The first thousand he gave to † that is, the one also called Zeus; the third thousand he gave to the Sun; the fifth thousand he gave to Mercury; the seventh thousand he gave to the Moon. For this reason the Moon also governs the entire course of the seventh thousand — this was given to it by God. For the other planets, having completed their thousands as God ordained, do not have authority from God to govern the world during the present thousand, except the Moon alone. The Sun also governs together with the Moon, since the Sun is a king appointed in the heavens by God, and as one holding a royal rank, he too presides together with all the planets.

1 διασύει A : διέσεισεν G : ἔσισεν B. ἔνε om. B : ἔστιν C. 4 τῷ om. B, <τυχένη> ἡ B. κατὰ τὴν : εἰς τας γ' om. B. 13 ἐσπάραξεν C ὄφις <A ἐσκίρτησεν> C, προσδίλασεν B : σημαίνει C. σεισμούς μεγάλους C: σεισμούς <φοβεροὺς καὶ> μεγάλους B. 4 ἐν τῷ κόσμῳ om. G. 4-5 οὕτως ... πρόγνωσις : καὶ οὕτως ἐστὶ C. 4 τὴν om. B. ἀκριβεῖ B. <πραγμάτων> τῶν codd. Ital. 19, ἀκριβεῖ B. <πραγμάτων> τῶν codd. Ital. 19, Vindob. 1 : αὐτῶν B. 6 <σου> πρόγνωσις dubitanter scripsi : προγνώσεως codd. Ital. 19, Vindob. 1 : προγνώσεων ἢ προγινέκεις B. B. 9 those pertaining to the second, fourth, and sixth chiliad are missing. τῇ : τῇ cod. 10 τῇ cod.
17 what follows (Γυρίζει ὁ οὐρανός γύρισμα ἐν ὥραις κδ' [cf. cod. Ital. 19, f. 46'] ... ὁ δὲ Ἥλιος γυρίζει .... Ἡ Σελήνη γυρίζει διὰ τὸ γυρίζει ἡ Σελήνη γοργοτέρα - γοργοτέρως αὐτοῦ διέρχεται) belongs to other chapters.

ADDENDA ET CORRIGENDA

P. 6. Parisini astr. 1. *Adde* : [graec. 1991

P. 14 (cod. 38, f. 85ᵛ Paris. astr 4. *Adde* graec 2419].

P. 15 (cod. 38, f. 99). *Lege* Zoroastre

P. 22, n. 1, l. 3. *Pro* illo *lege* ili

P. 39 (cod. 44, f. 365ᵛ). *Post* cod. 42, f. 61ᵛ *adde* : V. *Catal* VIII, 2, p. 160, 26-29.

P. 41 (cod. 44, f. 419). *Pro* Τοῦ [illegible] [*sic adde* Cf. Serruys, *Mélanges offerts à M. E Châtelain* 19 496

P. 43 (cod. 45, f. 2ᵛ). *Lege*

P. 53 (cod. 45, f 77), 7 *A lde* p 12 1 2

P 61 (cod 46, 15). *Lege* Zoroastri

P. 87 (cod. 61, f. 42ᵛ *Pro* *lege* κα

P. 92, 8. Ὑστερῶς delendum esse detu C

P. 93, 26. *Lege* ωνίας

P 97, 35. *Pro* ποῖοι *lege*

P. 106, 18. *Corr* ἀλλ

P. 134, n. 2. *Adde* V. De Ferrî, *Un codice erbario medico del sec. XV* (*Atti d. Pontif. Accad. Romana* [illegible] 1909. Qua omnia doctissimo et humanissimo Bibli h cae Marcianae praefecto debeo].

P. 138, 13 in app. crit *Dele* [illegible] 154, 19.

P 143, 5. *Lege* [illegible]

P. 149, 8 in app. crit *Del* an [illegible] *im* *grammatico* λείφομαι, προλείφομαι.

P. 153, l. 6. *Adde* δ deesse idetu

P. 153, 5. [illegible] καρδιακοῖς, Nam sol cor mundi; cf. Cumont, *Théologie solaire* (*Mém. pr* [illegible] *Acad Inscr* II 909 [illegible] F B.

P. 159, 26 [illegible] Cf. de h c bi [illegible] *her für das klassische Altertum* XXI, 1908, 2

P 162, 12. [illegible] recti d x ri VII, p 234, 1. F

P. 197. *Post* tum *adde* r c XI e II conscriptum ex gr d ar ac cf nfra p. 198, 12) — F B

TO BE ADDED AND CORRECTED

P. 6. Parisini astr. 1. Add: [graec. 1991

P. 14 (cod. 38, f. 85 Paris. astr 4. Add Greek 2419].

P. 15 (cod. 38, f. 99). Read Zoroastre

P. 22, n. 1, l. 3. For illo read ili

P. 39 (cod. 44, f. 365'). Post cod. 42, f. 61' add: V. Catal VIII, 2, p. 160, 26-29.

P. 41 (cod. 44, f. 419). For To [so add Cf. Serruys, Mélanges offerts à M. E. Châtelain 19 496

P. 43 (cod. 45, f. 2). Read

P. 53 (cod. 45, f. 77). 7 Add p 12 1 2

P. 61 (cod. 46, f. 15). Read Zoroastri

P. 87 (cod. 61, f. 42v Pro the law shah

P. 92, 8. Ὑστάψις should be deleted aunt C

P. 93, 26. Doctor line

P 97, 35. For moïoi read

P. 106, 18. Corr))

P. 134, n. 2. Add V. De Ferri, Un codice erbario medico del sec. XV (Altid. Pontif. Accad. RomanaNoot 1909. All of which to the most learned and most gracious prefect of the Biblioteca Marciana Frati I owe].

P. 138. 13 in app. crit. Delete 154, 19.

P 143, 5. Read 'van

P. 149, 8 in app. crit. Delete an In grammatical I am left behind, I am led forward.

P. 153, 1. 6. Add seems to be missing

P. 153, 5. For the sun is the heart of the world; cf. Cumont, Solar Theology (Mem. pr Acad. ser II 909 F B.

P. 159, 26 [p Cf. the h with a her for classical antiquity XXI, 1908,

P 162, 12. recti d x rl VII, p 234, 1. F

P. 197. Let goal add r c XI e II conscription ex gr d of uc if from 198, 12) F B

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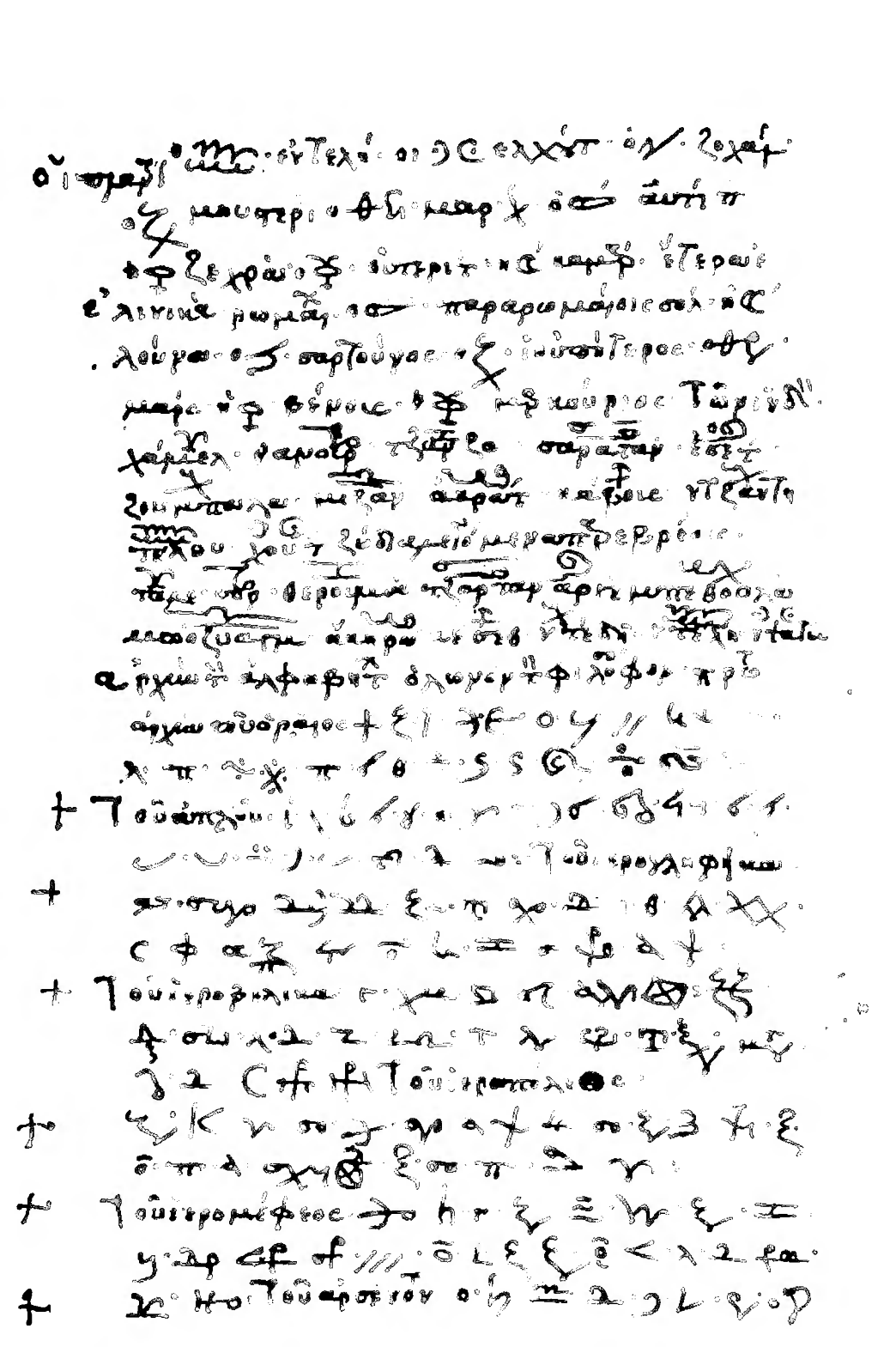

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